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DEPARTMENT OF THE INTERIOR  
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION  
J. W. POWELL IN CHARGE

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## CONTRIBUTIONS

TO

# NORTH AMERICAN ETHNOLOGY

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VOLUME II  
PART I

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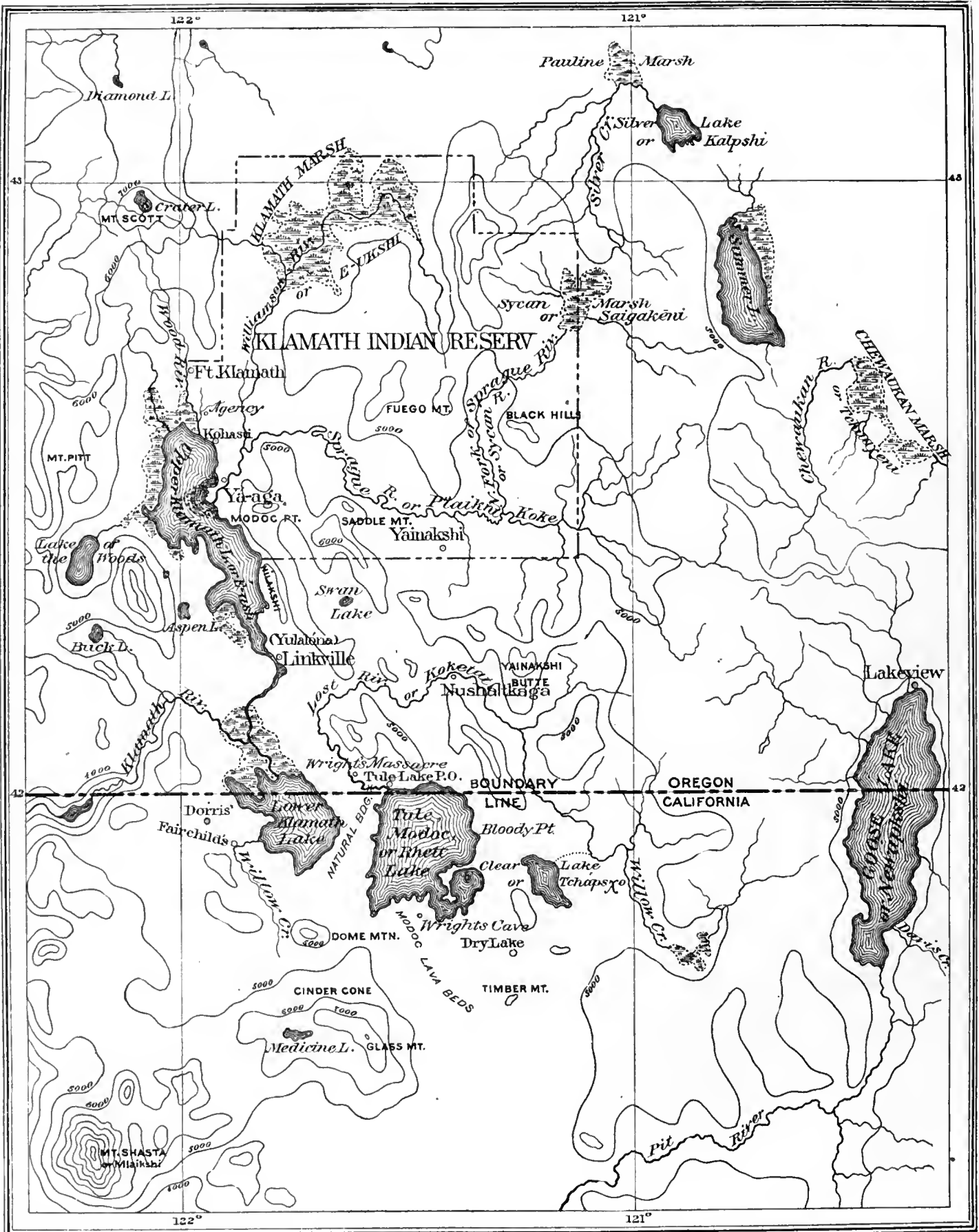


WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1890



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pt. 1





Scale: 15 miles to 1 inch.

MAP OF THE HEADWATERS OF THE KLAMATH RIVER,

BY ALBERT S. GATSCHE.



DEPARTMENT OF THE INTERIOR  
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION  
J. W. POWELL IN CHARGE

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THE  
KLAMATH INDIANS  
OF  
SOUTHWESTERN OREGON

BY  
ALBERT SAMUEL GATSCHET



WASHINGTON  
GOVERNMENT PRINTING OFFICE  
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## LETTER OF TRANSMITTAL.

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SMITHSONIAN INSTITUTION,

BUREAU OF ETHNOLOGY,

*Washington, D. C., June 25, 1890.*

SIR: I have the honor to transmit to you my report upon the Klamath Indians of Southwestern Oregon, the result of long and patient study. It deals with their beliefs, legends, and traditions, their government and social life, their racial and somatic peculiarities, and, more extensively, with their language. To this the reader is introduced by numerous ethnographic "Texts," suggested or dictated by the Indians themselves, and accompanied by an interlinear translation and by "Notes," a method which I regard as the most efficient means of becoming acquainted with any language. In this report I have given prominence to the exposition of the language, because I consider language to be the most important monument of the American Indian. Archæology and ethnography are more apt to acquaint us with *facts* concerning the aborigines, but language, when properly investigated, gives us the *ideas* that were moving the Indian's mind, not only recently but long before the historic period.

Repeated and prolonged visits to the people of the northern as well as of the southern chieftaincy have yielded sufficient material to enable me to classify the language of both united tribes as belonging to a distinct family. In their territorial seclusion from the nearer Indian tribes they show anthropologic differences considerable enough to justify us in regarding them as a separate nationality.

There is probably no language spoken in North America possessed of a nominal inflection more developed than the Klamath, although in this particular, in the phonetic elements and in the syllabic reduplication pervading all parts of speech, it shows many analogies with the Sahaptin

dialects. The analytic character of the language and its synthetic character balance each other pretty evenly, much as they do in the two classic languages of antiquity.

Concerning the ethnography of both chieftaincies and the mythology of the Modoc Indians, I have gathered more material than could be utilized for the report, and I hope to publish it at a later day as a necessary supplement to what is now embodied in the two parts of the present volume.

Very respectfully, yours,

ALBERT S. GATSCHET.

Hon. J. W. POWELL,

*Director of the Bureau of Ethnology.*

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# ETHNOGRAPHIC SKETCH

OF THE

## KLAMATH PEOPLE.

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# THE KLAMATH INDIANS OF SOUTHWESTERN OREGON.

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BY ALBERT S. GATSCHET.

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## ETHNOGRAPHIC SKETCH OF THE PEOPLE.

### INTRODUCTION.

The Klamath people of North American Indians, the subject of this descriptive sketch, have inhabited from time immemorial a country upon the eastern slope of the Cascade Range, in the southwestern part of the territory now forming the State of Oregon. That territory is surrounded by mountain ridges and by elevations of moderate height, and watered by streams, lakes, marshes, and pond-sources issuing from the volcanic sands covering the soil. The secluded position of these Indians within their mountain fastnesses has at all times sheltered them against the inroads of alien tribes, but it has also withheld from them some of the benefits which only a lively intercourse and trade with other tribes are able to confer. The climate of that upland country is rough and well known for its sudden changes of temperature, which in many places render it unfavorable to agriculture. But the soil is productive in edible roots, bulbs, berries, and timber, the limpid waters are full of fish and fowl, and game was plentiful before the white man's rifle made havoc with it. Thus the country was capable of supplying a considerable number of Indians with food, and they never manifested a desire to migrate or "be removed to a better country."

The topography of these highlands, which contain the headwaters of the Klamath River of California, will be discussed at length after a mention of the scanty literature existing upon this comparatively little explored tract of land.

## BIBLIOGRAPHY.

The list below contains titles of books and articles upon the two tribes of the Klamath people, which are of scientific interest, whereas others, also mentioned in this list, are of popular interest only. Several of the latter I have never been able to inspect personally. During the Modoc war a large number of articles appeared in the periodical press, expatiating upon the conduct of that war, the innate bravery of the Indian, the cruelty of the white against the red race, and other commonplace topics of this sort. As the majority of these were merely repetitions of facts with which every reader of the political press was then familiar, I did not secure the titles of all of these articles.

## ARMY AND NAVY JOURNAL:

A weekly periodical published in New York from 1863 to 1880. 4°. During the Modoc war of 1872-1873 many strategic articles appeared in it upon the conduct of that war, composed by a specialist.

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- (1) In section: "The Northern Californians" (Vol. I, pp. 326-361) of "Native Races," where the Klamath Lake and Modoc tribes are referred to in connection with other tribes. Notes and literature, pp. 443, 444.
- (2) Remark on the Klamath language; list of numerals. In "Native Races," Vol. III, p. 640. (San Francisco, Cal., 1882. 8°.)

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Life of Alfred B. Meacham, together with his lecture, "The tragedy of the lava beds," delivered in Park Street Church, Boston, Mass. Illustrated by seven portraits. Washington, 1883. 8°. 48 pp. (Published by the author.)

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Vocabulary of the Modoc of Southern Oregon. Manuscript, 12 pp. 4°. Collected in 1878 at Yaneks. In the Library of the Bureau of Ethnology.

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## DRAKE, SAMUEL G.:

The Aboriginal Races of North America, etc. Fifteenth edition. By Professor Williams. New York, 1880. 8°. Appendix: The Modocs and the Modoc War, pp. 707-714.

## FIELDS, CAPTAIN, U. S. ARMY:

The Modoc War. The causes which led to it and the results. Correspondence of the Constitution, Atlanta, Ga., Sundays, October 13 and 20, 1889.

## FRÉMONT, COL. J. C.:

The Exploring Expedition to the Rocky Mountains, Oregon and California, etc. New York and Auburn, 1856. Small 8°. 456 pp. and map. (May, 1842, to August, 1844.) Klamath Country of Oregon, pp. 283-294. Snake Indians, p. 297. Summer Lake, p. 290. Abert Lake, p. 292. (Passed only through the eastern part of the country and from Klamath Marsh northward.)

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## GATSCHET, ALBERT S.:

- (1) Adjectives of color in Indian Languages. In *American Naturalist*, XIII, pp. 475-485. Philadelphia, 1879.
- (2) The same was, with few changes only, published in German under the heading: "Farbenbenennungen in nordamerikanischen Sprachen." In *Zeitschrift für Ethnologie*, Vol. XI, Berlin, 1879. The first of the seven languages spoken of is the Klamath of Oregon.
- (3) Sketch of the Klamath language of Southern Oregon. In *Amer. Antiquarian*, I, pp. 81-84. (1878-1879.)
- (4) Mythologic text in the Klamath language of Southern Oregon, with translation and comments. *Ibid.*, I, pp. 161-166.
- (5) The numeral adjective in the Klamath language of Southern Oregon. *Ibid.*, II, pp. 210-217. (1879-1880.)
- (6) Volk und Sprache der Maklaks im südwestlichen Oregon. In *Globus*, illustr. Zeitschrift f. Länder- und Völkerkunde, Vol. 35, No. 11, pp. 167-171 und 187-189. 4°. Braunschweig, 1879.
- (7) Three short texts were published in the First Annual Report of the Bureau of Ethnology, Washington, 1881. Imp. 8°. pp. 582-587, with commentaries: Details of a conjurer's practice; The Relapse; Sweat Lodges. (They are also embodied in the author's Report, under "Texts.")

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- (2) Winema and her People. Hartford, Conn., Bliss & Co., 1876. 12°. 160 pp.

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Geology of Pit River and Klamath Basins. In "Report upon Explorations for a Railroad Route from the Sacramento Valley to the Columbia River; made by Lieut. R. S. Williamson." Washington, 1855, Vol. VI, Part II, pp. 34-39.

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J. G. Bennett, the proprietor of this daily paper, had dispatched a special correspondent to the seat of the Modoc war, who sent home many long and graphic accounts, which were published in the Herald, accompanied by maps.

## POWERS, STEPHEN:

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- (2) The Modok. Forms Chapter XXVII of his "Tribes of California," printed in J. W. Powell's Contributions to North American Ethnology. Washington, 1877. Quarto. Vol. III, pp. 252-266; numerals also on p. 45.

- (3) The Modocs. Forms No. 8 of a serial of Powers's articles: "The Californian Indians" (1872-1874), and is contained in the *Overland Monthly*, San Francisco, Carmany & Co., 1873, June number, pp. 535-545. With a myth, "The woman of stone" (at Nilakshi mountain).

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- (3) All over Washington and Oregon. San Francisco, 1872.

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## GEOGRAPHY OF THE KLAMATH HIGHLANDS.

The first part in the historical and social study of a tribe or nation must be a thorough examination of the country and of the climate (in the widest sense of this term) in which it has grown up, for these two agencies give character to peoples, races, languages, institutions, and laws. This principle applies equally to the cultured and to the ruder or less developed populations of the globe, for none of them can possibly hold itself aloof from the agencies of nature, whether acting in a sudden manner or gradually, like the influences of climate. The races inhabiting coasts, islands, peninsulas, jungles, plains, prairies, woodlands, foot-hills, mountains, and valleys differ one from another in having distinguishing characteristic types indelibly impressed upon their countenances by their different environments. That upland and mountaineer tribes have made very different records from those of nations raised in plains, lowlands, on coasts and islands is a fact of which history gives us many well-authenticated instances.

## THE HOME OF THE PEOPLE.

The home of the Klamath tribe of southwestern Oregon lies upon the eastern slope of the southern extremity of the Cascade Range, and very nearly coincides with what we may call the headwaters of the Klamath River, the main course of which lies in Northern California. Its limits are outlined in a general manner in the first paragraph of the treaty concluded between the Federal Government and the Indians, dated October 14, 1864, which runs as follows: "The Indians cede all the country included between the water-shed of the Cascade Mountains to the mountains dividing Pit and McCloud Rivers from the waters on the north; thence along this water-shed eastwards to the southern end of Goose Lake; thence northeast to the southern end of Harney Lake;\* thence due north to the forty-fourth degree of latitude; thence west along this same degree to Cascade Range." It must be remarked that the homes and hunting-grounds of two "bands" of the Snake Indians were included within these limits, for these people were also made participants to the treaty.

Here, as with all other Indian tribes, the territory claimed must be divided into two parts, the districts inclosing their habitual dwelling-places and those embodying their hunting and fishing grounds, the latter being of course much larger than the former and inclosing them. The habitual haunts and dwelling-places of the tribes were on the two Klamath Lakes, on Klamath Marsh, on Tule Lake, and on Lost River. Some of these localities are inclosed within the Klamath Reservation, of which we will speak below.

The Cascade Range is a high mountain ridge following a general direction from north to south, with some deflections of its main axis. The line of perpetual snow is at least 10,000 feet above the sea-level, and the altitude of the highest peaks about 12,000 to 14,000 feet. On the west side the sloping is more gradual than on the east side, where abrupt precipices and steep slopes border the Klamath highlands and the valley of Des Chutes River. The range is the result of upheaval and enormous volcanic

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\* Harney Lake is the western portion of Malheur Lake, and now united with it into a single sheet of water.

eruption, the series of the principal peaks, as the Three Sisters, Mount Jefferson, and Mount Hood, marking the general direction of the ridge.

The formation consists of a dark and hard basaltic and andesitic lava, which also forms numerous extinct volcanic cones and basins lying on the east side of the range (Mount Scott, Crater Lake, craters in Sprague River valley, etc.). This formation underlies the whole of the Klamath River headwaters, but stratified deposits cover it at many places, consisting of sandstone, infusorial marls, volcanic ashes, pumice-stone, etc. Prof. J. S. Newberry\* describes this volcanic rock as "a dark vesicular trap".

East of the basin of the Klamath Lakes and south of the Columbia River water-shed lies an extensive territory extending to the east towards Owyhee River, and having its largest area in Nevada and Utah. It has been called the Great Basin of the Interior, and has an average altitude of 5,000 feet. The numerous fault-fissures intersecting it from north to south form its principal geologic feature. In the Quaternary period long and narrow lakes marked those faults on the obverse side of their dip; and even now, when evaporation has left these depressions almost dry, small bodies of water mark the site of the fissures even where erosion has obliterated most traces of a fracture of the earth's crust. The most conspicuous of these fissures in the basaltic formations are in Oregon, northern California and Nevada: the valley of Quinn River, Alvord Valley with Pueblo Valley, Guano Valley, Warner Lake with Long and Surprise Valley, Abert, Summer, and Silver Lake Valley. A geologic reconnaissance of the country west of this northwestern portion of the Great Basin, the central parts of which were once filled by the Quaternary Lake Lahontan, with its enormous drainage basin, would probably prove a similar origin for the two Klamath Lakes with Klamath Marsh, and for Goose Lake Valley.

These two secondary basins lie nearest the base of the great mountain wall of the Cascade Range, and therefore receive a larger share of the rain precipitated upon it than the more distant ones. The supply of water received during the year being thus larger than the annual evaporation, the excess flows off in the streams which drain the basin. There is much analogy between the basin of the Klamath Lakes and that of Pit River;

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\* Pacific Railroad Reports, 1854-'55, vol. 6, part 2, pp. 34-39.

both form elongated troughs, and the waters escaping from them reach the lowlands through deep cuts in the resistant material. The difference lies only in this, that the drainage of the Klamath headwater basin has been less complete than that of the Sacramento and upper Pit River; and large portions of its surface are still occupied by bodies of water.

The lakes which show the location of longitudinal faults are the more shallow the more distant they are from the Cascade Range, and those which possess no visible outlet necessarily contain brackish water, as the alkaline materials in them are not removed by evaporation. It is a noticeable fact that those lakes which were nearest the seats and haunts of the Klamath Indians are all disposed in one large circle: Klamath Marsh, Upper and Lower Klamath Lakes, Rhett or Tule Lake, Clear or Wright Lake, Goose Lake, Abert Lake, Summer Lake, Silver Lake with Pauline Marsh. Besides this several other depressions now filled with marshes and alkali flats show the existence of former water-basins.

#### TOPOGRAPHIC NOTES.

The most prominent object of nature visible from the level parts of the Klamath Reservation is the Cascade Range with its lofty peaks. Seen from the east shore of Upper Klamath Lake, it occupies nearly one hundred and fifty degrees of the horizon. Though Shasta Butte, visible on the far south, does not properly belong to it, the ridge rises to high altitudes not very far from there, reaching its maximum height in the regular pyramid forming Mount Pitt. This pyramid is wooded on its slopes, and hides several mountain lakes—Lake of the Woods, Buck Lake, and Aspen Lake—on its southeastern base. Following in a northern direction are Union Peak, Mount Scott, and Mount Thielsen, with many elevations of minor size. At the southwestern foot of Mount Scott lies a considerable lake basin about twenty miles in circumference, and at some places two thousand feet below its rim. The water being of the same depth, this "Crater Lake" has been pointed out as probably the deepest lake basin in the world (1,996 feet by one sounding), and it also fills the largest volcanic crater known. At its southwestern end a conical island emerges from its brackish waters, which is formed of scorire—proof that it was once an eruption crater. The altitude of the



water's surface was found to be 6,300 feet; and this remarkable lake is but a short distance south of the forty-third degree of latitude. Capt. C. E. Dutton, of the U. S. Geological Survey, has made an examination of the lake and its surroundings, and gave a short sketch of it in the weekly "Science" of New York, February 26, 1886, from which an extract was published in the "Ausland" of Stuttgart, 1887, pp. 174, 175.

On the west side of Mount Scott and Crater Lake rise the headwaters of the North Fork of Rogue River, which run down the western slope, and a narrow trail crosses the ridge south of the elevation. Northeast of it and west of Walker's Range lies a vast level plain strewn with pulverized pumice-stone, and forming the water-shed between the affluents of the Klamath and those of Des Chutes River, a large tributary of the Columbia.

Upper Klamath Lake, with its beautiful and varied Alpine scenery, verdant slopes, blue waters, and winding shores, is one of the most attractive sights upon the reservation. Its principal feeder is Williamson River, a water-course rising about thirty miles northeast of its mouth. After passing through Klamath Marsh it pursues its winding course south through a cañon of precipitous hills, six miles in length; then reaches a wide, fertile valley, joins Sprague River coming from Yáneks and the east, and after a course of about sixty miles empties its volume of water into Upper Klamath Lake near its northern end. The elevation of this lake was found to be about eighty feet higher than that of Little Klamath Lake, which is 4,175 feet. Wood River, with its affluent, Crooked River, is another noteworthy feeder of the lake, whose shores are partly marshy, partly bordered by prairies and mountains. The lake is embellished by a number of pretty little islands, is twenty-five miles long in an air-line, and varies between three and seven miles in width. On the eastern shores the waters are more shallow than on the western.

The waters of the lake first empty themselves through Link River (I-ulalóna), and after a mile's course fall over a rocky ledge at the town of Linkville. From there onward the stream takes the name of Klamath River. Passing through a marsh, it receives the waters of Little Klamath Lake, then winds its circuitous way towards the Pacific Ocean through a hilly and wooded country, cañons, and rapids, innavigable for craft of any

considerable size.\* Hot springs of sulphuric taste flow westward east of Linkville, one of them showing a temperature of 190° Fahr.

The Klamath Reservation is studded with a large number of isolated and short volcanic hill ridges, with a general direction from northwest to southeast. South of Klamath Marsh there are elevations culminating at 5,650 and 6,000 feet, and in Fuego Mountain 7,020 feet are attained. Yámsi Peak, between Klamath Marsh and Sykan Marsh (5,170 feet) reaches an altitude of not less than 8,242 feet, thus rivaling many peaks of the Cascade Range. The Black Hills, south of Sykan (Saikéni) Marsh, rise to 6,410 feet, but are surpassed by several elevations south of Sprague River, near the middle course of which the Yáneks Agency (4,450 feet) is situated. Sprague River (P'laíkni kóke), the most considerable tributary of Williamson River, drains a valley rich in productive bottoms and in timber.

The basaltic ridge, which forms a spur of the Cascade Range and passes east of Fort Klamath (I-nkák), slopes down very abruptly toward the Quaternary lake basin, now forming a low marshy prairie and watered by Wood River (E-ukalkshíni kóke), which enters upper Klamath Lake near Koháshti and by Seven Mile Creek, nearer the Cascade Range. This basaltic spur, called Yánalti by the Indians, represents the eastern side of a huge fault-fissure. Its altitude constantly decreases until it is crossed by a rivulet one-eighth of a mile long, called Beetle's Rest (Tgúlutcham Kshutē'ish), which issues from a pond, drives a mill, and then joins Crooked River (Yánalti kóke, or Tutashtalíksini kóke). This beautiful spring and stream were selected by the Government as the site for the Klamath Agency buildings. The old agency at Koháshti (Guhuáshkshi or "Starting-place") on the lake, three miles south, was abandoned, and a subagency established at Yáneks. The agency buildings are hidden in a grove of lofty pine trees. South of these the ridge rises again and culminates in an elevation, called Pítsua (4,680 feet). The junction of Sprague and Williamson Rivers is marked by a rock called Ktái-Tupákshi, and described in Dictionary, page 149, as of mythic fame. South of Sprague River the ledge rises again, and, approaching close to the lake shore, forms Modoc Point, a bold head-

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\* I have not been able to visit *personally* other parts of the Klamath highlands than the eastern shore of Upper Klamath Lake, from Fort Klamath to Linkville.

land, which culminates in an elevation east of it, measuring 6,650 feet, in Nílaks Mountain (Nílakshi, "Daybreak"), on the lake shore, and in Swan Lake Point (7,200 feet), about eight miles from Klamath Lake. A deep depression south of this height is Swan Lake Valley (4,270 feet), and a high hill north of the two, near Sprague River, is called Saddle Mountain (6,976 feet). Yáneks Butte, with a summit of 7,277 feet, lies midway between the headwaters of Sprague River and the Lost River Valley. A long and steep ridge, called the Plum Hills, rises between Nílaks and the town of Linkville.

We now arrive at what is called the "Old Modoc Country." The main seat of the Modoc people was the valley of Lost River, the shores of Tule and of Little Klamath Lake. Lost River follows a winding course about as long as that of Williamson River, but lies in a more genial climate. The soil is formed of sandstone interstratified with infusorial marls. Nushaltkága is one of its northern side valleys. At the Natural Bridge (Tilhuántko) these strata have been upheaved by a fault, so that Lost River passes underneath. The sandstone is of volcanic origin, and contains pumice and black scoria in rounded masses, often of the size of an egg. The largest part of Tule Lake, also called Rhett Lake and Modoc Lake (Móatak, Móatokni é-nsh), lies within the boundaries of California. It is drained by evaporation only, has extinct craters on its shores, and the celebrated Lava Beds, long inhabited by the Kómbatwash Indians, lie on its southern end.

Clear Lake, also called Wright Lake (by the Modocs, Tchápszó), is a crater basin, with the water surface lying considerably below the surrounding country. Its outlet is a tributary of Lost River, but is filled with water in the cooler season only. Little or Lower Klamath Lake (Aká-ushkui é-ush) is fed by Cottonwood Creek, and on its southern side had several Indian settlements, like Agáwesh. It has an altitude of 4,175 feet, and belongs to the drainage basin of Klamath River. South of these lakes there are considerable volcanic formations, which, however, lie beyond the pale of our descriptive sketch.

Peculiar to this volcanic tract is the frequent phenomenon of the pond sources (wélwash, nushaltkága). These sources are voluminous springs of limpid water, which issue from the ground at the border of the ponds with

a strong bubbling motion, without any indication of other springs in the vicinity. They are met with in soil formed of volcanic sands and detritus, have a rounded shape with steep borders, and form the principal feeders of the streams into which they empty. Ponds like these mainly occur in wooded spots. Some of them have a diameter of one hundred feet and more, and are populated by fish and amphibians of all kinds.

The lake region east of the Reservation was often visited in the hunting and fishing season by the Klamath Lake, Modoc, and especially by the Snake Indians. Goose Lake was one of the principal resorts of the Snake and the Pit River Indians; and even now the numerous rivulets flowing into it make its shores desirable to American stockmen and settlers. Warner (or Christmas) Lake, fully thirty-five miles in length, was once enlivened by the troops camping at Fort Warner, on its eastern side.\* Chewaukan Marsh (Tchuazē'ni) has its name from the tchuá or "water potato", the fruit of *Sagittaria*, and is by its outlet connected with Abert Lake.

The Indians of the Reservation annually repair about the month of June to Klamath Marsh (É-ukshi) to fish, hunt, and gather berries and wólash or pond-lily seed, which is one of their staple foods. Its surface is somewhat less than that of Upper Klamath Lake. Its shores are high on the southeastern, low and marshy on the northwestern side. Water appears at single places only, insufficient to warrant the marsh being called, as it often is, a lake.

The Oregonian portions of the country described belong politically to Klamath and to Lake Counties, the county seats of which are Linkville and Lakeview, on the northern end of Goose Lake. The latter place also contains a United States land office.

#### FLORA AND FAUNA.

Vegetation usually gives a characteristic stamp to a country, but in arid districts, as those of the Klamath highlands, it is rather the geological features which leave an impress on our minds. The further we recede from

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\* Goose and Warner Lakes are described in Lieutenant Wheeler's Report, Annual Report of Chief of Engineers, 1878-82. Appendix N N, pp. 113-120. Goose Lake, by Stephen Powers, in "A Pony Ride on Pit River," Overland Monthly of San Francisco, October, 1874, pp. 342-351.

the Cascade Range and its more humid atmosphere the less vegetation is developed. The lake shores and river banks, when not marshy, produce the cottonwood tree and several species of willows, and the hills are covered with the yellow or pitch pine and the less frequent western cedar. In the western parts of the Reservation large tracts are timbered with pitch pine, which seems to thrive exceedingly well upon the volcanic sands and detritus of the hilly region. These pines (kō'sh) are about one hundred feet in height, have a brownish-yellow, very coarse bark, and branch out into limbs at a considerable height above the ground. They stand at intervals of twenty to fifty feet from each other, and are free from manzanita bushes and other undergrowth except at the border of the forest, leaving plenty of space for the passage of wagons almost everywhere. A smaller pine species, *Pinus contorta* (kápká, in Modoc kúga), which forms denser thickets near the water, is peeled by the Indians to a height of twenty feet when the sap is ascending, in the spring of the year, to use the fiber-bark for food. Up high in the Cascade Range, in the midst of yellow pines, grows a conifera of taller dimensions, the sugar-pine (ktéleam kō'sh). The hemlock or white pine (wā'ko), the juniper (ktü'lo), and the mountain mahogany (yúkmalam) are found in and south of Sprague River Valley.

The lake shores and river banks produce more edible fruits and berries than the marshy tracts; and it is the shores of Klamath and Tule Lakes which mainly supply the Indian with the tule reed and scirpus, from which the women manufacture mats, lodge-roofs, and basketry. The largest tule species (má-i) grows in the water to a height of ten feet and over, and in the lower end of its cane furnishes a juicy and delicate bit of food. Woods, river sides, and such marshes as Klamath Marsh, are skirted by various kinds of bushes, supplying berries in large quantities. The edible bulbs, as camass, kō'l, l'bá, ipo, and others, are found in the prairies adjacent. Pond-lilies grow in profusion on lake shores and in the larger marshes, especially on the Wókash Marsh west of Linkville, and on Klamath Marsh, as previously mentioned. The Lost River Valley is more productive in many of these spontaneous growths than the tracts within the Reservation.

It is claimed by the Klamath Lake Indians that they employ no drugs of vegetal origin for the cure of diseases, because their country is too cold

to produce them. This is true to a certain extent; but as there are so many plants growing there that narcotize the fish, how is it that the country produces no medical plants for the cure of men's diseases? Of the plant *shl'ē'dsh*, at least, they prepare a drink as a sort of tea.

The fauna of the Klamath uplands appears to be richer in species than the vegetal growth. What first strikes the traveler's attention on the eastern shore of the Upper Lake is the prodigious number of burrows along the sandy road, especially in the timber, varying in size from a few inches to a foot in diameter. They are made by chipmunks of two species, and others are the dens of badgers, or of the blue and the more common brown squirrel. The coyote or prairie-wolf makes burrows also, but this animal has lately become scarce. No game is so frequent as the deer. This is either the black-tail deer, (*shuá-i*, *Cervus columbianus*), or the white tail deer (*múshmush*, *Cariacus virginianus macrurus*), or the mule-deer (*pakólesh*, *Cervus macrotis*). Less frequent is the antelope (*tché-u*, *Antilocapra americana*), and most other four legged game must be sought for now upon distant heights or in the deeper cañons, as the elk (*vín*), the bear in his three varieties (black, cinnamon, and grizzly; *witá'm*, *náka*, *lú'k*), the lynx (*shlóa*), the gray wolf (*kä'-utchish*), the silver or red fox (*wán*), the little gray fox (*kételkatch*), the cougar (*táslatch*), and the mountain sheep (*kó-il*). Beavers, otters, minks, and woodchucks are trapped by expert Indians on the rivers, ponds, and brooklets of the interior.

The shores of the water-basins are enlivened by innumerable swarms of water-fowls, (*mä'mäkli*), as ducks, geese, herons, and cranes. Some can be seen day by day swimming about gracefully or fishing at Modoc Point (*Nílakshi*) and other promontories, while others venture up the river courses and fly over swampy tracts extending far inland. Among the ducks the more common are the mallard (*wē'ks*), the long-necked kilidshiks; among the geese, the brant (*lálak*) and the white goose (*waiwash*). Other water-birds are the white swan (*kúsh*), the coot or mudhen (*túhush*), the loon (*táplal*), the pelican (*yámal* or *kúmal*), and the penguin (*kuítsia*). Fish-hawks and bald-headed eagles (*yaiúzal*) are circling about in the air to catch the fish which are approaching the water's surface unaware of danger. Marsh-hawks and other raptors infest the marshes and are lurking there

for small game, as field-mice, or for sedge-hens and smaller birds. The largest bird of the country, the golden eagle, or Californian condor (p'laf-wash), has become scarce. Blackbirds exist in large numbers, and are very destructive to the crops throughout Oregon. Other birds existing in several species are the owl, lark, woodpecker, and the pigeon. Migratory birds, as the humming-birds and mocking-birds, visit the Klamath uplands, especially the Lost River Valley, and stop there till winter.

The species of fish found in the country are the mountain trout, the salmon, and several species of suckers. Of the snake family the more frequent species are the garter-snake (wíshink), the black-snake (wáměnighsh), and the rattlesnake (kě-ish, kī'sh). Crickets and grasshoppers are roasted and eaten by the Indians, also the chrysalis of a moth (púlzuantch).

## THE ASPECTS OF THE COUNTRY.

Elle est riante ainsi que l'Italie,  
Terrible ainsi que les rives du Nord.

The Klamath plateau presents very different aspects and produces very different impressions, according to the observer's condition and the character of the localities he enters or beholds. Travelers coming over the monotonous rocky or alkaline plains extending between Malheur Lake and the Reservation are gladdened at the sight of rivulets and springs, imparting a fresher verdure to the unproductive soil, and greet with welcome the pine-ries which they behold at a distance. Feelings of the same kind penetrate the hearts of those who enter the highlands from the Pit River country of California when they come to the well-watered plains of Lost River after crossing the desolate lava formations lying between. The scenery can be called *grand* only there, where the towering ridge of the Cascade Mountains and the shining mirrors of the lakes at their feet confront the visitor, surprised to see in both a reproduction of Alpine landscapes in the extreme West of America.\* The alternation of jagged and angular outlines with long level ridges on the horizon suggests, and the peculiar lava color retained by

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\* The large pyramidal cone of Mount Pitt is a rather accurate duplicate of the celebrated Niesen Peak in the Bernese Oberland, Switzerland, as seen from its northern and eastern side.

the highest peaks confirm the eruptive origin of these mountains. The pure azure sky and the perpetual silence of nature reigning in these uplands add impressions of grandeur which it is impossible to describe. The sense of the beautiful has no gratification in the austere forms of these mountains, but the blue and limpid waters of the lakes, their numerous islands, and the lovely green of the shores, delight it in the highest degree.

The other eminences perceptible on the horizon lack the boldness of outline seen upon the main ridge, and with their dusky timbers deeply contrast with it. They seem monotonous and commonplace, and people easily impressed by colors will call them somber. The open country, whether marshes, plains, clearings, meadows, or bare hills, presents an extremely bleak aspect, especially when under the influence of a hot summer sun. Its unvarying yellowish hue, produced by the faded condition of the coarse grasses, renders it monotonous.

The solitude and serenity of these places exercise a quieting influence upon the visitor accustomed to the noisy scenes of our towns and cities. Noiselessly the brooks and streams pursue their way through the purifying volcanic sands; the murmur of the waves and the play of the water-birds, interrupted at times by the cry of a solitary bird, are the only noises to break the silence. Beyond the few settlements of the Indian and away from the post-road, scarcely any trace of the hand of man reminds us of the existence of human beings. There Nature alone speaks to us, and those who are able to read history in the formations disclosed before him in the steeper ledges of this solitary corner of the globe will find ample satisfaction in their study.

The Klamath plateau, though productive in game, fish, and sundry kinds of vegetable food, could never become such a great central resort of Indian populations as the banks of Columbia River. The causes for this lie in its secluded position and chiefly in its climate, which is one of abrupt changes. The dryness of the atmosphere maintains a clear sky, which renders the summer days intensely hot; the sun's rays become intolerable in the middle of the day at places where they are reflected by a sandy, alkaline, or rocky soil and not moderated by passing breezes. Rains and hailstorms are of rare occurrence, and gathering thunder clouds often dissolve or "blow



over," so that the running waters never swell, but show the same water level throughout the year. Nights are chilly and really cold, for the soil reflects against the clear sky all the heat received from the sun during the day, and the dry night air pervading the highlands absorbs all the moisture it can. Winters are severe; snow begins to fall early in November, and in the later months it often covers the ground four feet high, so that the willow lodges (not the winter houses) completely disappear, and the inmates are thus sheltered from the cold outside. The lakes never freeze over entirely, but ice forms to a great thickness. The cold nights produce frosts which are very destructive to crops in the vicinity of the Cascade Range, but are less harmful to gardening or cereals at places more distant; and in Lost River Valley, at Yáneks—even at Linkville—melons, turnips, potatoes, and other vegetables rarely fail. The mean annual temperature as observed some years ago at Fort Klamath was 40.47° Fahr.

There are several instances in America where highlands have become centers of an aboriginal culture. Such instances are the plateaus of Anahuac, Guatemala, Bogotá, and of Titicaca Lake. They contained a dense population, more cultured than their barbaric neighbors, whom they succeeded in subjugating one after the other through a greater centralization and unity of power. The Klamath highlands can be compared to the plateaus above named in regard to their configuration, but they never nourished a population so dense that it could exercise any power analogous to that above mentioned. Moreover, there was no intellectual and centralizing element among these Indians that could render them superior to their neighbors, all of whom maintained about the same level of culture and intelligence.

#### TOPOGRAPHIC LIST OF CAMPING PLACES.

To form a correct idea of the dissemination of Indians in this sparsely inhabited country, the following lists of camping places will furnish serviceable data. The grounds selected by the Máklaks for camping places are of two kinds: either localities adapted for establishing a fishing or hunting camp of a few days' or weeks' duration or for a whole summer season, or they are places selected for permanent settlement. Winter lodges (ludamaláksh) or slab houses are often built at the latter places; whereas the

transitory camps are marked by frail willow lodges (látchash, stinā'sh) or other light structures. Indian camps are as a rule located near rivers, brooks, marshes, springs, or lakes. Hunters generally erect their lodges in convenient places to overlook a considerable extent of territory.

In the lists below the order in which the localities are mentioned indicates the direction in which they follow each other. I obtained them from the two interpreters of the reservation, Dave Hill and Charles Preston; and as regards the old Modoc country, from Jennie Lovwer, a Modoc girl living in the Indian Territory, who remembered these places from her youth. The grammatic analysis of the local names will in many instances be found in the Dictionary.

#### CAMPING PLACES ON KLAMATH MARSH.

The permanent dwellings upon this marsh have all been abandoned; but the Modocs and Klamath Lakes, together with some Snake Indians from Sprague River, resort there annually, when the pond-lily seed and the berries ripen, for a period of about six weeks. Its shores were permanently inhabited in 1853, when visited by the United States exploration party under Lieutenants Williamson and Abbott, and even later. Dave Hill's list below follows the localities in their topographic order from northeast to southwest and along the southeastern elevated shore of the marsh, which at some places can be crossed on foot. A few rocky elevations exist also on the northeast end of the marsh.

Katā'gsi "stumpy bushes."	Suálsxēni "at the rock-pile."
Táktaklishkshi "reddish spot."	Lúlpakat "chalk quarry."
Yaúkēlam Láshi "eagle wing."	Kapgā'ksi "dwarf-pine thicket."
Yásh-Lamā'ds "projecting willow."	Wáptasxāni "water moving through ponds perceptibly."
Spúklish Láwish "sweat lodge on promontory."	Tchókeam Psísh "pumice-stone nose."
Mbákualsi "at the withered tree."	Káksi "raven's nest."
Kmutchuyáksi "at the old man's rock;"	Íwal "land's end."
a man-shaped rock formation near the	Luyánsti "within the circle."
open waters of the marsh and visible at	Yaúkēlam Snólash "eagle nest."
some distance.	Tchíkas-Walákish "bird-watch;" secreted
Lalawasxēni "slaty rock."	spot where hunters watch their feathered
Taktxísh "cricket noise."	game.
Tsásam Péwas "skunk's dive."	Tuúlkat "at the small rail pyramid."
Ktaí-Wasi "rocky hollow."	Awalnashxēni "at the island."

Tɬalamgíplis "back away from the west;" probably referring to a turn of the shoreline.	Lgú'm-Ä-ushi "coal lake," with waters looking as black as coal.
Wák-Talíksi "white pine on water-line."	Súnde "at the mouth or outlet."
Wíshinkam Tínnash "drowned snake;" place where a garter snake was found drowned in the open waters of the marsh.	Núsksi "skull-place;" a human skull was once found there. This is one of the spots where the natives submerge their dug-out canoes in the mud or sand at the bottom of the lake for the wintry season.

Some of the above places near the outlet are also mentioned in Pete's Text on the "Seasons of the Year," and the following additional may be inserted here from it (74, 15-17):

Lémé-isham Nuté'ks "impression of thunderbolt."	Stópalsh=tamā'ds "peeled pine standing alone."
Lápláks "steep little eminence."	Kák-Ksháwaliäksh "raven on the pole."

## CAMPS ALONG WILLIAMSON RIVER.

In this list Dave Hill enumerated old camps and present locations of lodges (1877) on both sides of Williamson River, from the lower end of Klamath Marsh (4,547 feet) to Upper Klamath Lake. The river runs for six miles or more through a ravine about two hundred feet deep, and the road follows it on the east side, leading over the hills. The wigwams are built in proximity to the river course. At its outlet Williamson River forms a delta, projecting far out into the lake, and filled with bulrushes.\*

Kakagō'si "at the ford."	Kúltam Wā'sh "otter's home."
Samka-ushχä'ni "cliffs in the river;" a fishing place.	Stílakgish "place to watch fish."
Yále-alant "clear waters."	Yá aga "little willows." Here the road from Linkville to Fort Klamath crosses Williamson River on a wooden bridge built by the United States Government; here is also the center of the Indian settlements on Williamson River.
Tánua-Lutísh "flat rocks under the water."	Kúls-Tgé-ush, or Kúlsam=Tgé-us "badger standing in the water."
Kä'k=Taíks, or Kä'k=Taísh "twin rocky pillars."	Witä'mamtsi "where the black bear was."
Awalokáksaksi "at the little island."	Knyám-Skä-iks "crawfish trail."
Mbúshaksham Wā'sh "where obsidian is found."	Slánkoshksöksi, or Shlankoshksbû'kshi "where the bridge was."
Tɬálmakstant (supply: Ktái-Tupáksi) "on the west side of (Standing Rock)."	Kokáksi "at the brooklet."
Tchpinóksaksi "at the graveyard;" cemetery and ancient cremation ground of the É-ukshikni.	Knyága, a former cremation place in the vicinity of Yá aga.
Ktá-iti "place of rocks."	
Tchikēsi "at the submerged spot."	

\* Compare Professor Newberry's description, pp. 38, 39, and Lieutenant Williamson's report (part I), p. 68.

## CAMPING PLACES AND OTHER LOCALITIES AROUND UPPER KLAMATH LAKE.

Places situated on the lake are as follows:

Skolnâshki, commonly called Kohâshti, Kuhuâshti by Americans and Indians, "starting place of canoes, boats." Formerly location of the United States Agency; now numbering four or five Indian lodges.	Shuyakē'ksi or "jumping place."
Tulîsh, fishing place near the outlet of Williamson River: "spawning place."	l-nlâlóna, or Yulalónan, Link River above the falls at Linkville; lit. "rubbing, moving to and fro." The name was afterwards transferred to the town of Linkville, which is also called Tiwîshxē'ni "where the cascade, noise is."
Tókua or Túkua, near the outlet of Williamson River. From this the neighboring part of the lake is sometimes called Túkua Lake.	Uxótuash, name of an island near Linkville.
Nílakshi: lit. "dawn of day;" is now used to designate Modoc Point also, though it properly refers to the Nílaks mountain ridge only.	Wákaksi Spúklîsh, a ceremonial sweat-lodge on west side of the lake.
Â-nshmē, an island in the lake near Modoc Point.	Kúmbat "in the rocks." Locality on western side of lake, called Rocky Point.
	Lúkuashti "at the hot water." Name for the hot sulphuric springs about half a mile east and northeast of the town of Linkville, and of some others west of that town.

## EMINENCES AROUND UPPER KLAMATH LAKE.

Of the majority of these names of hills and mountains I could not obtain the English name, the usual excuse being that they had only Indian names.

*In Cascade Range:*

Gíwash, or Géwash, Mount Scott; Gíwash é nsh, Crater Lake, in a depression west of Mount Scott.	Kē'sh yáinatat, Mount Pitt, a high mountain lying southwest of the Agency. The Modocs call it Mēlaíksi "steepness;" the Klamath Lake term signifies "snow on the mountain," snow-capped peak. Only in the warmest months Mount Pitt is free of snow.
Kuknmē'kshi "at the caves or hollows;" northwest of the Agency.	Tílxo-it, an eminence south of Mount Pitt; lit. "drip water."
Kakásam Yáina "mountain of the great blue heron;" northwest of Agency.	Wákakshi, Kā'kāshti, Tehiutehíwāsamtēh, mountains bordering the southwestern portion of Upper Klamath Lake.
Mō'dshi Yáina or Long Pine; lit. "on the large mountain;" mō'dshi or mū'npteli is a compound of the adjective mūni, great, large.	<i>On the east shore of the lake:</i>
Mbá-ush Shnékash "bosom burnt through," legendary name of a mountain located west southwest of the Agency; mbá-ush here refers to a piece of buckskin serving to cover the bosom.	Wátanks, a hill on southeastern side of the lake.
	Kálalks, hill near Captain Ferree's house, south of the Nílaks ridge. A ceremonial sweat-lodge stands in the vicinity.

- Nílaksi, lit. "daybreak;" a point of the steep ridge of the same name extending from Modoc Point, on east side of lake, along the shore, and thence in the direction of Lost River Valley.
- Wálpì, Múyant, Tóplaměni, Láxít: other elevations of the Nílaksi hill ridge.
- Pítsua, hill ridge extending north of Williamson River.
- Yánalti or Yánaldi, a steep volcanic range stretching due north from the Agency to Fort Klamath and beyond it. It is the continuation of the Pítsua ridge.
- E-ukalksíni Spú'klish is an ancient ceremonial sweat-lodge near Wood River, and not very distant from Fort Klamath (I-ukák).

## CAMPING PLACES IN SPRAGUE RIVER VALLEY.

Of this portion of the reservation I submit two separate lists of local nomenclature. The more extensive one I obtained from Charles Preston, who remembered more place names because he then was employed at the Yáneks subagency, which lies near the center of the Sprague River settlements. Both lists follow the course of the river from east to west. Both Sprague River and the settlements above Yáneks are frequently called P'laí, "above".

*Charles Preston's list:*

- Tsúitiákshi "dog-rose patch," near headwaters.
- Ulálkshi "cottonwood."
- Pálan É-ush "dry lake;" a large flat rock is near the river.
- Welékag-Knuklěkshákshi "at the stooping old woman," called so from a rock suggesting this name.
- Aísh Tkalíks "column rock."
- Tsáxéak Tkáwals "standing boy," from a rock of a boy-like shape.
- Suítstis.
- Wúksi "fire-place;" at same place as Suítstis.
- Tehä'kěle Tsíwísh "running with blood;" a little spring with reddish water; a settlement of Snake Indians.
- Kōs Tuěts "standing pine;" settled by Snake Indians.
- Kawamkshí'ksh "eel fishery."
- Suawáti "ford, crossing-place."
- Lúldam Tehí'ksh "winter village."
- Spawauksh, on bank of Sprague River.
- Yainaga "Little Butte," a hill at the subagency.
- Yainakshi, Yáneks, "at the Little Butte;" location of subagency buildings, two miles from Sprague River, on left-hand side.
- Tatátmi, a bntte or hillock in the vicinity.
- Lámkosh "willows;" name of a creek, called by Americans "Whiskey Creek."
- Sküwashkshi, or Skü'wash, "projecting rocks"
- Kä'tsi, name of a little water spring.
- Lúlnkuashti "at the warm spring."
- Tchákawětch.
- Káwa "eel spring;" inhabited by Modocs.
- Yétkash.
- Uxáshksh "in the coomb."
- Káktsamkshi, name of a spring and creek at the subagency.
- Té-mölsh "spring running down from a hill."
- Uxadé ush "planting a willow." (?)
- Shlokópashkshi "at the house cavity."

Awalókat "at Little Island," in Sprague River.

Né-ukish "confluence."

*Dave Hill's list:*

Hishtish Luélks "Little Sucker Fishery," on headwaters.

Kaflu-Tálam, for Ktä'lu Tkálamnish "juniper tree standing on an eminence."

Hópats "passage" to the timber.

Lúldam Tchi'ksh "winter houses."

Tsä'nódauksh "confluence."

Yáinakshi "at the Small Butte."

Stáktaks "end of hill."

Kēmútcham Látsaskshi "at the old man's house," name of a hill; kēmútcham is said to stand here for K'mukámtsam.

Káwamχäui "eel spring."

Kókaxäui, or Kókäksi "at the creek."

Knmä'ksi "at the cave."

Kátsuäts "rocks sloping into the river."

Nakósksiks "river dam, river barrage," established for the capture of fish.

Ktaí-Túpaksi, or Ktä-i-Tópoks, "standing rock," situated near junction of Sprague with Williamson River.

CAMPING PLACES OF THE MODOC COUNTRY.

On Lost River, close to Tule Lake, were the following camping places: Wá-isha, where Lost River was crossed, three or four miles northwest of the lake, and near the hills which culminate in Laki Peak; Wátchamsh-wash, a village upon the river, close to the lake; Nakōshzē'ni "at the dam," at the mouth of Tule Lake.

On Tule Lake, also called Modoc Lake, Rhett Lake: Páshza, or Pásza, name of a creek and a little Modoc village on the northwest shore, whose inhabitants were called Páshzanuash; Kálek, camp near Pásza, on northern shore; Lé-ush, on northern shore; Welwashzē'ni "at the large spring," east side of the lake, where Miller's house is; Wukazē'ni "at the coomb," one mile and a half east of Welwashzē'ni; Kē'sh-Láktehuish "where ipo grows (on rocks)," on the southeastern side of the lake; Kúmbat "in the caves," on the rocky southern side of the lake, once inhabited by about one hundred Kúmbatwash, who were mainly Modocs, with admixture of Pit River, Shasti, and Klamath Lake Indians.

On Little or Lower Klamath Lake: Agáwesh, a permanent Modoc settlement upon what is now called "Fairchild's farm," southwestern shore; Ke-utchishzē'ni "where the wolf-rock stands," upon Hot Creek; Sputuishzē'ni "at the diving place," lying close to Ke-utchishzē'ni, where young men were plunging in cold water for initiation; Shapashzē'ni "where sun and moon live," camping place on the southeastern shore, where a crescent-shaped rock is standing; Stuikishzē'ni "at the canoe bay," on north side of the lake.

## TRIBAL NAMES AND SUBDIVISIONS.

The two bodies of Indians forming the subject of the present report are people of the same stock and lineage through race, language, institutions, customs, and habitat. In language they radically differ from the neighboring peoples called Snake, Rogue River, Shasti, and Pit River Indians, as well as from the other inhabitants of Oregon, California, and Nevada.

For the *Klamath people* of Southwestern Oregon there exists no general tribal name comprehending the two principal bodies, except Máklaks, *Indian*. This term when pronounced *by themselves* with a lingual k has a reflective meaning, and points to individuals speaking their language, Modocs as well as Klamath Lake Indians; when pronounced with our common k it means *Indian* of any tribe whatsoever, and *man, person* of any nationality. The derivation of máklaks will be found in the Dictionary. I have refrained from using it in the title and body of my work to designate these Oregon Indians because it would be invariably mispronounced as mä'kläks by the white people, and the peculiar sound of the k would be mispronounced also. To call them simply *Klamath Indians* or *Klamaths* would lead to confusion, for the white people upon the Pacific coast call the Shasti, the Karok or Ara, the Hupa, the Yurok or Alíkwa Indians on Klamath River of California, the Shasti upon the Siletz Reservation, Oregon, and our Máklaks all Klamaths. It was therefore necessary to select the compound appellation, "the Klamath Indians of Southwestern Oregon." The Warm Spring and other Sahaptin Indians possess a generic name for all the Indians living upon this reservation and its vicinity: Aígspaluma, abbr. Aígspalo, Aíkspalu, *people of the chipmunks*, from the innumerable rodents peopling that pine-covered district. This term comprises Snake, Payute, and Modoc Indians, as well as the Klamath Lake people. The name of Klamath or Tlámat, Tlamet River, probably originated at its mouth, in the Alíkwa language.

The two main bodies forming the Klamath people are (1) the Klamath Lake Indians; (2) the Modoc Indians.

## THE KLAMATH LAKE INDIANS.

The Klamath Lake Indians number more than twice as many as the Modoc Indians. They speak the northern dialect and form the northern chieftaincy, the head chief residing now at Yá-aga, on Williamson River. Their dwellings are scattered along the eastern shore of Upper Klamath Lake (É-ush) and upon the lower course of Williamson (Kóketat) and Sprague Rivers (P'laí). They call themselves É-ukshikni máklaks, abbreviated into É-ukshikni, É-ukskni, Ä-uksni *people at the lake*. The Shasti near Yreka, Cal., call them Aúksiwash, some western Shasti: Makaítserk; by the Pit River Indians they are called Alámmimakt ísh, from Alámmig, their name for Upper Klamath Lake; by the Kalapuya Indians, Athlá-meth; by the Snake Indians, Sáyi.

According to locality the Klamath Lake people may be subdivided into the following groups: The people at the agency; the people at Koháshti, at Yá-aga, at Modoc Point and upon Sprague River. Their settlements at Klamath Marsh, at Nílaks and at Linkville are now abandoned; the last named (Yulalóna) was held by them and the Modocs in common.

## THE MODOC INDIANS.

The Modoc Indians speak the southern dialect, and before the war of 1872-1873 formed the southern division or chieftaincy, extending over Lost River Valley (Kóketat) and the shores of Little Klamath and Tule Lake. Of their number one hundred and fifty or more live on middle course of Sprague River; some have taken up lands in their old homes, which they cultivate in their quality of American citizens, and the rest are exiles upon the Quapaw Reservation, Indian Territory. They call themselves Móatokni máklaks, abbreviated Móatokni, Mō'dokni, Mō'dokish, *living at Moatak*, this being the name of Modoc or Tule Lake: "in the extreme south." A portion of the Pit River Indians calls them Lutuámi, "*lake*," by which Tule Lake is meant; another, through a difference of dialect, Lutmáwi. The Shasti Indians of Yreka call them Pzánai, the Sahaptins upon and near Columbia River call them Mówatak, the Snake Indians, Saidoka.

The more important local divisions of this people were the groups at Little Klamath Lake (Agáweshkni), the Kúmbatwash and the Pászanuash



at Tule Lake, the Nushaltzágakni or "Spring-people" near Bonanza, and the Pláskni or "Uplanders" on Sprague River, at and above Yáneks. Formerly the Modocs ranged as far west as Butte Lake (Ná-uki) and Butte Creek, in Siskiyou County, California, about sixteen miles west of Little Klamath Lake, where they fished and dug the camass root.

## THE SNAKE INDIANS.

A body of Snake Indians, numbering one hundred and forty-five individuals in 1888, is the only important fraction of native population foreign to the Máklaks which now exists upon the reservation. They belong to the extensive racial and linguistic family of the Shoshoni, and in 1864, when the treaty was made, belonged to two chieftaincies, called, respectively, the Yahooshkin and the Walpapi, intermingled with a few Payute Indians. They have been in some manner associated with the Máklaks for ages, though a real friendship never existed, and they are always referred to by these with a sort of contempt, and regarded as cruel, heartless, and filthy. This aversion probably results from the difference of language and the conflicting interests resulting from both bodies having recourse to the same hunting grounds. (Cf. Sā't, shā't, Shā'tptchi.) They are at present settled in the upper part of Sprague River Valley (P'laí) above Yáneks. They cultivate the ground, live in willow lodges or log houses, and are gradually abandoning their roaming proclivities. Before 1864 they were haunting the shores of Goose Lake (Néwapkshi), Silver Lake (Kálpshi), Warner Lake, Lake Harney, and temporarily stayed in Surprise Valley, on Chewaukan and Saíkän Marshes, and gathered wólash on Klamath Marsh. They now intermarry with the Klamath Indians. As to their customs, they do not flatten their infants' heads,\* do not pierce their noses; they wear the hair long, and prefer the use of English to that of Chinook jargon. Before settling on the reservation they did not subsist on roots and bulbs, but lived almost entirely from the products of the chase.

Among other allophylic Indians, once settled outside the present limits of the Klamath Reservation, were a few Pit River and Shasti Indians,

\* By the Modocs they are called *conical-headed* (wakwáklsh nū'sh gí'tko).

staying before the Modoc war among the *Kimbatwash-Modocs* (q. v.) in the lava beds south of Tule Lake.

A few families of hunting *Molale Indians*, congeners of the "Old Kayuse" Indians near Yumatilla River, were formerly settled at Flounce Rock, on the headwaters of Rogue River, and farther north in the Cascade range. The Klamath Indians were filled with hatred against them; they were by them called *Tchakä'nkni*, inhabitants of *Tchakzē'ni*, or the "service berry tract," and ridiculed on account of their peculiar, incorrect use of the Klamath language. In former times Molale Indians held all the northeastern slopes of the Willámēt Valley, claiming possession of the hunting grounds; the bottom lands they left in the hands of the peaceably-disposed, autochthonic race of the Kalapuya tribes, whom they call *Mókai* or *Móke*.

#### CHARACTERISTICS OF RACE.

These are either bodily or mental. To ascertain the former no measurements were made by me by means of instruments when I was among the Klamath Lake Indians, and hence all that follows rests upon ocular inspection. For Modoc skulls some accurate data are on hand, published by the United States Surgeon-General's Office, Washington, D. C.

The Mongolian features of prognathism and of high cheek bones are not very marked in this upland race, though more among the Modocs than in the northern branch. If it was not for a somewhat darker complexion and a strange expression of the eye, it would be almost impossible to distinguish many of the *É-ukshikni* men from Americans. The forehead is compressed in the tender age of childhood and looks rather low, but does not recede so acutely as might be expected from this treatment. Prognathism, where it exists, does not seem to be a consequence of head flattening. The cheek bones are more prominent than with us, but less than with the Central Californians. The fact that the head-man, *Tatápkash*, who was among the signers of the treaty of 1864, was called after this peculiarity shows that high cheek bones are rather uncommon. The nasal ridge is not aquiline, but very strong and forms an almost continuous line with the forehead. Convergence of the eyes is perceptible in a few individuals only, and anatomists have shown that it is nowhere produced by the structure of the skull

itself, but it is the result of the mother's manipulation on the baby's eyes, and causes them to look sleepy, the opening of the eyelids becoming narrower. (Cf. Texts 91, 5-8.)

These Indians have a piercing look and their eyeballs are of the deepest black, a circumstance which accounts for their great power of vision. In many Indians, namely in children, the white of the eye shows a blue tinge, perhaps the result of head flattening. The mouth is small and the teeth good; but with many Indians the thyroid cartilage, or Adam's apple, is very prominent. The hair upon the head is straight and dark. I did not find it very coarse, but with many Modoc women it is said to be so and to grow to an extreme length. On other portions of the body the hair is short and scarce, the natives doing their best to weed it out, the beard especially, with metallic pincers or tweezers (*hushmoklō'tkish*), which they always carry with them. As among most American aborigines, the beard is of scanty growth. The late chief *Lelékash* wore a beard, but I never saw any Indian wearing one except *Charles Preston*, the *Yáneks* interpreter. The contents of the song 185;44 should also be noticed in this connection. Baldness is rare, and in fact it appears that the dearth of hairy covering of the skin is fully compensated in the Indian race by a more exuberant growth of hair upon the head, to protect them against excessive colds and the heat of the sun.

Among the Lake people the complexion is decidedly lighter than among the cinnamon-hued Modocs, and a difference between the sexes is hardly perceptible in this respect. Blushing is easily perceptible, though the change in color is not great. Those most approaching a white complexion like ours are numerous, but their skin is always of a yellowish lurid white. Owing to their outdoor life in the free and healthy mountain air, these Indians are well proportioned as to their bodily frame, and apparently robust; but their extremities, hands and feet, are rather small, as the extremities are of the majority of the North American Indians.

The average of Modoc men appear to be of a smaller stature than that of the Klamath Lake men, but in both tribes a notable difference exists between the length of body in the two sexes, most men being lauk,

tall, and wiry, while the women are short and often incline to embonpoint. Nevertheless obesity is not more frequent there than it is with us. No better illustration of their bodily characteristics can be had than a collection of their personal names. These sketch the Indian in a striking and often an unenviable light, because they generally depict the extremes observed on certain individuals. The sex can not, or in a few instances only, be inferred from the name of a person. We frequently meet with designations like "Large Stomach," "Big Belly," "Round Belly," "Sharp Nose," "Grizzly's Nose," "Spare-Built," "Grease," "Crooked Neck," "Conical Head," "Wide-Mouth," "Small-Eyes," "Squinter," "Large Eyes," "Half-blind," or with names referring to gait, to the carriage of the body, to habitual acts performed with hands or feet, to dress, and other accidental matters.

With all these deformities, and many others more difficult to detect, these Indians have bodies as well formed as those of the Anglo-American race, and in spite of their privations and exposure they live about as long as we do, though no Indian knows his or her age with any degree of accuracy. A very common defect is the blindness of one eye, produced by the smudge of the lodge-fire, around which they pass the long winter evenings. With the majority of the Indians the septum of the nose hangs down at adult age, for the nose of every Indian is pierced in early years, whether they afterwards wear the dentalium-shell in it or not.

Stephen Powers, who had good opportunities for comparing the Modocs with the tribes of Northern California, says of them:

They present a finer physique than the lowland tribes of the Sacramento, taller and less pudgy, partly, no doubt, because they engage in the chase more than the latter. There is more rugged and stolid strength of feature than in the Shastika now living; cheek bones prominent; lips generally thick and sensual; noses straight as the Grecian, but depressed at the root and thick-walled; a dullish, heavy cast of feature; eyes frequently yellow where they should be white. They are true Indians in their stern immobility of countenance.\*

Passing over to the psychic and mental qualities of these Oregonian natives, only a few characteristics can be pointed out by which they differ from the other Indians of North America. The Indian is more dependent

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\* Contributions to North Amer. Ethnology, III, 252, 253. By Shastika he means the Shasti Indians of middle Klamath River, California.

on nature, physically and mentally, than we are. What distinguishes the civilized man from the primitive man of our days and of prehistoric ages is his greater faculty of turning to account the patent and the hidden powers of nature, or the invention of handicrafts, arts, and sciences. In this the savage man lags far behind the man of culture, and although we often have to admire the ingenuity and shrewdness displayed by the American native in his hunting and fishing implements and practices, the art of agriculture, without which there can be no real human culture, has never been pursued to any considerable extent by the Indians living north of the thirtieth parallel of latitude.

The climate of their home compels the Máklaks Indians to lead an active and laborious life. Except in the coldest days of winter they are almost always engaged in some outdoor work, either hunting, fishing, or cutting wood, gathering vegetal food, or traveling on horseback. Pursuits like these and the pure, bracing air of the highlands render their constitutions hardy and healthy, their minds active, wide awake, and intelligent. They are quick-sighted and quick in their acts, but slow in expressing delight, wonder, astonishment, or disgust at anything they see. Often they do not grasp the meaning of what they observe being done by the white people, and thus appear to us indifferent to many of the highest attainments of modern culture. Children and adults are prone to reject or slow to adopt the blessings of civilization, because many of these are of no practical use to a hunting and fishing people, and others are past their understanding.

The first things they generally adopt from the white people are the citizen's dress and handy articles of manufacture, as beads, tobacco, knives, guns, steel traps; also wagons and other vehicles; for when in possession of these last the horses, which they had obtained long before, can be put to better account. They are also quick in adopting English baptismal names, sometimes discarding but oftener retaining their descriptive or burlesque nomenclature from the Klamath language. Gradually they adopt also with the money of the white man the elements of arithmetic, and learn to compute days and months according to his calendar. After another lapse of time they introduce some of the white man's laws, discard polygamy and slavery,

bury their dead instead of cremating them, and commence to acquire a smattering of English. Indian superstitions, conjurers' practices are not abandoned before the white man's ways have wrought a thorough change in their minds; and a regular school attendance by children can not be expected before this stage of progress has been reached.

In his moral aspects the Klamath Indian is more coarse and outspoken than the white man, but in fact he is not better and not worse. He has attacked and enslaved by annual raids the defenseless California Indian simply because he was more aggressive, strong, and cunning than his victim; his family relations would be a disgrace to any cultured people, as would also be the method by which the chiefs rule the community. But the passions are not restrained among savages as they are or ought to be among us, and the force of example exhibited by Indians of other tribes is too strong for them to resist.

The character of men in the hunter stage depicts itself admirably well in the mythic and legendary stories of both chieftaincies. Low cunning and treacherous disposition manifest themselves side by side with a few traits of magnanimity hardly to be expected of a people formerly merged in a sort of zoolatric feticism. There is, however, a considerable power of imagination and invention exhibited in these simple stories, and many of the ferocious beasts are sketched in a truly humorous vein.

Man's morals are the product of circumstances, and the white man who judges Indian morals from the Christian standard knows nothing of human nature or of ethnologic science. The moral ideas of every nation differ from those of neighboring peoples, and among us the moral system of every century differs from that of the preceding one. The fact that the Modocs showed themselves more aggressive and murderous towards the white element than the Klamath Lake Indians may thus be explained by the different position of their homes. The latter being more secluded have not molested Americans sensibly, whereas the annals of the Modocs, who lived in an open country, are filled with bloody deeds. They are of a more secretive and churlish disposition, and what Stephen Powers, who saw them shortly after the Modoc war, says of them is, in some respects, true: "On the whole,

they are rather a cloddish, indolent, ordinarily good-natured race, but treacherous at bottom, sullen when angered, notorious for keeping Punic faith. But their bravery nobody can deny."\*

#### THE PREHISTORIC PERIOD.

Before the middle of the nineteenth century the Máklaks people was unknown to mankind except to the nearest neighbors in Oregon and California. We are therefore justified in beginning its period of documentary history at that time, and in relegating to the domain of prehistories all that is known of their previous condition. The information upon these points is furnished by three factors: tradition, archaeologic remains, and language.

##### A. TRADITION BEARING UPON HISTORY.

Traditional folk-lore, when of the mythic order, generally dates from an earlier epoch of fixation than historic traditions. The remote origin of *genuine* mythic folk-lore is sufficiently evidenced by the archaic terms embodied with it, by the repetition of the same phraseology for ages, and by the circumstance that all nations tend to preserve their religious ideas in an unchanged form. I am laying peculiar stress upon the term *genuine*, for Indians have often mixed recent ideas and fictions with archaic, original folk-lore and with ancient mythic ideas, the whole forming now one inextricable conglomerate which has the appearance of aboriginal poetic prose.

The Klamath people possess no historic traditions going further back in time than a century, for the simple reason that there was a strict law prohibiting the mention of the person or acts of a deceased individual by *using his name*. This law was rigidly observed among the Californians no less than among the Oregonians, and on its transgression the death penalty could be inflicted. This is certainly enough to suppress all historic knowledge within a people. How can history be written without names?

Many times I attempted to obtain a list of the former head chiefs of the two chieftaincies. I succeeded only in learning the names of two chiefs recently deceased, and no biographic details were obtainable.

This people belongs to the autochthonic nations of America, called so because they have lost all remembrances of earlier habitats or of migrations.

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\* Contributions to Amer. Ethnology, III, p. 253.

As a result of their seclusion, all their geogonic and creation myths are acting around the headwaters of Klamath River and in Lost River Valley, and the first man is said to have been created by their national deity, K'mukámtchiksh, at the base of the lofty Cascade Range, upon the prairie drained by Wood River. I have obtained no myth disclosing any knowledge of the ocean, which is scarcely one hundred and fifty miles distant in an air line from their seats. They have no flood or inundation myths that are not imported from abroad; and what is of special importance here, their terms for *salt* (ā'dak, shō'lt) are *not their own*, but are derived from foreign languages.

There is an animal story embodied in the Texts, page 131, forming No. II of the "Spell of the Laughing Raven," containing the sentence: "Hereupon the Klamath Lake people began fighting the Northerners." I believed at first that this contained a historic reminiscence of some intertribal war, but now am rather doubtful about it. The song 192;1 was supposed by some Indians to be a very old reminiscence, while others referred it to the presence of the Warm Spring scouts in the Modoc war.

I conclude from the foregoing facts that historic traditions do not exist among these mountaineer Indians. If there are any, I was unable to obtain them. The racial qualities of the Modocs, and still more those of the É-nkshikni, indicate a closer resemblance with Oregonians and Columbia River tribes than with Shoshonians and Californians.

#### B. ARCHÆOLOGIC REMAINS.

The Klamath people have not evinced any more propensity for erecting monuments of any kind than they have for perpetuating the memory of their ancestors in song or tradition. In fact, structures the probable age of which exceeds one hundred years are very few. Among these may be particularized the three ceremonial sweat-lodges and perhaps some of the river-barrages, intended to facilitate the catch of fish, if they should turn out to be of artificial and not of natural origin. In the Lost River Valley is a well, claimed by Modocs to be Aishish's gift—probably one of the large natural springs or welwash which are seen bubbling up in so many places upon the reservation. Stephen Powers reports that near the



shores of Goose Lake, chiefly at Davis Creek, a number of stone mortars are found, fashioned with a sharp point to be inserted into the ground, and that in former times Modoc, Payute, and Pit River Indians contended in many bloody battles for the possession of this thickly inhabited country, though none of them could obtain any permanent advantage.\* Since the manufacture of this kind of mortars can not be ascribed with certainty to the Modocs, we are not entitled to consider them as antiquarian relics of this special people. The three sudatories and the river barrages are regarded as the gifts of Kmukámteh, a fact which testifies to their remote antiquity. Excavations (wásh) forming groups are found on many of the more level spots on the Reservation, near springs or brooks. They prove the existence of former dug-out lodges and camps.

## C. LINGUISTIC AFFINITIES.

Anthropologic researches upon the origin of a people do not always lead to decisive results as to the qualities of the primitive race of that people, for the majority of all known peoples are compounds from different races, and thus the characteristics of them must be those of a medley race. As to antiquity, language is second to race only, and much more ancient than anything we know of a people's religion, laws, customs, dress, implements, or style of art. Medley languages are not by any means so frequent as medley races, and less frequent still in America than in the eastern hemisphere; for in this western world the nations have remained longer in a state of isolation than in Asia and Europe, owing to the hunting and fishing pursuits to which the natives were addicted—pursuits which favor isolation and are antagonistic to the formation of large communities and states. This explains why we possess in America a relatively larger number of linguistic families than the Old World when compared to the areas of the respective continents. It also explains why races coincide here more closely with linguistic families than anywhere else on the surface of the globe. Instances when conquering races have prevailed upon other nations to abandon their

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\* Contributions to North Amer. Ethnology, III, p. 252. Davis Creek enters Goose Lake from the southeast. The U. S. Geological Survey map marks "Old Indian Villages" in latitude 41° 37' and longitude 120° 36', to the southwest of that basin.

own languages are scarcely heard of on this hemisphere, but the annals of the eastern parts of the globe make mention of such.

Whenever it is shown that the language of some American people is akin to the language of another, so that both are dialects of a common linguistic family, a more cogent proof of their common genealogic origin is furnished than lies in a similarity of laws, customs, myths, or religion. To decide the question of affinity between two languages is generally an easy, but sometimes a very difficult task. When a relatively large number of roots and affixes having the same function coincide in both, this argues in favor of affinity. The coincidence of single terms in them is never fortuitous, but we have to find out whether such terms are loan words or belong to the stock of words of the languages under process of investigation. Other terms show an external resemblance which is not based on real identity of their radicals, but only on a deceptive likeness of signification.

From all this the reader will perceive that we can not expect to steer clear of shoals and breakers in determining by the aid of language the affinities of our Klamath Indians. But the inquiries below, whether successful or not, will at least aid future somatologists in solving the problem whether linguistic areas coincide or not with racial areas upon the Pacific coast between the Columbia River and the Bay of San Francisco. In making these investigations we must constantly bear in mind that the track of the migrations was from north to south, parallel to the Pacific coast, which is sufficiently evidenced by the progress of some Selish, Tinné, Sahaptin, and Shoshoni tribes in a direction that deviates but inconsiderably from a meridional one.

To establish a solid basis for these researches, a list of the Pacific coast linguistic families is submitted, which will assist any reader to judge of the distances over which certain loan words have traveled to reach their present abodes. The country from which a loan word has spread over a number of other family areas is often difficult to determine, because these languages have not all been sufficiently explored. The families below are enumerated according to the latest results of investigation. Some of them may in the future be found to be dialects of other stocks. The Californian tribes have been mapped and described in Stephen Powers's "Tribes of California"; Contributions to North American Ethnology, Vol. III.

The *Shoshoni* family extends through eastern Oregon, Nevada, southern Idaho, Utah, parts of Wyoming and California, and embodies the tribes of the Snake Indians, the Shoshoni, from whom the Comanches separated centuries ago, the Paviótso and Bannok (Panáiti), the Pai-uta, Uta, Móki, and the Kawúya branch of California. This family occupies an area almost as large as the Selish stock, but the population is very thinly scattered over the vast territory of the inland basin.

*Washo* Indians, near Carson, Nevada, inclosed on all sides except on the west by Shoshoni tribes.

*Selish* Indians occupy Washington, portions of the Oregon coast and of Vancouver Island, northern Idaho (from which they extend into Montana), the Fraser River Valley, and the adjoining coast of British Columbia. Some dialects of this family are remarkable through a profusion of consonantic clusters. *Chinook* dialects show many Selish affinities.

*Sahaptin* family, dwelling around middle Columbia and Lower Snake River. An offshoot of it—the Warm Spring Indians—settled in Des Chutes Valley, Oregon.

*Wayiletpu* is a Sahaptin name given to the Kayuse people on the Yumatilla Reservation, which has abandoned its former tongue, called the "Old Kayuse," to adopt the Yumatilla dialect of Sahaptin. Molale is related to old Kayuse; its former area was east of Oregon City.

*Tinné* or *Athapaskan* tribes, wherever they appear near the Pacific coast, are intruders from the northern plains around Mackenzie River and the headwaters of the upper Yukon. Those still existing on the Pacific coast are the Umpqua and Rogue River, the Húpa and Wailáki Indians, whereas the Tlatskanai and Kwalhioqua have disappeared.

The following three families on and near the Oregon coast were explored by Rev. Owen J. Dorsey in 1884 (*Amer. Antiquarian*, 1885, pp. 41, 42):

*Yákwina*, subdivided into Alsí', Yakwina on the bay of the same name, Kú-itch on the Lower Umpqua River, and Sayusla.

*Kus*, Coos Indians on Coos Bay and Múlluk on Lower Coquille River.

*Takelma* or Takehna Indians, south of the Kus, on middle course of Rogue River.

The *Kalapuya* Indians once occupied the entire Willámēt River Valley save its southeastern portions. Its best studied dialect is Atfálati, also called Tuálati and Wápatu Lake.

On the lower Klamath River, California, and in its vicinity, there are four tribes of small areas speaking languages which require further investigations to decide upon their affinities. At present their languages are regarded as representing distinct families, as follows:

*Ara*, Ara-ara or Karok, on both sides of Klamath River.

*Alikwa* or Yurok, at the mouth of Klamath River.

*Wishosh* or Wiyot, on Humboldt Bay.

*Chimariko* or Chimalákwe, on Trinity River and environs.

The *Pomo* dialects are spoken along the California coast and along its water-courses from 39° 30' to 38° 15' latitude.

*Yuki* dialects were spoken in the mountains of the Californian Coast Range upon two distinct areas.

*Wintún* (from wítú, wintú *man*, *Indian*) is spoken in many dialects upon a wide area west of Sacramento River from its mouth up to Shasta Butte.

*Noja*, spoken near Round Mountain, Sacramento Valley.

*Maidu* (from maidu *man*, *Indian*) dialects are heard upon the east side of Sacramento River from Fort Redding to the Cósumnes River and up to the water-shed of the Sierra Nevada.

*Shasti* dialects properly belong to the middle course of Klamath River and to the adjoining parts of Oregon; the language of *Pit River* or Achomawi, southeast of the Shasti area, is cognate with it.

*Mutsun* dialects, north and south of San Francisco Bay, are cognate with the Miwok dialects, which are heard from the San Joaquin River up to the heights of the Sierra Nevada. The littoral family of the *Esselen* is inclosed upon all sides by the Mutsun dialects. We have vocabularies from the eighteenth century, but its existence as a *separate* family has been put in evidence but lately by H. W. Henshaw in *American Anthropologist*, 1890, pp. 45-50.

## RADICALS WHICH KLAMATH HOLDS IN COMMON WITH OTHER FAMILIES.

A number of radical syllables occur in the same or in cognate significations in several linguistic families of the Northwest, and some of them extend even to the stocks east of the Rocky Mountains and of the Mississippi River. This fact is of great significance, as it proves certain early connections between these Indians, either loose or intimate. If the number of such common radices should be increased considerably by further research, the present attempt of classifying Pacific languages into stocks would become subject to serious doubts. From the quotations below I have carefully excluded all roots (and other terms) of onomatopoetic origin. I have made no distinction between pronominal and predicative roots, for a radical syllable used predicatively in one stock may have a pronominal function in another family

**-im**, *-ēm*, *-am*, *-m* frequently occurs as a suffix for the possessive case in the Pacific coast languages. Thus in Klamath *-am* is the usual suffix of that case, *-lam* being found after some vowels only; cf. Grammar, pages 317 et seq., and suffix *-m*, page 355; also pages 474-476. On page 475 I have called attention to the fact that *-am* occurs as marking the possessive case in the Pit River language; *itóshēzam yánim deer's foot-prints*; *-am*, *-im* in Molale: *pshkaínshim*, possessive of *pshkaínsh beard*. The Sahaptin dialects use *-nmi*, *-mi*, etc., to designate this case.

**ka** occurs in many languages as a demonstrative radix, though it often assumes an interrogative and relative signification and changes its vocalization. In Apache-Tinné dialects it is interrogative: *záte who?* in Návajo; in the Creek *ka* is the relative particle, a substitute for our relative pronoun *who*. In Yuki *kau* is *this* and *there*; in Yókat (California) *ka-* occurs in *kahama this*, *kawío here*, *yokaú there*. East of Mississippi River we have it in Iroquois dialects: *kě'n* in *kě'n't'ho here (t'ho place)*; in Tuskarora: *kyä' that* or *this one* (pointing at it), *kyä' nän this one*; *t'ho i-kän that one is*.\* In the Klamath of Oregon this root composes *kánk so much*, *káni somebody*,

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\* My authority for quotations from Iroquois dialects is Mr. J. N. B. Hewitt, of the Tuskarora tribe.

kani? *who?* and kat *who*, pron. rel. As a suffix -ka, -ga is forming factitive verbs and is of great frequency (cf. Part I, pp. 341, 342); ka-á, ká-a, kã is adverb: *greatly, strongly, very*.

**ká-i** and similar forms are serving to deny statements and to form negative and privative compounds. In Shoshoni dialects g'ai, ka, kats, karn-u, etc., stand for *no!* in Zuñi kwa is the *real* negative particle, like akaí! *no!* in Tonkawē. In Kwakiutl *no!* is kets and kie; in Pani káki; it also occurs in some northern dialects of Algonkin as kã, kawine etc. In Klamath ká-i is *no!* and *not*; it composes *kíya to lie* and such words as are mentioned in Grammar, p. 633; cf. also p. 644. In some of the Maskoki dialects -kō, -gō, -ku is the privative particle in adjectives and verbs.

**mi** is a pronominal demonstrative radix, like nu, ni, and also serves to express personal and possessive pronouns. In Creek ma *that* points to distant objects and also forms istä'mat *who* (interrogative). In many western families it expresses the second person: in Mutsun dialects men is *thou*, in Miwok mi; in Wintún mi, me is *thou*, met *thine, thy*; in Maidu mi is *thou*, mímem *ye*, mō'm, mú-um *that one*; in Yuki meh, mi is *thou* and in Pomo ma is *ye* (me *this*): in Ara and Sahaptin mi is transposed into im, *thou*. Shasti has mayi and Pít River mih, mi for *thou*; Sahaptin im, imk *thou*, ima, imak *ye*. In Klamath mi stands for *thy, thine*, mish for *thee, to thee*, but i for *thou*; -ma is a verbal suffix, q. v. There are languages where mi, ma makes up the radix for the first person and not for the second, as Sioux and Hidatsa of the Dakotan family; while in the Shoshoni dialects *thou* is omi, umi, um, em, etc., and in Yuma ma-a, mā. In the Nez Percé of Sahaptin ma is the interrogative pronoun *who?* and *which?* and also forms plurals when suffixed to nouns.

**náka**, the Kl. term for *cinnamon bear*, probably related to nákish *sole*, as the bears are *Plantigrade*, has many parallels in American languages. The Yuma dialects have nagóa *bear* in Huálapai, nakatya, nogudia in Tonto; Yókat has nohóho *bear*, Alíkwa níkwiz *grizzly bear*. If the yáka of Sahaptin is from nyáka, it belongs here also. East of Mississippi River there is only one species of the bear, the *black bear*. The radix nak-, nok- occurs in the Tonica language nókushi, and in the Maskoki dialects: nók'husi in Creek, nózusi in Hitchiti, but níkta in Alibamu.

**nkól**, *nkû'l*, *nʒól* in Klamath designates the *gray white-tailed rabbit*, and the same radix appears in *kō'lta*, *kólta* *fish otter* and in *kû'lsh* *badger*. In the San Antonio language of Southern California the radix is represented by *kôl* *hare* (*rabbit* is *map*), in Kasuá (Sa. Barbara dialect) by *kú'n*, in Tonto by *akolá*, *kulá*, in Hualapai by *gula*. Even in the Inuit dialects we find for *rabbit*: *ukalik* (Hudson Bay), *kwélluk* (Kotzebue Sound).

**nu** or **ni**. A pronominal demonstrative radix *n-* followed by almost any vowel (*na*, *nu*, *ni*, etc.) is of great frequency in America as well as in the eastern hemisphere, where it often becomes nasalized: *nga*, *ngi*, etc. In American languages it forms personal possessive and demonstrative pronouns, prefixes and suffixes of nouns and verbs. In South America *nu*, *nû* designates the pronoun *I* or *me* so frequently that the explorer K. von der Steinen was prompted to call *Nu-languages* a large group of languages north and south of Amazon River, including Carib dialects. In America *nu*, *ni* designates more frequently the *first* person of the singular and plural (*I*, *we*) than the second *thou*, *ye*. It stands for the first person in Quichluna, Moxo, Tsoneka, in Nahuatl, the "Sonora" and Shoshoni languages, in Otomi, Yuma, the Tehua and Kera (*no* in *hi-no-me I*) dialects of New Mexico; in Wintún, Maidu, Wayíletpu, Sahaptin, and the numerous Algonkin dialects. For the second person it stands in Yákwina, Tonkawē, Atákapa, and in Dakota and Tinné dialects. As a demonstrative pronoun we find it used in many languages, *e. g.*, in the Onondaga of Iroquois, where *nā'ye'* means *that*, *that it is*, and *nä'n* (*ä long*) *this*. In Klamath *nû*, *nî* is *I*, *nútoks* *myself*, *nish* *me*, *to me*; *nāt*, *nā* *we*, *nálam* *ours*; *-na* is case suffix and transitional verbal suffix; *n-* prefix refers to objects *level*, *flat*, *sheet-* or *string-like*, or extending *towards the horizon*.

**shúm**, **súm** is the Klamath term for *mouth* of persons, of animals, and of rivers. Forms parallel to this are disseminated through many of the Pacific coast languages. In Kayuse it is *súmʒaksh*, in Molale *shímilk*, in Nishinam and other Maidu dialects *sim*, in Yokat *sama*, *shemah*.\* Intimately connected with *mouth* are the terms for *beard*: *shú*, *shó*, *shwó* in Sahaptin dialects, *shimkémush* in Kayuse, and for *tooth*: *sí*, *shí* in the

\* It occurs even in South America: 'sími in Kechua is *mouth* and *word*; *shúm* in the Patagón of Brazil, *lip*; Martius, *Beiträge*, II, 211.

Wintún dialects, süz in Yuki, sit, si-it in Mutsun (coast dialects), sa in Santa Barbara, tcháwa in some dialects of Maidu. It is justifiable to regard Kl. shúm as an ancient *possessive case* of the sí, sa *tooth* of Central Californian languages; cf. what is said concerning the suffix -im.

**tút** *tooth* appears related to tuzt *tooth* of Sayusla, a dialect of Yakwina and also to tit of the Sahaptin dialects; ititi "his tooth" in Walawála.

**tchi-**, *tsi-* is a radical often used on the Pacific coast referring to water or liquids, their motions, and the acts performed with or within the watery element. While in Klamath it figures as a prefix only, q. v., other tongues make use of it as a radical. Tché is *water* in Yákwina, in Takílma, and in the Yuchi of the Savannah River; in Zuñi 'tcháwe is *water* ('t alveolar) in Nója tchúdshe. The Sahaptin dialects show it in Warm Spring tchū'sh *water*, atá-tchash *ocean*; in Klikatat tcháwas *water*, atá-tchis *ocean*, tcháwat *to drink*; while in Nez-Percé tchū'sh changes to kúsh. Chinook has 'tchúkwa *water*, Ch. J. salt-tchuk *ocean*, but the Selish languages employ a radix se-u'l, si-u'l, shá-u instead to designate any liquid.

**wá** *to exist, live, to be within, and to grow or generate* is a radix to be traced in many of the Western tongues. In Klamath we refer to wá and its numerous derivatives, as wawápká *to sit or be on the ground*, wá-ish *productive*, wá-ishi, wéwanish, wē'k *arm and limb of tree*, lit. "what is growing upon," wē'ka *offspring*, wékala, wásh *hole to live in*, wā'shla (a) *to dig a burrow*, (b) *ground-squirrel*, and many others. In Kwákiutl wāts, wátsa is *dog*, but originally "living being, animal," and is represented in Klamath by wásh *prairie-wolf*, wátsch *horse*, watchága *dog*, lit. "little animal," the idea of "domesticated" or "belonging to man" to be supplied. In Chinook the suffix -uks (for -waks) points to living beings also. The Sahaptin languages show this root in wásh *to be, exist*, in Nez Percé wázosh *alive*, wátash *place, field, earth*, in Yákima wakzash *living*, and in other terms.

#### AFFINITIES IN WESTERN LANGUAGES.

Many of the Western families exhibit but little or no affinity in their lexicon with the Klamath language, the reason being undoubtedly that they are but little explored. Thus in Mutsun a single term only was found to correspond: tcháya *shallow basket* in the dialect of Soledad; cf. tchála and



tehákēla, by which two kinds of root baskets are specified in Klamath. The Sayúsla *tséókwa leg* answers to *tchū'ks*, Mod. *tchókaš leg* and to *shō'ksh*, Mod. *tchě-ō'ksh crane*, this bird being called after its long legs. The *Shoshoni* stock, with its extensive array of dialects, spoken in the closest vicinity of the Klamath people, is almost devoid of any resemblances; cf. *ká-i not*, and *nápal egg*, compared with *nobáve* in Payute, *nobáv* Chemehuevi, *nópavh Shoshoni*. This probably rests on no real affinity. In the *Noja* language, spoken near Redding, California, *putsi humming-bird* corresponds to Kl. *pí'shash*, and *tcháshima*, *tcháshi*, a small *skunk* species, to Kl. *tcháshish*. For *Wintún* may be compared Kl. *pán to eat* with *ba, bah*; *kálo sky* (from *káلكali*, round, globiform) with *k'áltse sky*.

From *Selish* *saíga field* the Kl. *saíga, saíka prairie, field, meadow* was certainly borrowed, and *t'táze grasshopper* of Kalispelm reappears here in *ta'htá-ash* and in Mod. *kamtáta*. *Kaúkawak yellow* of *Chinook* is *kauká-uli*, *kevkévli brown* of Kl.; and *ténas young, recent* reappears in Kl. *té-ini new, young*, *te-iniwá-ash young woman*; cf. *ténāse infant* in Aht dialect of Vancouver Island. The long array of words which Klamath has borrowed from Chinook jargon are enumerated in Grammar, pages 220-222.

*Maídu*.—An uncommon number of affinities are found to exist between Klamath and the Maídu dialects east of the Sacramento River. Of these terms some are not loan words, but appear to be derived from some common stock.

*halá slope of mountain*; Kl. *lála, hlála to slope downwards*.

*kála hot-water basket*; Maídu, *kóllo cup-basket*.

*káwe eel*; Maídu, *kowó*.

*ngúlu, kúlu, kúlo female animal*; Maídu dialects: *kü'le, kü'le, kúla, woman, wife, and female animal*. This word also composes the terms *father* and *child*, and hence means "to generate"

*pán to eat*: Maídu, d. *pen, pap, pā, pepe to eat*; *pán to smoke* in Maídu, corresponds to Kl. *páka*; *páni, pan* is *tobacco* in Maídu.

*pēn, pā'n again, a second time*; Maídu, *pēne two*.

*vúlal, úlal cottonwood tree*; Maídu, *wílili*.

From the *Shasti* language Modoc has borrowed more than Klamath Lake, and the terms as far as known are all mentioned in the Dictionary.

They are ípō, ipshúna, etehmū'mna, ā'dak, hápush (cf. also hápa *kangaroo rat* and *striped squirrel* in Noja) and probably also kála *hot-water basket*, mádna *sunflower*.

Its southeastern or *Pit River* dialect shows a number of terms probably not loaned, but resting upon some indefinite common affinity. Thus édshāsh *milk, breast, udder* is in Pit River ídshit *female breast* (cf. Ara: útechis *milk*), wán *silver fox*, dim. wánaga, in Pit River kwán *silver fox* and wan- in wanekpúsha *fox*; káila *earth* is in Pit River kéla, taktákli *red* is taztáxe, tídshi *good* is tússi, túshi, kō'sh *pine tree* is kashú.

The only families in which a considerable number of terms possibly rests upon a real and not fancied kinship are those of Wayiletpu and Sahaptin.

#### WAYÍLETPU DIALECTS.

Wayiletpu, of which two dialects only are known or accessible to us, Kayuse and Molale, shows the following affinities:

Kl. gí *to be, to exist*, Molale, gisht *he is*, gíshlai *he will be*. Compare to this in Maídu: bishi *alive and dwelling place*; Wintún: bim *to be* (present tense).

Kl. kē, kēk *this*; Kayuse, ka, kē, ke, kai *this, this one*.

Kl. gu, kū, kunē *that*; Kayuse, ku, kâ, ku yúwant *that man*, káppik *they*.

Kl. ína, d. yána *downward*, yaína *mountain*; Molale, yángint *elevation*.

Kl. lák *forehead*; Molale, lakunui *face*.

Kl. lā'pi, lāp *two*; Molale, lāpka *two*, lāpitka *seven*; Kayuse, lipúyi, líplint *two*; líplil *twins*.

Kl. lúkua *to be hot, warm*, lóknash *warm, hot, and heat*, lúluks *fire*; Kayuse lokoyai *warm, hot*.

Kl. mukmúkli *cinnamon-complexioned* (originally "downy"), teh'múka *to be dark* (as night); Molale, móka *dark*, mukimuki *dark complexioned*; múkiniuk'-waí "black man," *negro*.

Kl. mpáto, páto *cheek*, cf. patpátli; Molale, páktit *cheek*.

Kl. nā'dsh *one*; Kayuse, na *one*; Molale, nánga *one*, composes nápitka *six*.

Kl. *nánuk all, náuka some, a part of*; Kayuse, *náng, nanginâ-a all*; Molale, *nángkai all*.

Kl. *nápal egg*; Kayuse, *lúpil, laupen egg*.

Kl. *pán to eat*; Kayuse, *pitánga*; Molale, *pá-ast to eat*.

Kl. *páwatch tongue*; Kayuse, *púsh*; Molale, *apá-us*.

Kl. *pä'xtgi to dawn, the dawn*; Molale, *pákast morning*.

Kl. *píla on one's body, on the bare skin*; Kayuse, *pí'li meat*; Molale *pí'li body*.

Kl. *shuái black-tailed deer*; Molale, *suaí deer and white-tailed deer*.

Kl. *túmi many, much*; Molale, *tám many*.

Kl. *waíta to pass a day and night, or a day, waitash day*; Kayuse, *ewé-íu or uwâya, wéya day, n-áwishi, huéwishi sun*; Molale, *wásh day and sun, wásam summer-time*.

Kl. *wáko white pine*; Molale, *wákant, wákint, wákunt log*.

Kl. *wēk limb of tree*; Kayuse, *pasiwä'ku limb of tree*.

Kl. *wekétash green frog*; Molale, *wákatinsh frog*.

In the morphologic part we also detect a number of close analogies between the two families:

*hash-, hish-*, is a prefix forming a sort of causative verbs by anathesis in Molale, like *h-sh* of Klamath; e. g., *íshi he said, hisháshi he replied*.

*-gála, -kála*, a Molale case-suffix *to, toward*, corresponds to *-tála toward* of Klamath.

*-im, -am* forms the possessive case in Wayíleptu; *am* in Klamath.

*p-* is prefix in terms of relationship in both families, and *-p* also occurs as suffix in these and other terms; cf. Sahaptin.

*Distributive* forms are made by syllabic reduplication in Kayuse exactly in the same manner as in Klamath: *yámua great, d. yiyímu*; *laháyis old, d. lalláyis*; *luástu bad, d. lalúástu*; *suáyu good, d. sasúáyu*.

## SAHAPTIN DIALECTS.

The *Sahaptin* dialects coincide with Klamath just as strikingly in some of the words and grammatic forms as do those of Wayíleptu, and it is singular that in a number of these *all three* mutually agree, as in *lúkua, muk-múkli*, and two numerals.

Kl. ka-uká-uli, kevkévli, ke-uké-uli *brown*; Nez-Percé, ka-uxká-ux *drab, light yellow, dark cream*.

Kl. ke, kēk *this*; Nez-Percé, ki, pl. kima *this*; adv. kina *here*, kimtam *near*.

Kl. kitchkāni *little*, adv. kitcha, kécha; kuskus, Nez Percé, *small, little*; ikkes, Yakima; kiskis, Warm Spring.

Kl. ktá-i *rock, stone*; ktä't *hard*, Yakima.

Kl. lā'pi, lāp *two*; lāpīt, lēpīt *two*, Nez Percé; napit, Walawála; nā'pt, Warm Spring.

Kl. lúkua *to be warm, hot*, lókuash and lushlúshli *warm*; lúluks *fire*; luóžuts *warm*, Nez Percé; ilúksha *fire* in Nez Percé and Walawála; ílksh, Warm Spring; elusha *to burn*, lókauteh *cinders*, Yakima; lāžuiž, láhoiž *warm*, Yakima; lūžwai, Warm Spring.

Kl. mukmúkli, makmákli *cinnamon-colored*; mážsmāžs, Nez Percé, *yellow*; mážsh, Yakima and Warm Spring (also as múksh *blonde, auburn*, Warm Spring).

Kl. mû'lk *worm, maggot*, mānk, fly; muzlimuzlí fly, Warm Spring.

Kl. múshmush *cattle, cow*, originally meant "lowing like cattle," from the Sahaptin mú *cattle*; cf. Texts, Note to 13, 13.

Kl. nā'dsh *one*; nā'žs, lā'žs, Yakima; nā'žsh, Warm Spring.

Kl. náuka *some, a portion of*; náuka *some* in several Sahaptin dialects.

Kl. páwatch *tongue*; páwish, Nez Percé.

Kl. pé-ip *daughter*; pap, Nez Percé, Warm Spring, *daughter* (not one's own).

Kl. pí *he, she*, p'na, m'na *him, her*; pína *self, oneself, himself, etc.*, Nez Percé; píni *he, this one*, Warm Spring.

Kl. taktákli *level, even, flat*; tíkai *flat*, Yakima; cf. tā-i'h *bottom land*.

Kl. tatáksni *children*; (na)títait *man*, Yakima; titókan *people*, Nez Percé.

Kl. tchēmúka, tsmúka *to be dark*, cf. mukmúkli; tsēmúžtsēmúž *dark brown (prieto), of dark complexion, black*, Nez Percé; shmúk, Yakima; tchmū'k, Warm Spring, *dark*; shmuakakúsha *to blacken*, Yakima.

Kl. vû'nsh, u-ínsh *boat, canoe, dug-out*; wássas *boat*, Yakima, Warm Spring.

Of agreements in the morphologic part of grammar we notice considerable analogy in the inflection of the Sahaptin substantive with its numerous case forms:

*Reduplication* for inflectional purposes is syllabic also, but not so generally in use as in Klamath: Nez Percé táyits *good*, abbr. ta'hs; plur. tita'hs.

Kl. -kni, ending of adj. "coming from;" -pkinih, subst. case, *from*; init *house*, initpkinih *from a house*, in Nez Percé.

p- prefix forms most names of relationship: píka *mother*, píap *elder brother*, pet *sister*; -p as suffix appears in Nez Percé aszap *younger brother*, asip *sister* (ísip Walawala). The prefix pi- forms reciprocal verbs; hak-, hah-, radix of verb *to see*, forms pihaksih *to see each other*.

Kl. -na is transitional case-suffix; cf. Nez Percé kína *here*, from pron. ki *this*.

#### CONCLUSIONS.

The conclusions which can be drawn with some degree of safety from the above linguistic data and some mythologic facts, concerning the prehistoric condition of the people which occupies our attention, are not unimportant, and may be expressed as follows:

Although it is often a difficult matter to distinguish the loan words in the above lists from the words resting upon ancient affinity, the table shows that the real loan-words of the Máklaks were borrowed from vicinal tribes only, as the Shasti, and that those which they hold in common with other tribes more probably rest on a stock of words common to both, as the pronominal roots. The affinity with Maidu appears more considerable than that with other Californian tribes only because the Maidu dialects have been studied more thoroughly. Scarcely any affinity is traceable with the coast dialects of Oregon and California, and none with the Tinné dialects, though the Umpkwa and Rogue River Indians lived in settlements almost conterminous with those of the Máklaks. The latter were acquainted with the Pacific Ocean only by hearsay, for they have no original word for *salt* or *tide*, nor for any of the larger salt-water fish or mammals, and their term for sea is a *compound* and not a simple word: míni é-ush "great water-sheet," just as the Peruvians of the mountains call the ocean "mother-lake," mama-cocha. The scanty knowledge of the sea, which was scarcely one hundred

and fifty miles distant from the mountain homes of the Klamath people, proves more than anything else their protracted isolation from other tribes and also their absence from the sea-coast during their stay about the headwaters of the Klamath River.

No connection is traceable between the languages of the Klamath and the Shoshoni Indians, both immediate neighbors, nor with the Kalapuya, Chinook, and Selish dialects north of them. They must have remained strangers to each other as far back as language can give any clue to prehistoric conditions. The Sahaptin and Wayfletpu families are the only ones with whom a distant kinship is not altogether out of the question. Some of the terms common to these languages could have been acquired by the Máklaks through their frequent visits at the Dalles, the great rendezvous and market-place of the Oregonian and of many Selish tribes. Friendly intercourse with the Warm Spring Indians (Lókuashitkni) existed long ago and exists now; friendly connections of this kind are frequently brought about by racial and linguistic affinity, just as inveterate enmity is often founded upon disparity of race and language.\*

The resemblances in the lexical part of the three families are not unimportant, but in view of the small knowledge we have of either and of the large number of words in these languages showing neither affinity nor resemblance, we have to maintain the classification prevailing at present and to regard their dialects as pertaining to three linguistic families. Sahaptin shows more likeness in phonetics and in morphology with Wayfletpu than with Klamath.

Nowhere is syllabic reduplication so well developed in Oregon and about Columbia River as in the three families above mentioned and in Selish, the distributive as well as the iterative. The latter exists in every language, but of the former no traces could be detected in the Kalapuya and Northern Californian languages, and but few in Shoshoni dialects, though in Mexico it is frequent. This point will prove very important in tracing ancient migrations.

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\* We may compare the long-lasting friendly relations once existing between the Lenápe and Sháwano, the Shoshoni and Bannock (Panaíti), the Chicasa and the Kasíhta (a Creek tribe), the Illinois and the Miami Indians.

The numeration system of a people is a relic of a remote age, and therefore of importance for tracing the ancient connections of tribes. The quinary system is the most frequent counting method in America, and often combines with the vigesimal. The pure quinary system prevails in Ara, in the Chimariko, Yuki, and in the Shasti-Pit River family, in Sahaptin and Wayfletpu, and it is also the system found in Klamath. Curiously enough, the Maidu Indians count by fifteens, and the decimal system forms the basis of the Wintún, Mutsun, and Selish dialects. The mystic or "sacred" number occurring hundreds of times in mythologic stories is *five* among all the Oregonian tribes.

To sum up the result of the above linguistic inquiry, it may be stated that our present knowledge does not allow us to connect the Klamath language genealogically with any of the other languages compared, but *that it stands as a linguistic family for itself*. It has adopted elements from the tongues spoken in its neighborhood; and a common element, chiefly pronominal, underlies several of these and the American languages in general.

#### THE HISTORIC PERIOD.

Ἐκ δὲ τοῦ καὶ πιστὰ πάντα ἀπὲλπτα γίγνεται.

On account of the superstition previously alluded to, the traditional historic lore which forms so attractive a feature in the unwritten literature of the nations east of the Rocky Mountains and of Mexico is wanting entirely among the Máklaks, and we have to rely upon the meager reports of travelers and Government agents for accounts of the condition of the tribes in the earlier part of this century. Such notices of historic events are as follows:

According to a tradition recorded by Stephen Powers, an epidemic of small-pox broke out among the Modoc Indians in 1847, by which one hundred and fifty individuals perished.

The earliest historic conflict which can be ascertained with some chronological accuracy is the massacre of eighteen immigrants to Oregon by individuals of the Modoc tribe, and Ben Wright's massacre, consequent upon that bloody deed. The massacre of the immigrants occurred at a place on Tule or Rhett Lake, since called Bloody Point. Undoubtedly this was only

one in a series of similar butcheries. Apparently it occurred in 1852, and the particulars are all given in Texts, pages 13 and 14.

One of the earliest reports upon these tribes made to the Bureau of Indian Affairs at Washington is that of Joel Palmer, Superintendent of Indian Affairs for Oregon, dated Dayton, Oregon, September 11, 1854. Palmer states that the lands of the Klamath Indians extend upon the eastern base of the Cascade range for about thirty miles east, and that east of them live the "Mo-docks," who speak the same language as the Klamaths; and east of these again, extending farther south, are the "Mo-e-twas" (Pit River Indians). These two last-named tribes have always evinced a deadly hostility to the whites, and the Modocs boasted of having within the last four years murdered thirty-six whites. Palmer entered into an agreement with the Klamath Indians to keep the peace with the white people, and also sent messengers to the Modocs and Pit Rivers, believing that henceforth the immigrants would be spared from their attacks. The Klamath Lakes were then enfeebled by wars with the surrounding tribes and by conflicts among themselves, and were said to number but four hundred and fifteen souls. He counted seven villages on Upper Klamath Lake, two on Pliock Creek (P'laikni or Sprague River), three on Toqua Lake (Túkua), and one on Coasto (Koháshti) Lake.\* The Indians had some guns, horses, camp equipage, and the aboriginal war-club and "elk-skin shield" (kaknō'lish). Little Klamath Lake he calls An-coose, a corruption of Agáwesh.

Neither Klamath Lake nor Modoc Indians have taken any part in the great Oregon war of 1854-'56, although their sympathies were of course strongly in favor of the aboriginal cause.

For the year 1854 Powers records a battle fought by Captain Judy against Modoc and Shasti Indians on the Klamath River, north of Yreka, in which some women of the Shasti were killed.

The Report of 1859 speaks of continued hostilities on the side of the Modocs against passing immigrants and of the murdering of a party of five white men in Jackson County, Oregon. Two of the murderers belonged to the tribe of Chief Lelékash, and three of the perpetrators were seized and killed by the Klamath Indians (page 392).

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\* This would make only six, not seven, villages.



Alexander S. Taylor has the following passage in his "California Farmer" of June 22, 1860: "Cumtukns, Lalacks, Schonches, and Tertupkark are names of chiefs among Klamath Lake Indians of the Oukskenah tribe. The big Klamath Lake is called Toakwa." Except the first, the above head-men were all identified in the Dictionary with the well-known names of Lelckash, Skóntchish (a Modoc chief) and Tatápkaksh. Cumtukni, who died about 1866, is mentioned by Stephen Powers as a great orator, prophet, and rain-maker.†

Whether the two incursions made upon the Klamath Lake people by the Rogue River Indians of Tinné lineage, across the Cascade range, of which detailed accounts were furnished in our Texts by Dave Hill, took place about 1855 or earlier I have not the means of ascertaining. The Lake tribe were not slow in inflicting vengeance upon the attacking party, for they crossed the mountain pass and fell upon the camps of their enemies, making sad havoc among them.

Frequent disputes and encounters occurred between the two chieftaincies and the *Shasti Indians* around Yreka, California: but the warlike qualities of the latter were often too strong for the aggressors, and the conflicts were not very bloody.‡ With the Pit River or Móatwash tribe the matter was different. They were not, like the Shasti, possessed of the warrior spirit, and therefore had to suffer terribly from the annual raids perpetrated upon them. In April and May the Klamath Lakes and Modocs would surround the camps, kill the men, and abduct the women and children to their homes, or sell them into slavery at the international bartering place at The Dalles. Some of these raids were provoked by horse-stealing, others by greed for gain and plunder, and the aggressors never suffered heavily thereby. When they began is not known, but the treaty of 1864 put an end to them. The recitals in the Texts, pages 19-27 and 54, 55,

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\* Overland Monthly, 1873, June number, page 540. His appearance had something fascinating for the Indians, and some are said to have traveled two hundred miles to consult him. His name appears to be Kúmētakni—"coming from a cave," or "living in a cave."

† One of these fights took place between the Shasti, Modoc, and Trinity River Indians for the possession of an obsidian quarry north of Shasta Butte, mentioned by B. B. Redding in *American Naturalist*, XIII, p. 668, et seq., and *Archiv f. Anthropologie*, XIV, p. 425.

give us graphic sketches of these intertribal broils. Some of the eastern Pit Rivers seem to have lived on friendly terms with the Modocs; but the bands farther south, especially the Hot Spring and Big Valley Indians, were the principal sufferers by these incursions. In a raid of 1857 fifty-six of their women and children were enslaved and sold on the Columbia River for Cayuse ponies, one squaw being rated at five or six horses and a boy one horse.\*

The Pit River Indians were a predatory tribe also, and very dangerous to the immigrants passing through their country to northwestern Oregon. Their continued depredations made it a duty of the Government to inflict upon them a heavy chastisement, and Maj. Gen. George Crook, commanding the Colorado Department of the United States Army, was intrusted with its execution. This campaign of 1867 is described by him as follows:†

I continued the campaign into the Pit River country with Company H, First Cavalry, Lieutenant Parnelle; Company D, Twenty-third Infantry, Lieutenant Madigan, First Cavalry, commanding; and Archie McIntosh, with his twenty Fort Boisé Indian scouts. We found on Pit River a party of warriors in camp. They fled. The next day we discovered a large party of warriors in the bluffs on the river. We had a severe fight, lasting two days and nights. They effected their escape by means of holes and crevices in the ground. A great many were killed, among whom were some of note; how many could not be ascertained. Our loss was Lieutenant Madigan and three men killed, and eight soldiers and one citizen wounded.

The more unruly portion of these Indians were subsequently removed to the Round Valley Reservation, California, and about two hundred are still in their old homes.

Between the Klamaths and the neighboring Snake tribes there was always a sort of disaffection, based upon difference of race, language, and habits; but whether their earlier relations were always those of open hostility or not is past finding out.‡ The wording of the treaty makes it probable that the hunting grounds north and east of their present seats on Sprague River were shared in common by both, and that the Snake Indians frequently

\*Alex. S. Taylor, "California Farmer," May, 1859.

† Report of the Secretary of War, 1868-'69, Part I, p. 69, dated August 22, 1867. Stephen Powers refers to this fight in Contributions III, p. 268.

‡ One of the Texts, p. 28, shows that the Snakes in one instance attacked and massacred in a very cowardly way some women near the outlet of Williamson River.

changed their settlements, as hunting nations are in the habit of doing. Thus Pauline Marsh, near Silver Lake, and Pauline Lake, on one of the head springs of Des Chutes River, were both named after the Snake chief Panáina of our Texts. The bands established upon the Reservation since the treaty was concluded are called Walpapi and Yahushkin. At first they ran off and committed depredations in the vicinity, whereupon the Government was compelled to force them back. General Crook made several expeditions in the execution of the task. These campaigns were short and decisive, and the Klamath Lake scouts engaged in them did good service, as evidenced by General Crook's reports \* and Dave Hill's Text, pages 28-33. Upon the defeat and killing of Panáina, the Walpapi chief, the tribe finally quieted down and remained neutral in the commotion caused by the Modoc war of 1872-'73.

No indications are at hand of the number of Indians formerly inhabiting the headwaters of the Klamath River. Before the first census was taken estimates deserving no credence were made, varying from one thousand to two thousand Indians. In those times the scourges of small-pox, syphilis, and whisky did not inflict such terrible ravages as they do now among the Indians; but instead of these the continual tribal quarrels, family vengeance, the ordeals of witchcraft, dearth of food, and the inhuman treatment of the females must have claimed many more victims than at present. Emigration and intermarriages with other tribes were rather the exception than the rule, and are so even now.

## THE TREATY OF 1864.

During the ten years following Wright's massacre the country began to assume a somewhat different aspect through the agricultural and stock-raising settlements of white people that sprung up in Lost River Valley, around Little Klamath Lake and in other places. The cession of lands to the "Oregon Central Military Road Company" from Eugene City, in Willámet Valley, through the Cascade range, across the Klamath Marsh, to

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\* Contained in the Report of the Secretary of War, 1868-'69, Part I, pp 69, 70, dated September 2, 1867, and March 19, 1868. The troops killed twenty-four Snake Indians in the expedition of 1867. See also Texts, Note to 28, 14.

Warner Lake, and thence to the boundary of Idaho, with its "six miles limit" grants on both sides, took place before the conclusion of the treaty.

In order to subject the troublesome Snake and Modoc tribes to a stricter control, and to secure more protection to settlers and the immigrants traveling through Oregon, Fort Klamath was established north of Upper Klamath Lake, in Lake County, and garrisoned with several companies, who were of great service in preserving order in these sparsely inhabited tracts. The Klamath Lake Indians were more inclined to keep up friendship with the white people than the other tribes, nevertheless some turbulent characters among them necessitated military restraint.

The Superintendent of Indian Affairs of the Northern District of California, Judge E. Steele, adjusted some grave difficulties between the Shasti and the Máklaks Indians, which threatened to break out into a terrible war of devastation against the Shasti and the white settlers alike. Some of the Máklaks "braves" had been killed upon the lands of white settlers, and the injured Indians had begun retaliation already. Colonel Drew, stationed at Fort Klamath (who fought marauding bands of Shoshoni and Bannocks during the summer of 1864), had arrested and executed "Captain" George, a Klamath Lake chief, for criminal acts, and killed an Indian commonly known as Skukum John. The chiefs and some representative Indians of the contending tribes met Judge Steele near Yreka, California, on February 14, 1864, and for some trifling consideration agreed to forego all further hostilities among themselves, to allow free passage to anybody traveling through their territories, and to maintain terms of friendship with all whites, negroes, and Chinese. The Modocs also made the special promise to harass no longer the Pit River Indians by annual raids. It also appears from Mr. Steele's allocution to the Indians that they had been selling to whites and others Indian children of their own and of other tribes, and also squaws, the latter mainly for the purpose of prostitution.\*

The establishment of Fort Klamath, the increase of white men's settlements, the possibility of Indian outbreaks on account of the greater vicinity of the farms to the Indian villages, and the desire of the Indians themselves to obtain rations, supplies, and annuities brought the opportunity of a

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\* Report of the Commissioner of Indian Affairs for 1864, pp. 84, 85 and 103-110.

treaty with these Indians more forcibly before the Government than ever before. In compliance with instructions from Indian Commissioner William P. Dole, Superintendent J. W. Perit Huntington, accompanied by Agent Logan, went through the Des Chutes Valley to Fort Klamath, and found there a large number of Indians of both sexes assembled, seven hundred and ten of whom were Klamath Lake, three hundred and thirty-nine Modoc people, and twenty-two of the Yahuskim band of Snake Indians. They unanimously concurred in the desire that Lindsey Applegate, a settler of Jackson County, Oregon, be appointed as their agent. The treaty was concluded on the 14th of October, 1864, and duly signed by the contracting parties, including twenty-six chiefs and principal men of the tribes. Huntington's estimate of funds necessary for fulfilling treaty stipulations and subsisting the Indians the first year amounted to a total of \$69,400. The text of the treaty being too long for insertion entire, I restrict myself here to the contents of the principal paragraphs:

Article 1 stipulates the cession of the territory described above (p. xvi), and sets apart as a *reservation* for the tribes referred to the tract included within the limits following: Beginning upon the Point of Rocks, about twelve miles south of the mouth of Williamson River,\* the boundary follows the eastern shore north to the mouth of Wood River; thence up Wood River to a point one mile north of the bridge at Fort Klamath; thence due east to the summit of the ridge which divides the upper and middle Klamath Lakes (now called Klamath Marsh and Upper Klamath Lake); thence along said ridge to a point due *east* of the north end of the upper lake; thence due east, passing the said north end of the upper lake to the summit of the mountains on the east side of the lake; thence along said mountain to the point where Sprague's River is intersected by the Ish-tish-ea-wax Creek (probably Meryl Creek); then in a southerly direction to the summit of the mountain, the extremity of which forms the Point of Rocks; thence along said mountain to the place of beginning. The tribes will remove to this reservation immediately after the ratification of the treaty and remain thereon. No whites, except employes and officers of the United States Government, are allowed to reside upon this tract, and the Indians have

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\*At the foot of Nilakshi Mountain.

the exclusive right of taking fish and gathering edible roots, seeds, and berries within the reservation. Provision is made by which the right of way for public roads and railroads across said reservation is reserved to citizens of the United States.

Article 2. As a payment for the ceded lands the Indians shall receive \$8,000 per annum for a period of five years, \$5,000 per annum for the next five years, and the sum of \$3,000 per annum for the five years next succeeding.

Article 3 provides for the payment of \$35,000 for removing the Indians to the reservation, subsisting them during the first year, and providing them with clothing, teams, tools, seeds, etc.

Articles 4 and 5 provide for the establishment of a saw-mill, a flouring-mill, a manual-labor school, and hospital buildings, all to be maintained and supplied with working material at the expense of the United States for the period of twenty years. Employés for running these establishments shall be paid and housed by the Government also.

Article 6 reserves the right to the Government to provide each Indian family with lands in severalty to the extent of forty to one hundred and twenty acres, and to guarantee possession to them. Indians are not allowed to alienate these lands.

Article 9. The Indians acknowledge their dependence upon the Government of the United States, and pledge themselves to be friendly with all citizens thereof, to commit no depredations upon the persons or property of said citizens, and to refrain from carrying on any war upon other Indian tribes.

Article 10 prohibits the sale and use of liquors upon the Reservation, and Article 11 permits the Government to locate other Indian tribes thereon, the parties to this treaty not losing any rights thereby.

The treaty was proclaimed February 17, 1870.

Like most of the treaties concluded between the United States Government and the Indian tribes, this compact was made much more to the advantage of the white man than of his red brother. Not only were the stipulated annuities rather small for a body of Indians, which was then considered to number about two thousand people, but these annuities were

to be paid only after the ratification of the treaty by the President and the Senate, which did not take place till five years after the conclusion, viz, February 17, 1870. Meanwhile the Indians were always subject to the possibility of being removed from the homes of their ancestors by the stroke of a pen. The bungling composition of the document appears from the fact that a grave mistake was committed by inserting the term "east" instead of *west* (italicized in our text above), and by not mentioning the land grant made to the Oregon Central Military Wagon Road Company before 1864, which, when insisted upon, would, with its twelve-mile limits, take away the best parts of the Reserve, the Sprague River Valley, for instance. At the time when I visited the country, in the autumn of 1877, the Klamath Lake Indians showed much animosity against the settlers establishing themselves within their domain. The company having left many portions of their projected wagon road unfinished, Congress, by act approved March 2, 1889, directed the Attorney-General to cause suits to be brought within six months from that date, in the name of the United States, in the United States Circuit Court for Oregon, to try the questions, among others, of the seasonable and proper completion of said road, and to obtain judgments, which the court was authorized to render, declaring forfeited to the United States all lands lying conterminous with those parts of the road which were not constructed in accordance with the requirements of the granting act. (Cf. on this subject Ex. Doc. 131, House of Representatives, Forty-ninth Congress, first session, and Ex. Doc. 124, Senate, Fiftieth Congress.)

The first representative of the Government, Subagent Lindsey Applegate, erected some buildings at the northwest point of Upper Klamath Lake, called Skohuáshki (abbr. Koháshti); but as early as 1866 he called attention to the fact that the place had no suitable water-power, but that three miles above the little creek at Beetle's Rest was a most excellent motor for driving a saw-mill and a grist-mill, and, being on the edge of the pine woods, was a well-fitted and shady place for the agency buildings. This advice was followed in 1868, two years before the ratification of the treaty. In the same year the old practice of cremating dead bodies was abandoned and inhumation introduced. The grave-yard was established around the ash-pile of cremation, still visible in 1877, and in 1878 a second

cemetery was inaugurated between the Williamson River and Modoc Point, one mile and a half south of the bridge.

President U. S. Grant's peace policy in regard to the Indians was inaugurated by act of Congress dated April 10, 1869. The supervision of the Indian agencies was placed in the hands of the authorities of religious denominations, a board of commissioners appointed,\* and the spiritual interests of that reservation turned over to the Methodist Church.

#### SCIENTIFIC RESEARCHES ON THESE INDIANS.

The study of the ethnography of a tribe usually precedes that of its language; sometimes both are pursued simultaneously, and this is undoubtedly the correct method. In the case of the Mákłaks, Horatio Hale,† the linguist of Ch. Wilkes's United States Exploring Expedition (1838-1842), and still holding forth as a pioneer in his lines of research, took down a vocabulary from a Klamath Lake Indian whom he met on the Columbia River in 1841. No ethnographic remarks upon the tribe accompany this vocabulary, probably because information obtained from interpreters, who speak the Chinook jargon only, is notoriously unreliable.

Next in time follow the extensive explorations of John Charles Frémont‡ of the interior basin west of the Rocky Mountains and of the Pacific coast from 1843 to 1844, and again from 1845 to 1846, during which the Klamath Lakes and Klamath Marsh were visited and explored. His reports contain graphic sketches of all that was seen and observed by his parties: but scientific accuracy is often wanting, and many countries are described without giving the Indian local names, which are indispensable to identification.

The acquisition of the Pacific coast by the United States (California in 1846, Oregon in 1848) naturally suggested projects of connecting the two oceans by a transcontinental railroad, starting from the Mississippi River and reaching to the Bay of San Francisco. The Central Govern-

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\* Cf. Revised Statutes of the United States, second edition, 1878, p. 359.

† Born in Newport, New Hampshire, in 1817.

‡ Born at Savannah, Georgia, January 21, 1813; candidate for the Presidency of the United States in 1856; died in New York City, July 13, 1890.



ment sent out in different directions army officers and engineers to survey the proposed routes, and to publish the results in a series of volumes.\* For this purpose the Thirty-second Congress appropriated, by an act passed May 3, 1853, the sum of \$150,000, which was by two later appropriations in 1854 increased to a total of \$340,000. A branch of this railroad was to run up the Sacramento Valley to the Columbia River. In this portion the Klamath headwaters were principally concerned, and it is that which was surveyed by Lieut. Robert Stockton Williamson,† assisted by Lieut. Henry Lareom Abbot, both of the Corps of Topographical Engineers. Their joint report, together with the reports of specialists on zoölogy, botany, geology, etc., is contained in Vol. VI (1855) ‡ These reports are valuable and on a level with the condition of science as it was in those days; but the use of the volumes is inconvenient when reference has to be made to the bulky maps, all of which are contained in other volumes than the reports themselves. Lieutenant Williamson, assisted by Lieutenant Crook, when on the border of Klamath Marsh (August 22, 1855), obtained one hundred and two terms of the Klamath Lake dialect, which are published in Vol. VI, Part I, pp. 71, 72. This vocabulary is brimful of mistakes, not through any want of attention of these officers, but because they questioned their interpreter through the imperfect mediums of gestures and the Chinook jargon.

The vocabulary taken in 1864 by Dr. William M. Gabb at Koháshti shows the same defects, and was obtained through the "jargon" also; other collections were made by Dr. Washington Matthews, W. C. Clark, and Lewis F. Hadley. The words of Modoc as quoted in the publications of A. B. Meacham are misspelt almost without exception. From Stephen Powers we possess a short Modoc vocabulary, as yet unpublished.

Whosoever inspects these word collections will see at once that the study of the Klamath language had never gone beyond the vocabulary

\* Reports of explorations and surveys to ascertain the most practicable and economical route for a railroad from the Mississippi River to the Pacific Ocean, made in 1853 and years following. Washington, 1855-1860. Quarto; illustr. with plates and maps. Thirteen volumes.

† Williamson was born 1824 in New York, and died 1882 in San Francisco. Abbot, a native of Beverly, Massachusetts, was born in 1831.

‡ The first part of Vol. VI contains Abbot's report, and is chiefly topographical.

stage before the publication of the present volume. Even the author experienced considerable difficulties before he could pass beyond that limit. When he reached the reservation agency he found not over three or four individuals who were able to speak a tolerable English, and the knowledge of this tongue is absolutely necessary to any one who aspires to the position of an interpreter of his own language in those parts. The Indians were nearly all pure bloods, and most of them knew scarcely more than a dozen English terms. Many could converse in Chinook jargon, but the majority, especially the females, were not acquainted even with this precarious means of intercourse. Indeed, these people must be slow in acquiring an Aryan language like English, for it presents so many characteristics entirely opposite to those of Klamath. English is not provided with reduplication, prefixes of form, nor with the multiple suffixes of Klamath; it differs from it also by its more complex syntactic structure, its imperfect nominal inflection, by its distinctive form for the nominal plural, the gradation of the adjective and adverb effected by suffixation, its personal inflection of the verb, and a long array of irregular and auxiliary verbs.

Thus it will be easily perceived that the obtaining of correct and reliable ethnographic and linguistic information in such a tribe is fraught with many difficulties. Sometimes it is practicable to get the terms for visible objects by making gesture signs or by pointing at the objects, but it just as often misleads; and if the investigator has to do with people who know no other language than their own, he must revise his notes with many of them before he can place any trust in what he has written down from dictation. The Indians and mixed bloods who have made some progress in the acquisition of English pronounce *f* as *p*, *v* as *b*, *r* as *l*—are modeling English after their own language, using *he* for our *he*, *she*, *it*, *they*, *him*, *her*, *them*; all this being *hû'k*, *hû't*, *hû'nk* for them. They do not know how to use our conjunctions, a defect which makes all the tales, myths, and other textual information unintelligible. The only means of obtaining results is to pick out the best people from the crowd and to train them for awhile for the purpose wanted, until they are brought so far as to feel or understand the scope of the investigator. Women will be found more useful than men to inform him about myths, animal stories, the gathering of vegetable food, house-

hold affairs, and terms referring to colors; men more appropriate than women in instructing him about their hunts, fishing, travels, their legal customs, wars and raids, house-building, and similar work. Omit asking them about the deceased, for it makes them angry and sullen. They do not as a rule willfully lead the investigator into error when they see that he is in earnest. Errors often originate in preconceived notions or theories and inappropriate questions of the investigator, sometimes also in the want of abstract terms in the interpreter's language. To insure correctness in an Indian myth, animal story, or any relation whatever, it should first be taken down in Indian, and of this a verbatim translation secured.

Ethnographic sketches of both tribes, but chiefly of the Modocs, were published in the newspapers of the Pacific coast at the time of Ben Wright's massacre, but they were not accessible to me; more circumstantial were those written at the time of the Modoc war (1872-'73), and specimens of these may be seen in A. B. Meacham's publications, in the "Overland Monthly" of San Francisco, and in Stephen Powers's "The Modok," in Contributions III, pp. 252-262.

Ethnographic objects manufactured by and in actual use among both tribes were purchased at different periods by collectors. The National Museum in Washington owns several of them; but the most complete collection is probably the one made in 1882 by the Swiss naturalist, Alphons Forrer, a native of St. Gall, which was partly sold to the Ethnographic Museum of St. Gall, partly (eighty-five articles) to that of Berne, the capital of Switzerland. Forrer lived several months among the Klamaths, and thus was enabled to secure the best specimens. There are two *hänäisish* or "magic arrows," an implement which has probably become very scarce now. The majority of these objects are manufactured from wood, fur-skin, and basket material. There is no suitable clay found in the Klamath River Highlands, hence these Indians never made any pottery.

The report of Lieutenants Williamson and Abbot contains a large array of astronomic positions and of meteorologic observations made during the expedition, which will prove useful to later observers. The zoölogic, botanic, and geologic reports made by different scientists were considered of high value at the time they were first published. It will be remembered

that these explorations were the starting-point of all further researches upon the Pacific coast, and as such they are creditable to the men with whom and the epoch at which they originated.

The topographic map of the Klamath headwaters is now being prepared by the U. S. Geological Survey. It is laid out upon a scale of 1 to 250,000, with contour intervals of 200 feet, the rivers and water sheets in blue. The sheets are named as follows: Ashland, Klamath,\* Shasta, Modoc Lava Bed, Alturas—the last three belonging to California. The surveys were made from 1883 to 1887 by Henry Gannett, chief geographer, A. H. Thompson, geographer in charge; triangulation by the George M. Wheeler survey, by Mark B. Kerr; and topography, by Eugene Ricksecker and partly by Mark B. Kerr.

#### THE MODOC WAR OF 1872-1873.

The well-known maxim, "it is cheaper to feed the Indians than to fight them," has forced itself upon the governments of all American countries in such indelible characters that it has become a rule for them to conclude treaties with the different "nations" to keep them at peace, feed them by rations or annuities, and confine them within the limits of certain territories. The treaty of 1864 was not attended by all the favorable results expected. The Snake Indians ran off from the Reservation during April, 1866, the Modocs in 1865. The latter tribe were not compelled to leave their old domain, now ceded to the United States, till 1869. Moreover, it always takes several years to gather straying Indians upon a reservation after a treaty has become an accomplished fact. The Superintendent of Indian Affairs in Oregon, Mr. Meacham, on December 30, 1869, after a long and excited "talk," succeeded in bringing two hundred and fifty-eight Modocs to Modoc Point, upon the reservation allotted to them. On April 26, 1870, the supply of rations was exhausted, and the more obstinate half of the tribe left the Reservation again for the old domain upon Lost River and the lakes, whereas the other half, under Skóntchish, went to Yáneks, on Sprague River, where the Superintendent located them. All Modocs

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\* The name for the sheet east of Klamath has not yet been determined.

had become disgusted at the close neighborhood and secret enmity of the Klamath Lake Indians, their congeners.

The presence of the Modoes in their "old country," though contrary to the letter of the treaty, was tolerated by the Government until the autumn of 1872, when the complaints of the white settlers against the Indians became too frequent and serious to be further disregarded. A struggle to secure the enforcement of the treaty could no longer be postponed. The Modoes' open defiance to the authorities could no longer be endured, and this brought on the Modoc war.

Space does not permit me to give more than an outline sketch of this bloody contest of a small, sturdy people of mountaineers against the regular army and a large body of volunteers; but many references in detail have been made to it in the Texts and Notes, to which the reader may refer. A monograph of the Modoc war doing full justice to the importance of this event and to its ethnographic features would alone fill a volume of considerable size. Here, as well as in all other Indian wars, the result was that the strong conquered the weak, which is always the case in the end, especially when the former has the law on his side.

According to the war chronicle obtained by me in the Modoc dialect from the Riddle family the war originated in a petition sent by the settlers to the President to have the Indians removed from their old homes to the Reservation, in fulfillment of the treaty stipulations. The President agreed to this, and sent an order to the commander at Fort Klamath to have them removed—"peaceably if you can; forcibly if you must!" In the morning of November 29, 1872, Major Jackson surrounded the Modoc camp upon Lost River, near its mouth. When he tried to disarm and capture the men they escaped to the hills. The soldiers and the settlers of the neighborhood then fired upon the unprotected women and children of another Modoc camp farther north, for which brutal act the Modoc men retaliated in the afternoon by killing fourteen settlers upon their farms. Hereupon the Modoes retreated with their families to the Lava Beds, south of Tule Lake, the home of the Kúmbätwash, and there they strengthened some select positions, already strong by nature, through the erection of stone walls and earth-works. Kíntpuash or Captain Jack, who now was not the

chief only but also the military leader of the Modocs, selected for his headquarters the spacious cavern called Ben Wright's Cave, and there the tribe remained, unattacked and unharmed, until the 17th of January of the year ensuing

The wintry season and the difficult condition of the roads, or rather trails, in these mountainous tracts delayed the concentration of the troops and provisions to the Lava Beds for nearly two months. On the day above mentioned Colonel Frank Wheaton, then in command, resolved to attack from two sides the seventy\* sturdy warriors in their stronghold. Many of the troops were fresh from Arizona, and had fought against Apaches armed with bows and lances only. The Modocs carried the old octagonal small-bore Kentucky rifle with the greased patch and small ball, which within its limited range had a very flat trajectory, and consequently a large dangerous space.† The fog was so thick that men could not see their right or left hand comrades, but *in spite of this* the commander ordered the attack. Scarface Charley, a leader possessed of the best military and engineering capacity in this war, claimed that he held his station, with three squaws to load, against a platoon of cavalry. The troops counted in all about four hundred men. One corps had to attack from the north, viz, the shore of Tule Lake, the other from the west, and *without connecting* both by a field telegraph the commander ordered them to unite upon the top of the hills after storming the Indian positions. The fog annihilated these plans entirely, and the decimated troops were in the evening withdrawn to Van Bremer's farm, west of the Lava Beds.

After this signal discomfiture another officer, General Alvin C. Gillem, was assigned to the command, and the troops were reinforced by four companies of the Fourth Artillery from San Francisco. Instead of attacking the Modocs again on a clear day and bombarding their positions, it was deemed proper to negotiate with them for peace. There was a party of extremists for war in the Modoc camp and another inclined to listen to peace overtures, and upon the latter the body of the Peace Commissioners‡

\* For the later period of the war, beginning April 16, Frank Kiddle states the number of the Modoc warriors to have been fifty-one; 42, 20.

† Captain Fields, "The Modoc War."

‡ Appointed by the Secretary of the Interior, C. Delano.\* The particulars in Texts; note to 38, 1, page 48.

principally relied. Several attempts at parleying were unsuccessful, but finally the parties were appointed to convene on April 11, 1873. The capture of Kintpuash's ponies by the troops, in spite of General Canby's promise of a total suspension of hostilities, had exasperated the chief to such a degree that he and his aids resolved upon murder by treachery. The dark deed was successfully perpetrated upon two members of the Peace Commission. The others fled, and henceforth, after the dastardly murder of General Canby, a new plan was adopted for a speedy termination of the war.

Wright's Cave and surroundings were bombarded with heavy shells on April 16, 17, and 18, and attacks made by the troops simultaneously. By this time about ninety Indian scouts had joined the Army, two-thirds of whom were Warm Spring, one-third Wasco Indians, all under the command of Donald McKay. The Modocs vacated the cave on April 19, and were met by a detachment of regulars and thirty scouts at Sand Hill, four miles from the cave, on April 26. This engagement was more disastrous to the troops than to the Modocs; but at the Dry Lake fight, May 10, the latter were forced to retreat. This was the beginning of the dissolution of the Modoc forces; their provisions commenced to give out, and one portion of the warriors became dissatisfied with Kintpuash's leadership. This party surrendered May 25 to the commander-in-chief, General Jefferson C. Davis, who had on May 2 relieved Colonel Gillem, the intermediate commander. Soon after this, on June 1, Kintpuash, with the few men who had remained true to him, gave himself up to a scouting party of cavalry, led to his hiding place by the treacherous Steamboat Frank,\* who, it must be acknowledged notwithstanding, had been one of the most valiant defenders of the Modoc cause.

The captured Modocs, numbering with their women and children about one hundred and forty-five persons, were for awhile fed at the expense of the Government, and then brought to the northeastern corner of the Indian Territory, where their remnants live at the present time. Before their departure a number of them, while being conveyed in a wagon to some place near Tule Lake, were fired upon and some females killed by the revengeful settlers. The murderers of General Canby and Dr. Thomas

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\* Cf. Texts 55; 14, 15, and Note.

could not remain unpunished. Brought before a jury at Fort Klamath, Kíntpuash, Chief Skóntehish, Black or Húka Jim, and Boston Charley were condemned to the gallows and hung at the Fort October 3, 1873, while two accessories to the deed—Bántcho and Slú'lks (now George Denny)—were condemned to incarceration at Fort Alcatraz, San Francisco Bay.\*

Thus ended the long-contested struggle of the little Modoc band against the Oregon and California volunteers and the regular troops of the United States Army. Certainly the heroism and ingenuity displayed by the Modocs would have been worthy of a better cause, and would have passed down to posterity in the brightest colors of patriotism had not the murderous "entreacte" and Canby's death deprived the struggle of its heroic luster. The unworthy termination of this war is well typified by the fact that the skeleton of the Modoc captain is now dangling as an anatomical specimen in the museum of the Surgeon-General's Office, at Washington, District of Columbia.

#### STATISTICS.

From the end of the Modoc war to the present year the condition of affairs has not changed much in the Klamath Highlands. The reports of the United States agent repeat the same story of progress towards civilization every year; but in view of the difficulty of bringing a hunter tribe into the high road of Christian culture and industrial progress we can not attach much credence to such reports so long as they are couched in generalities and do not contain special facts attesting mental improvement by schooling.

In agriculture success is possible only in the Sprague River Valley, but pasturing will succeed almost on every spot of the Reservation. The report of 1888, compared with that of 1880, shows a considerable improvement in this direction. The 2,500 horses and mules counted in 1880 had increased to 4,532 in 1888; the 200 head of cattle to 2,201. In the latter year the number of swine figured 208, of domestic fowl, 1,000. Of the 20,000 tillable acres of land 1,400 were cultivated by the Indians in

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\* Slú'lks was released, and stays now at the Modoc Reservation, Indian Territory, with Scarface Charley and some other warriors of that war.



1888 and 500 broken by them; 10,000 acres were inclosed by fences. The crops of 1888 amounted to 8,000 bushels of wheat, 4,000 of oats and barley, 1,000 bushels of vegetables, 3,000 tons of hay; and 500 pounds of butter were manufactured. Of lumber 100,000 feet were sawed. The Indians transported with their own teams 500 tons of freight, and thereby earned \$1,500. The two boarding-schools, one at the Klamath Agency and the other at Yáneks, in the same year boarded 215 pupils at a cost to the Government of \$18,764—about \$10.40 a month per capita.

The number of acres contained within the Klamath Reservation is 1,056,000, and of these only about 20,000 acres are considered to be tillable land. The rest is occupied by woods, marshes, rocks, and other hindrances to cultivation.

The school and church interests are in the hands of the Methodist Episcopal Church, which also has a vote in the appointment of the United States agent.

The statistics of population have furnished reliable data only from the time when annuities were first distributed among these Indians. This necessitated an annual count of each family, giving the number of the individuals belonging to each. One of these was made during my presence on the reserve on October 30, 1877, before the winter supplies were dealt out to the tribe. The summary is as follows:

David Hill, chief, at Agency and on Williamson River .....	225
P'lu, head chief, at the bridge, Williamson River.....	122
Long John, chief.....	103
Jack, chief.....	92
Lilo, chief.....	23
<b>Total .....</b>	<b>565</b>

The census taken in the Sprague River Valley, Yáneks subagency, furnished the following figures, Klamath Lake Indians and Modocs being indiscriminately included:

Littlejohn, chief .....	14
Skóntchish, chief.....	18
Modoc Johnson, head chief.....	71
Ben, chief.....	61
Brown, chief.....	30
<b>Total .....</b>	<b>194</b>

The Snake Indians were not counted at that time, but were assumed to have the same population as in 1876: 137. This gives a total of Indians for the Reservation of 896. This count included about eight mixed bloods and seven Warm Spring Indians from the Des Chutes River. The boarding-school at the Klamath Agency then had eighteen pupils of both sexes.

The reports of the Indian Commissioner for 1880, 1881, 1882, 1883, and 1884 can not be fully relied on, since they give the same figures for *each* of these years with an unvarying total of 1,023 Indians—Klamaths, 707; Modocs, 151; Snake Indians, 165.

The report of 1888, Joseph Emery agent, gives 788 Klamath Lake and Modoc Indians and 145 Snake Indians, a total of 933 individuals.

Probably the most reliable data were furnished by the Indian census made in 1881 for the United States Census Bureau, from March to August:

	Klamaths.	Modocs.	Molale.	Snakes.	Totals.
Total of tribes on Reservation.....	676	122	55	165	1,018
Number of males.....	286	58	30	80	454
Number of females.....	390	64	25	85	564
Unmarried at fourteen years and upwards.....	109	6	9	11	135
Number married.....	286	55	14	65	420
Number of full bloods.....	664	122	53	165	1,004
Number of mixed bloods.....	12	.....	2	.....	14
Number below twenty-one years.....	291	58	35	89	473
Number above twenty-one years.....	385	64	20	76	545
Supported one half or more by civilized industries.....	36	6	7	.....	49
Supported one-half or more by Government.....	38	3	.....	2	43
Number wearing citizens' dress.....	630	112	55	165	962
Aeres under cultivation.....	2,249	140	36	.....	2,425
Number attending school.....	36	1	.....	3	40

This enumeration is remarkable on account of the large number of Molale Indians mentioned in it, an element of the population which is nowhere else designated as such in the periodical reports made by the agents.

## NATURAL PHILOSOPHY.

In the manner of considering the transcendental world and in viewing the problems of the supernatural we perceive enormous differences among the various races of mankind. These differences mainly arise from the degree of animism and anthropomorphism applied to the deities supposed to represent the powers of nature and to rule the world. The primitive man regards everything showing life or spontaneous motion as animated by a spirit and endowed with certain human faculties; whereas among the more advanced nations these same gods and genii appear more fully anthropomorphized, and their moral and intellectual attributes more accurately defined. In monotheism all the physical and moral powers supposed to rule the universe become unified into one "Supreme Being."

A people's religion always rests upon a basis laid down in remote ages, and faithfully depicts the intellectual and moral qualities of its spiritual leaders at that period. Were they ferocious and cruel, the gods whom they imposed upon the people are barbaric also; were they kind and mild-mannered, then their deities show these same mental qualities. Deities act by miracles, and are miracles themselves; for a miracle or act contravening the laws of nature is the only causality which the mind of primitive man is able to imagine to solve the difficult problems of physics, meteorology and other processes of nature. As there is no connected system in any of the savage religions, it is by no means difficult to overthrow the beliefs of a primitive people and to substitute others for it, provided the new ones are resting upon the same fundamental principle of spirits, deities and miracles. Dreams are to the savage man what the Bible is to us—the source of divine revelation, with the important difference that he can produce revelation through dreams *at will*. The more thoughtful religions of Asia establish a thorough distinction between spirit and matter, and thus dualistically establish idealism as opposite to materialism; but in America no religion goes any further than to *attempt* such a distinction. The higher Asiatic religions establish priesthoods, idols, ceremonial worship, divine oracles, prayer and sacrifice, and attempt to elevate man's character by moral teachings; here in the western hemisphere ceremony is magic and

witchcraft only, religious feasts are orgies, divine revelation is human hallucination, and the moral element, when present in religion, is not urged upon the community. While in the religions of the white man the gods originally representing nature's powers gradually become teachers or examples of morality and mental improvement, those of the other races remain the stern and remorseless deities of the sky, the atmosphere, and the earth, whose good will has to be propitiated by sacrifice.

As zoodemonism is the most appropriate form of religion for man in the animistic stage, the majority of the mythic characters in American religions are animals, especially quadrupeds; and even the fully anthropomorphized deities sometimes assume, in Oregon and elsewhere, the masks of animals. The earlier Indians firmly believed that such animals as were the prototypes of their own species had human faculties, and talked and thought as men do; in whatever tribe there are totemic gentes or clans the members of these are supposed to have descended from that prototype of a bear, deer, alligator, eagle, or whatever animal a gens is called after. Certain qualities of man, physical and intellectual, found their closest analogies in those of animals, and the animal world is much nearer akin to man in the mind of the Indian than in the white man's mind. Scurrilous and grotesque acts ascribed to so many Indian deities were not intended for derision, as with us, but for faithful portrayings of the habits of typical animals; and zoodemonism—not exactly zoolatry, as in Egypt—is the form of religion existing among the *wild* Indians of America.

The large amount of mythologic and transcendental material obtained among the Indians requires subdivision into several chapters. I present it under the following subdivisions: *a.* Elementary deities; *b.* Spirit deities; *c.* Animal deities.

Of the mythologic data embodied in the present article the larger part were obtained by myself, but not all. The others were gathered by Messrs. Stephen Powers and Jeremiah Curtin, mainly by the latter, who obtained over one hundred Modoc myths in 1883 and 1884, now forming part of the unpublished collection of the Bureau of Ethnology.

## THE ELEMENTARY DEITIES.

In the Klamath theology the deities of the elements have preserved almost intact their character as representatives of the powers of nature. Imperfectly anthropomorphized as they are, they appear rather as spirits than as gods; all of them, the Earth perhaps excepted, are of the male sex. Like the animal genii they assume the adjectival suffix -ámtehiksh, abbr. -amteh *bygone, ancient, belonging to the past*,\* though less among the Modocs than in the northern chieftaincy. The splendor, power, and awe-inspiring qualities of these superhuman beings is not diminished in the least by the grotesque exterior and acts ascribed to some of them. The sky gods were more plastically defined by popular imagination than the subterranean deities, and hence we begin our sketch with the former.

## K'MÚKAMTCH.

Ille mihi par esse deo videtur,  
Ille, si fas est, superare divos.

The chief deity of the Klamath people, the creator of the world and of mankind, is K'múkamtch, or the "Old Man of the Ancients," the "Primeval Old Man." The full form of the name is K'muk'-ámtehiksh, and Modocs frequently use the shorter form Kěmúsh, K'músh, an abbreviation of k'mútcha, *he has grown old, he is old*, or of its participle k'mutchátko, *old*. He is also named P'tish-amteh nálam, *our old father*. He was also designated P'laitákní, *the one on high*, though the term is now used for the God of the Christians. In every way he is analogous to the "old man above" or the "chief in the skies" of the Indians of Central California.

What the Indians say and think of their chief deity I have outlined in the Dictionary, pages 138-140, and what follows here will substantiate the data given there. Though K'múkamtch is reputed to have created the earth, what is really meant is only the small portion of the globe known to and inhabited by this mountaineer tribe, and not the immense terrestrial globe, with its seas and continents. Neither have these Indians an idea of what the universe really is when they call him the creator and

\* In Nahuatl we may compare the reverential suffix -tzin, and in Shoshoni dialects the parallel one of -pítch, -bits; e. g., múbu *owl* in Bannock is mû'mbits *owl* in the Shoshoni of Idaho.

maintainer of the universe. The Indians do not claim that he created the world with all in it by one single and simultaneous act, but when he is creating, metamorphosing, or destroying, his acts are always special, directed towards certain objects only. After making the earth, the lakes, islands, prairies, and mountains he gave a name to each locality (p. 142, 1 sqq.). Some of these names must be regarded as giving indications as to the earliest places inhabited by these Indians, especially when they designate fish-traps and ceremonial sudatories. Thus on Upper Klamath Lake we find Kû'mbat, Túkwa, Tulish, Koháshti as fishing places, Ktá-i-Tupáksi and Yulalóna as fish-traps, the special gifts of the deity to the people. Other places of this kind are Shuyakē'kishi and Ktá-i-Tupáksi. In the old Modoc country, on Lower Klamath Lake, there is a rock shaped like a crescent and called Shapashzē'ni, because "sun and moon once lived there." On Sprague River there is a hill called "at K'múkamtch's Lodge"—K'mútkham Látsashkshi. Other legendary residences of the deity were at Yámsi, "Northwind's residence," a high mountain east of Klamath Marsh; others on Tule Lake, at Nílakshi Mountain; and finally K'múkamtch was changed into the rock Ktá-iti, which stands in the Williamson River (q. v.). The old people of both chieftaincies remember many localities alleged to have been the theater of his miraculous deeds.

K'múkamtch creates the Indians from the purplish berry of the service-tree or shad-bush (*Amelanchier canadensis*, in Kl. tchá'k), and the color of both has evidently suggested this idea. He also provides for man's sustenance by supplying him with game and fish and the means to capture them; also with the necessary vegetal products. Objects noticeable through their peculiar shape are called after him, e. g., the *thistle*, the piercer of K'múkamtch, K'mukámtkham kä'k. A peculiar haze sometimes perceptible in the west or northwest, shnúfish, is regarded as his precursor or that of his son Aíshish.

Although but a passing mention is made of a wife or wives of his, K'múkamtch has a family. The myths speak\* of a father, of a daughter, and of Aíshish, his son "by adoption," as members of it. The name of his

\* Cf. Texts, pg. 100, 2: skäki'sh p'ís-lúlsham. Mention is made of one-eyed wives of Ské'l and of Teháshkai.

daughter is not given, but she represents the clouded or mottled evening sky. When she leads him to the under-world they meet there a vast crowd of spirits, who for five nights dance in a large circle around a fire, and on each of the intervening days are changed into dry bones. K'múkamtch takes with him some of these in a bag, and when reaching the horizon at daybreak throws the bones around the world *in pairs* and creates tribes from them, the Modoc tribe being the last of these. Then he travels in the path of the sun till he reaches the zenith, builds his lodge, and lives there now with his daughter.

K'múkamtch also figures as the culture-hero of his people; but since he does so only in *one* of the myths which came to our knowledge, this myth may be borrowed from some neighboring tribe. In that myth the primitive arts and practices, as hunting and bow-and-arrow making, are taught by him to men, as was done also by Quetzalcoatl, by Botchika, and in Oregon by the Flint-Boy of the Kalapuyas, in whom the sun's rays were personified.

What the national myths relate of him is not of a nature to make him an object of divine veneration. He resembles men in every particular, is born and dies, acts like other Indians, travels about with companions, starts on gambling jaunts, is indigent and often in want, and experiences more misery throughout his eventful career than Zeus ever did on account of his illicit love-making. Like the chief gods of other Indian nations, he is the great deceiver and trickster for all those that have dealings with him, is attacked and drubbed repeatedly for his meanness and crimes; but after coming out "second best" or being killed over and over he recuperates and comes to life again just as if nothing had occurred to disturb him. Compared with other fictions representing powers of nature, he is fully the equal of such characters as Nanabozho and Gluskap, or of the Kayowē demiurge Sínti, "the Deceiver." Some of the most attractive fictions describe the various tricks and stratagems by which K'múkamtch allures his son Aíshish into perilous situations, from which rescue seems impossible. Prompted by him to climb a tall pine-tree, he would have perished on it by hunger had not his charitable wives, the butterflies, succored him in time. The general conflagration by which the earth and its inhabitants

were consumed through a rain of burning pitch was also brought about by K'múkamtch's hatred for his son. Aíshish escapes from this inhuman persecution, and subsequently seeks to revenge himself upon his father. Aíshish's son jerks off the glowing tobacco-pipe from his grandfather's neck and throws it into the fire; Aíshish pushes it farther into the flames until burnt, and thereby K'múkamtch's death is brought about.

It is singular that when he and his son Aíshish are expected to join social or gambling parties the other participants always experience some difficulty in recognizing the one from the other. The camp-fire which K'múkamtch made on approaching the meeting-place was burning badly, the smoke seeming almost to stifle the flames; but that of his son, purple-blue in color, sent the smoke straight up, while the fire of Silver Fox, the companion of K'múkamtch, was yellow. When shooting at the mark, Aíshish's arrow hit it every time, but the arrow of K'múkamtch struck the ground short of the mark. While gambling, Aíshish became the winner of all his companion's stakes.

Assuming the mask of the Marten (Skē'l, Skē'lamtch), K'múkamtch sends out his younger brother, Weasel (Tchášikái), to look out for one-eyed women and to bring them home as wives (Texts, pp. 107-118). Both try to stop the Northwind and the Southwind at the very orifice whence they are blowing. Weasel loses his life in the attempt, but Marten kills both winds. After Weasel has come to life again, both proceed to the lodge of the five brothers, the Thunders. When inside of the lodge Marten puts on the head-cover of the dead Northwind, and the Thunders feel his gigantic power. At night an internecine fight takes place between the brothers, and while their lodge is on fire their hearts explode in succession.

From the almost infinite wealth of Klamath folklore many more particulars about this chief deity could be adduced, but what stands above is amply sufficient to indicate the powers of nature which he represents. The facts that Wán or Wanáka, *the sun-halo*, is his constant companion\* and that the seat in the sky which he constantly holds is that of the sun at

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\* The sun-halo is an important factor in some Indian mythologies. The Zuñi Indians say that when a storm is brewing the sun retreats *into his house*, which he built for his safety, and after the storm he leaves it again. Among the Zuñis the sun is the principal deity also.



noontime, would alone suffice to show that he represents the *sun*, the most potent, we may say unique factor in giving life, nourishment, and health to living organisms, the most important of the sky-gods, and the great center of myth production among all nations of the world. In one of the Modoc myths it is stated that "at the call of the morning star K'músh sprang from the ashes (of the fiery sky or aurora) as hale and as bright as ever, and so will he continue to live as long as the (solar) disk and the morning star shall last, for the morning star is the 'medicine' (múluash?) of the disk." In other myths he appears in the form of the golden or bright *Disk*, inhabiting the higher mountain ridges and becoming the suitor of females afterwards deified. Thus, like Hor, Rā, and Atum, he appears sometimes as the morning sun, at other times as the noonday and evening sun, and in the myths referring to weather he is either the summer or the winter sun. The burning pipe which Aíshish's son takes from his grandfather and destroys in the camp-fire represents the sun setting in a glowing red evening sky. As the summer sun with his gigantic power he brings on a conflagration of the world and as a cloud-gatherer he causes an inundation. In the warm season he appears wrapt up in haze and fogs, which the myth in its imagery represents as "a smoky camp-fire," almost impenetrable to the sun-rays: "his arrows fall to the ground before they reach the mark."\* To typify his sagacity and omniscience, K'múkamtch appears under the symbolic mask of a quadruped, the *pine-marten* or Skē'l, in Modoc Tehkē'l, which changes its black winter fur to a brown coating in the hot months of the year, and thereby became a sort of portent to the Indian. Similar changes occur with all the fur animals, but with the marten the difference in the color appears to be greater than with others. Skē'l sends his brother Teháshgai, or *Weasel*, to obtain one-eyed women for both, these being sun and moon, which the Eskimos also represent as one-eyed, deified persons.† The North wind, which is blowing in alternation with the South wind, is attacked and killed by Skē'l. Here Skē'l represents the sun of the summer months, for the summer's heat defeats the cold blasts of the wintry

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\* Texts, pp. 99, 4 (shláyaks ak), and 5.

† Cf. the Maidu myth of Kodo-Yampē in Stephen Powers's "California Tribes;" Contributions to North American Ethnology, III, 293.

and equinoctial seasons; when he places the North wind's hat upon his head he puts an end to the noise of the Thunder brothers and then represents the wintry sun.

The attitude which K'múkamtch observes toward his son Aíshish will be spoken of under the next heading. It is necessary to add that the former's position is by no means restricted to that of a solar deity; several of his attributes make him also a god of the sky, or at least of the clouds, for clouds and the weather's changes are due to the sun's agency. When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: "K'múkamtch has taken the beaded garments of Aíshish and dressed himself in them." A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or, as the Modocs say of him: "K'múkamtch múnish kutúlish gítko." By this they evidently refer to the white and heavy, mountain-shaped summer clouds.

Greek mythology depicts the fecundation of the earth by rain showers and thunder storms as the illicit amours of the sky-god Zeus with the wives and daughters of mortal men. Exactly in the same manner K'múkamtch, as sky-god, seeks to approach illicitly the numerous wives of Aíshish, of whom the majority refuse him, though he has by some stratagem previously removed their husband from the scene.

In the aboriginal mind the creation of organisms, vegetal and animal, seems to be in connection with the fecundation of the earth, whereas the creation of the earth, world, or universe implies an act entirely different. All the names of Klamath localities are said to come from K'múkamtch. The manner in which he created plants and animals was, as we are told in one Modoc myth, by *thinking* and by *wishing*, this probably implying that after forming an idea of some creature he made that idea a reality by the strong energy of his will. Many creatures, especially birds and quadrupeds—even men—the myths tell us, were brought forth by him in this manner. The moral qualities ascribed to this deity are in keeping with what is known of his physical and intellectual powers. He provides for mankind, which he has created, but does not tolerate any contravention of his will; for he punishes bad characters by changing them into rocks or by

burning them. Our ideas of justice, equity, protection, or love towards men do not and can not enter into the spiritual range of a god whose prototype is constituted of physical powers only.

## AÍSHISH.

Φαίνεται μοι κήνος ἴσος θεοῖσιν.

Aíshish, or Aíshishamitch, the second in importance among the Klamath deities, and certainly the most popular of all, is the son of the world-creator, K'múkamtech, and also his companion and rival. He is beautiful in appearance, beloved and admired by men, and is the husband of many wives, selected by him among the birds, butterflies, and the smaller quadrupeds. His name signifies *the one secreted or concealed*, and was given him at the time of his birth; and since "The Birth of Aíshish" myth explains the nature and position of this deity better than any other myth, I translate it in full from the Indian text obtained from a Modoc woman at the Modoc Reservation, Indian Territory.\* The name of Aíshish's mythic mother, as other natives informed me, is Letkakáwash. This is an Oregonian bird of the size of the tchō'kshash, or blackbird, with a brilliant red or yellow plumage, colors rarely found in birds of that western State. Ornithologists identify it with the Louisiana tanager: *Pyrranga ludoviciana*. Thus the bird is an appropriate symbol of the bright sky at moonrise or sunrise, which phenomenon Aíshish's mother is representing. The myth runs as follows:

In order to cremate the body of an old sorceress, Letkakáwash gathered wood while carrying her baby son on the back, piled up the wood and set up the ceremonial mourning wail. Proposing to leap into the fire herself, she was uncertain what to do with her son. She fastened him tightly to her back, and when she had applied the fire K'múkamtech perceived that she was in tears and ready to leap into the burning pile. "What on earth is this pretty woman going to do?" said he to himself; and when he saw her retreat more than once before accomplishing the dangerous leap he approached, intending to reach her in time to restrain her; but she rushed

\* The myth of Aíshish's birth forms a portion of a long cyclis of related myths, with the title: Aíshisham shapkalä'-ash winlamñilashti. I obtained them from Lucy Faithful, wife of Stutlatko, or "Faithful William;" cf. Dictionary, p. 412.

into the fire, and K'múkamtch, regretting to have arrived too late, managed, however, to withdraw from her back the baby, and to rescue it. He wept as he carried the child off in his arms. But where should he place it? If he placed it on his forehead it would look quite ugly, thought he; therefore he placed it on his knee and went home. He complained that he had an ulcer upon his knee, and asked his daughter to open it, for it pained him excruciatingly. She spread a sheet under the knee and another over it, to squeeze the ulcer open. He exclaimed: "It hurts me terribly! Go easy! Be careful!" Then she replied: "What is the matter with you? Something like hair comes out in a bunch from the core. Why does it look like hair?" And when the baby appeared on the surface and began to cry she said: "What have you been doing? I have suspected you for quite a while before!" And the babe cried and cried, until the "father" proposed to give a name to him. None was found to answer, for the child cried on and on. Then he proposed to call it Aishílam'nash ("the one secreted about the body"). This stopped its cries somewhat, but not entirely; so he proposed the name Aíshish, and then it became restful and quiet. So the child grew up with this name, then lived in the company of K'múkamtch, became an expert in making shirts, and when gambling won all the stakes, even from his father, who became jealous on account of his superiority.\*

This is the extent of the myth so far as needed for our purpose. The jealousy of the grim and demoniac K'múkamtch against his more popular son forms the subject of a considerable number of Aíshish myths, which are highly imaginative and interesting. By various stratagems based on low cunning he brings his son into perilous positions, from which he is rescued only with the utmost difficulty by others, or is perishing in the attempt to save himself. Meantime he is robbed of his garments by his "father." These constant persecutions finally force Aíshish to revenge himself upon his father, who is killed by him repeatedly, but not by any means so often as he is killed himself.

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\*The connection of the mythic *pyre* of self-sacrifice with the *dawn* is not only based on similarity of nature, but also on etymological grounds; for the verb ní'lka, *it dawns*, with slight vocalic change turns into nélka, nélxa, *to be on fire*. Cf. the Latin *aurora*, which is a derivative of *urere*, *to burn*, and Appendix VI to Grammar, pp. 706. 707.

Aíshish's camp fire is of a clear, bright purplish-blue color (*yámmash-ptchi*); he makes his shirts with his own hands and ornaments these and his leggings with all sorts of beads. As a marksman he excels all his companions, whose arrows do not even strike the target (Texts, pag. 99, 4-6). According to the Modoc story his wives are Mole, Badger, Porcupine, Bitch, Crane, Mallard, two *Maídiktak*-birds, Wren, *Tchektiti*-bird, *Yaulíliks* or Snowbird, Butterfly, and a host of others; the Klamath Lake myth (Texts, p. 99, 9. 10) names five: Coot, Long-tailed Squirrel, Crane, Mallard, Chaffinch. *Tcháshkai* or Weasel, the younger brother of *Skē'l*, sometimes plays the part of Aíshish, but he is not found in this quality so constantly as his brother *Skē'l* is in that of *K'múkamtch*.

The various attributes ascribed to this deity by the myths show Aíshish to be in many respects similar to *Quetzalcoatl* of *Nahmatl* mythology, who has been made alternately the genius of the morning star, of the calendar and of the atmospheric changes. As to Aíshish and the personal beauty invariably ascribed to him, it may appear doubtful, in view of so many other complex attributes, which idea was the starting-point that created this mythic figure, and subsequently gathered other but less material attributes about this son of the sun. He could represent originally the morning star, or the rainbow or the moon, but after mature reflection upon his complex attitudes I now believe him to be a lunar deity. The splendor of the full moon is of a yellow hue, like Aíshish's camp fire (*kákä'kli*) and the shadow of the famished Aíshish, as seen from below through the pine-trees of the forest, is the narrow crescent of the waxing moon following its disappearance at the new moon period. At the new or "dead" moon Aíshish is famished or dead, to revive again on the days following, and this, like other phases of the moon, which result from her changeable position in regard to the sun, are represented to be the result of the jealousy and enmity of *K'múkamtch* against Aíshish—and whenever Aíshish succeeds in killing his father, this implies the decrease of sun-heat during the winter season. No myth shows a more striking analogy to the "Birth of Aíshish" than that of the birth of *Bacchus* from the thigh of *Zeus* after the destruction of his mother *Semele* by a thunder-stroke caused by *Zeus*, the Sky-god.

The moon is the originator of the months, and the progress of the

months brings on the seasons with the new life seen sprouting up everywhere during spring and summer. So the quadrupeds and birds which are the first to appear after the long winter months are considered as the wives of Aíshish, and the flowers of summer vegetation are the beads of his garments. He enjoys more popularity than his father, for the moon's light is mild, not burning nor offensive, nor does it dry up vegetation and make men and beasts drowsy like the rays of the midday sun. Many nations also believe that the changes of weather are partly due to the phases of the moon. Although the "Birth of Aíshish" myth obtained by me represents Aíshish rather as the adopted than as the real son of K'múkamtch, other myths state him to be his son resulting from the union of the sun-disk to the red sky of the morning or evening, symbolized by the woman Le-tka-káwash. We must recall to mind that the term for *father*, p'tíshap, in Modoc t'shíshap, is really the *nourisher, feeder*, and not the progenitor, for it is a derivative from t'shín *to grow*.\* Most other mythologies consider the relation of sun to moon as that of man to wife, or of wife to man (cf. *Deus Lunus*), but here the thing is different. There are no female characters of importance in Klamath mythology, nor does the language distinguish grammatically between the sexes.

The difficulty which we experience to distinguish solar and lunar deities from each other in some of the American religions is caused by the circumstance that in many languages of this western hemisphere the term for *sun* and for *moon* is the same. In such languages both orbs are distinguished from each other by being called day-luminary, or night-sun, night-luminary, and with some tribes the belief has been found, that both are actually the same celestial body, one being merely the image or shadow of the other. In the Maskoki languages hási answers for both, but the moon is commonly called ní'li hási or "night sun." In the Tonica language táx-tchiksh, abbrev. táxtchi stands for sun, moon, and star, but the moon is usually named lá-u táxtchi "night luminary," the stars táxtchi tipulá, while the sun is either áxshukum táxtchi, "day luminary" or simply táxtchi. Of the Tinné languages many have tsā, sā, of the Algonkin languages kísis or parallel forms for both celestial bodies, separate distinctions being

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\* Cf. the Grammar, in Appendix VI, p. 710.

added for "day" and "night." In the Tsimsián and in some of the Selish dialects the terms for both also agree, but in the Shoshonian and Pueblo languages they differ entirely. In Utah and other Shoshonian dialects the term for moon shows the archaic or reverential suffix -pits, -piits previously noticed (ma-atáwa-pits in Utah), which closely corresponds to *παλαίφατος* as used in the Homeric poems.

While the sun divides time into days, seasons, and years, our sections of time called weeks (quarters of the moon) and months (lunations, moons) are due to the revolutions of the moon. This is what caused the Klamath Indians to call both orbs by the same name: *shápash the one who tells*, which signifies: "which tells the time," or "time measurer." For the moon a parallel form exists in the Timucua, once spoken in Florida: *acu-hiba star which tells*, viz: "star measuring the time" and in the name of the Egyptian moon-god Tehuti, called Thoth by the Greeks,\* also in our Germanic *mán*, English: *moon*, Germ. *Mond*, "the measurer."

Here as elsewhere the moon appears under different names, for in Klamath she is also called *ukáúžōsh* "the one broken to pieces." This term never applies to the sun, but only to the moon in the four phases, as a changeable body.† Originally this was only an epithet of the moon, but in course of time it gave origin to a separate deity, for *Ukáúžōsh* distinctly appears as moon-god in a myth, which relates his marriage to *Wekétash*, a frog-woman living with ten beautiful sisters on the west side of Upper Klamath Lake. *Ukáúžōsh* now carries her, the frog, in his heart, and this is what we are wont to call "the man in the moon." Should only a little bit be left of him when in the bear's mouth (referring to eclipse), she would be able to bring him to life again.

#### LEMÉ-ISH OR THUNDER.

All elementary deities in the Klamath religion, except *K'múkamtch* and *Aíshish*, are mysterious, shadowy beings, not sufficiently anthropomor-

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\* Various functions are assigned to Tehuti; his symbol is the *ibis-crane*, whose long, paeing steps evidently suggested to the myth-makers of Egypt the idea, that he was measuring the earth. The name Tehuti is derived from the Egyptian verb *teyu to be full*, for the measuring of liquids, grains, etc., is effected by *filling vases* possessed of certain cubic dimensions.

† Derived from *uká-ínkua to knock to pieces*.

phized and too dimly defined to deserve the name "gods." Those among them that are most frequently mentioned in myths and popular stories are the genii of the Thunder and of the Winds.

The genius of the Thunder, Lēmē-ish, is sometimes mentioned as a single person, or abstract mythic being, but more frequently as a company of five brothers, the Thunders or Lēmēlēm'-ish. At times they make themselves formidable, for their terrible weapon is the lightning or thunderbolt; they cleave the mountains, rocks, and trees, kill, roast, and devour human beings, in which character they are called máklaks-papish. The interior of their lodge is dark, for a sky obscured by a thunderstorm is lacking the full daylight. K'múkamtch entering the lodge, disguised as the "strong man" under the mask of Skē'l or pine-marten, annihilates them, for the winter sky with its cold blasts is antagonistic to the display of celestial electricity. The eldest of the Thunders is married to Skúle, the meadow lark, who is the sister of pine-marten. After having made themselves thoroughly odious upon the earth, they were, as the myth tells us, relegated to the far-off skies, where they can frighten the people by their noise only and do no further harm.

The parents of the Thunders are supposed to live in a small hut or kayáta, and in their stead two dogs are often mentioned as accompanying the Thunders. Of these there are five, because the thunder rolling along the mountains is heard in *repeated* peals, and these peals are in the myths likened to repeated explosions of the Thunders' hearts. The shooting up of lightnings from the earth to the skies gave rise to the idea that their home is underground, and that the lightnings coming down from the skies are simply the Thunders returning to their homes. As the spirit of the Thunder Yayayá-ash is mentioned in a mythic tale.

The *Thunder-bird*, which plays so prominent a part in the myths of the Eastern and Northwestern tribes, does not appear here under this name, but is represented in some stories by the Raven or Kák.\*

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\* The belief in the Thunder-bird is found more frequently among Northern than among Southern Indians. Cf. "The Thunder-bird amongst the Algonkins," by A. F. Chamberlain, *Amer. Anthropologist*, Jan., 1890, pp. 51-54; and my "Migration Legend of the Creek Indians," vol. 2, 49.



## YÁMASH AND MÚASH.

North wind (Yámash) and South wind (Múash) are more important to the inhabitants of the Klamath highlands than any of the other winds, and therefore are mentioned more frequently. Winds always appear in connection with K'múkantch or his representative among the animals, Skē'l. Thus when Skē'l visits his sister, Meadow Lark, who is married to the oldest of the Thunders, he is accompanied by Kák (the Raven, or storm-bird), Yámash, Tchákinksh, Yéwash, Múash, Tkálamash, and Gû'pashtish. The Thunder receives and feeds them with the blood of the people slain by him.

The conflict between Skē'l and Tcháshkai on one side and the Winds on the other is related on page 111 of the Texts and is purely meteorological. The South Wind obscures by clouds the face of the moon, and thus kills him temporarily; but when the summer sun appears in the form of Skē'l both winds disappear at once to make room to an unclouded sky. The hat of the dead Yámash afterwards serves to frighten the Thunders, as related on the same page. Which was the southern home of Múash is not pointed out in the myths, but that of Yámash was Yámsi Mountain, which is called after him. Yámash corresponds to some extent to the Kabibonokka or Northwind of the Ojibwē Indians, and is as much an object of folklore as he is. In other mythologies of America the winds are the blasts of monsters or big beasts; for the animism prevailing in all the ancient myths requires them to be the manifestation of some living being.

## KĀÍLA OR THE EARTH.

The Earth is regarded by these Indians as a mysterious, shadowy power of incalculable energies and influences, rather mischievous and wicked than beneficial to mankind. The Indians ascribe anger and other passions to it, but never personify it in clearer outlines than the ancients did their *Ἔρα* and *Tellus*; and it never appears as an active deity in the numerous mythic tales gathered by Mr. Curtin for the collection of the Bureau of Ethnology. I know of it only through the song-lines gathered by myself from individuals of both tribes.

Among all nations of the world we find the idea, which is real as well

as poetical, that the Earth is our common mother. "She is dealing out her bountiful gifts to her children, the human beings, without envy or restraint, in the shape of corn, fruits, and esculent roots. Her eyes are the lakes and ponds disseminated over the green surface of the plains, her breasts are the hills and hillocks; and the rivulets and brooks irrigating the valleys are the milk flowing from her breasts." This is the poetical imagery in use among the Eastern Indians when the Earth is mentioned to them.\* The idea that earthquakes and unaccountable tremors or noises within the body of the earth, also the malarial fevers, are the utterances of threat or displeasure at the misdoings of mankind, is as general among Indians as among other nations, and a consequence of the animistic tendency of primitive nations. The Indian prophet Smúzale at Priest Rapids, on Middle Columbia River, and his numerous followers, called the "Dreamers," from the implicit faith these Sahaptin sectarians place in dreams, dissuade their adherents from tilling the ground, as the white man does; "for it is a sin to wound or cut, tear up or scratch our common mother by agricultural pursuits; she will revenge herself on the whites and on the Indians following their example by opening her bosom and engulfing such malefactors for their misdeeds." This advice was probably caused by the common observation that ground recently broken up exhales miasmas deleterious to all people dwelling near.

That the Earth was regarded as an animate if not personified being is shown by the form *käflash* of the objective case (125, 1), this case being formed in -ash only in terms applied to man and quadrupeds. Their myth of the earth's creation of course does not refer to the whole globe, but only to the small part of North America known to these Indians. The earth's interior is also the home of the Thunders, because lightnings are often observed to shoot up from the earth into the skies.

Special songs referring to the Earth are contained in 175; 16: *käfla nû shuinálla*; 176; 3 *käfla ai nû wálta*; 158; 48 *käflanti nû shílshila*—

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\* After Tecumseh had delivered a speech to Governor Harrison at Vincennes, in 1811, he was offered a chair by the interpreter, who said to him: "Your father requests you to take a chair." To this Tecumseh made, with great dignity of expression, an answer which has since become classical: "*The sun is my father, and the earth is my mother; and on her bosom will I repose,*" and immediately seated himself, in the Indian manner, upon the ground.

the two latter alluding to rumblings below the earth's surface. In the song 192; 3 the term *hämóla* should be changed to *t'hämóla*, *temóla*, *was covered with haze or mist*, a phenomenon often producing malarial and other fevers, and therefore regarded by these Indians as of bad augury. Other passages mentioning the Earth, personified or not, are quoted in Dictionary, p. 123; in one of these, K'múkamtch is threatening to "whirl the earth around" in a dance, and probably this song forms part of some mythic story. (Texts, pg. 192; 9.)

## MUNATÁLKNI.

Besides the Earth there is another elthonic deity known to the Klamath people, Munatáلكni or the Genius of the Underworld. I have met his name in one story only, which is that of the creation and first sojourn of the people around Wood River, between Fort Klamath and the Upper Klamath Lake. English-speaking Indians readily identify him with our *devil*; but no wicked or immoral qualities are ascribed to him, as morals enter into the religious ideas of the hunter tribes but sporadically. There is something of the aboriginal in him, and he is also called Lëmunákni, the signification of both names being analogous.

He appears in the following tale: When K'múkamtch created this world, he made one man, and one woman intended to be the man's sister. The creator placed them in a garden (*háshuash*) studded with trees producing sweet fruits and built a house for them. The adjoining stable contained domestic animals for their use. All this was upon the prairie watered by Wood River. Man and woman were both blind, and had to remain so until the fruits would be ripe. K'múkamtch told them he would visit them on a Sunday and would knock at the top of their house. Should anybody knock at the door, the knocks would be those of Munatáلكni and they must not open. Munatáلكni came and knocked at the door, informing them that the fruits were ripe and that he brought them all kinds of berries. The woman said to the man: "Open the door, K'múkamtch is here!" but the man said: "Don't open; it is not K'múkamtch who stands at the door!" The woman opened; Munatáلكni put one sweet berry in her mouth and she tasted it. He was wearing a long head-dress of feathers tied to the top of his hair, his emblem as conjurer, and this string of feathers was so long as

to touch the ground. He then stole all the fruits in the garden and went with them to his underground abode.

Then K'múkamtch, who had observed all this from a distance, arrived and knocked at the top of the house. This time it was the man who opened. When asked what had become of the fruits he excused himself by stating that Munatálkni had taken all of them. This put K'múkamtch into such a rage that he threw the woman out of the house and whipped her to death. Then he cut open the eyelids of both, which previously had been fastened together, and the man said: "I can see the sun." K'múkamtch then instructed the man how to make his livelihood by using the bow and arrow, and how to manufacture sinew-strings and obsidian arrow-heads. Upon this he brought the man's sister into life again and both went into the mountains to hunt, for they had nothing to eat. Ever after this K'múkamtch remained angry with them.

This is but the commencement of a long tale designed to show the miraculous growth of the family which sprang from the first man and woman, and their progress in the life-sustaining arts and manufactures. There is no doubt that the above is a singular distortion of the Bible tale concerning Adam and Eve in paradise. The question which remains to be solved is this, whether or not Munatálkni himself is borrowed also from the Jewish story. If he is, then in connection with him we may recall Aíshish, who, according to some Modocs, is nobody else but Jesus Christ, who two thousand years ago passed through Lost River Valley and dug a deep well there which he presented to the Modocs—all this on account of a phonetic similarity between the names Aíshish and Jesus.

The remainder of the story is exactly like what other Oregonian myths relate concerning the origin of mankind and is incontestably of Indian origin. No further mention is made in it of Munatálkni.

#### SHŪ'KASH OR WHIRLWIND.

Another of the numerous elementary deities is the Whirlwind or Shū'kash. An interesting mythic tale about it, which I have obtained among the Modocs in the Indian Territory, makes of the Shū'kash an engine brought into play from time to time with tremendous effect by the

genius presiding over it. This genius is called Tchitchatszä'-ash or "Big Belly;" he is represented to be an old man whose vigor of life is on the decrease. When he leaves his lodge, his appearance embodies the rain-laden, dark-hued, thick nimbus clouds overhanging the earth. When his engine\* comes into action, he attracts by it all the objects within reach, he oppresses the earth with his weight, and forces wayfarers to walk in other paths than they intended to travel lest they may incur danger to life. When he has spent his force by this wanton display, he is rent by a stroke of lightning or a strong gust of wind; he is dissolved into atoms, and the bones filling his big paunch, which had produced the rattling noise attending the course of whirlwinds, fall down to the ground. Tsáskai, the Weasel, the brother of Marten, wrestling with the old man and conquering him after a hard struggle, is the mythic agent who brings about his final discomfiture.

## SPIRIT DEITIES.

*Ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων.*

No people has ever been discovered that did not believe in the return of human souls after death to their former homes in the form of ghosts. Ghosts or spirits hovering through space are invisible and may inflict damage to anybody without danger of being recognized; therefore they usually inspire awe and terror, and wherever the existence of these fanciful beings is recognized imagination fills the earth, the atmosphere, and the waters with such spooks. Not all of these are necessarily supposed to be the souls of the deceased, but they may also represent the souls of animals, the spirits of mountains, winds, the celestial bodies, and so forth, for animism has its widest sway in this sort of superstition. Very different qualities are ascribed to each of these hobgoblins or spooks. They are either gigantic or dwarfish in size, powerful or weak in body, attractive or repulsive, of beneficial or wicked influence. They chiefly appear at night or in stormy weather; some are seen single, others in crowds, and a few of their number

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\* Shū'kash is the substantive of sh'hū'ka *to whirl about*, this being the medial distributive form of hūka *to run about*: sh'huhóka, sh'hú-oka, sh'hū'ka "to run about by itself in various directions."

can be perceived only by the trained eye of such as are initiated into the conjurer's profession.

The classes of specters mentioned more frequently than others in mythology are the spirits of the dead, and giants, dwarfs, and fairies.

*The Skō'ks*, or spirits of the deceased, occupy an important place in the psychologic marvels of the Klamath Indian, and are objects of dread and abomination, feelings which are increased by a belief in their omnipresence and invisibility. The popular idea of a ghost is suggested in all climates and historic epochs by that of a *shadow* of somebody's former self, and in several Indian languages the same word is used for *shadow*, *soul*, and *ghost*.\* The proper signification of *skō'ks*, *shkñ'ksh* is "what comes out of;" like *skó'hs*, *skó spring of the year*; it is derived from *skóa* to come out of, to emerge from, sprout up.

In the mind of the Indian the appearance of a *skō'ks* comes pretty near the popular idea of a witch or spook as held by the uneducated classes of our population. The soul of a man becomes a *skúks* as soon as the corpse has been buried or consumed by fire. It hovers in the air around its former home or the wigwams of the neighbors and at night-time only. Its legs hang down and produce a rattling noise, and the whole appears in a white or a black shade of color. Usually nobody sees them, they do not harm anybody, nor do they produce any dreams; they appear to the senses and sight of the living only when they come to presage death to them. They undergo no metempsychosis into animals or plants; after hovering awhile around their former homes they retire to the spirit-land in the sky, "somewhere near K'múkamtch." Their arrival there is afterwards revealed by dreams to the surviving relatives, who express in songs what they have seen during their slumbers.

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\* In the Tonika or Túuizka language of Louisiana *télia* or *télia'htch* signify *shadow*, *soul*, and *reflection in the water*; in the Cha'hta, State of Mississippi, *shilámbish* is *shadow* and *soul*, while a *ghost* is *shilnp*. The Egyptian *ka* and the Greek *εἶδωλον*, the *soul* after death, really signify *image*, and to this we may compare the use made of the Latin *imago*. The Cherokees, as Mr. James Mooney informs me, distinguish between *adánta* *soul* in the living being, *n'dalí'* secondary soul of an animal killed once before, and *asgína* an ordinary *specter*, *ghost* of malevolent disposition, which last term served the missionaries for transcribing the word "devil."

The common belief of the Oregonians is that after death the soul travels the path traveled by the sun, which is the westward path; there it joins in the spirit-land (*ē'ni*) the innumerable souls which have gone the same way before.\* If the deceased was a chief, commander, or man of note, his "heart" can be seen going west in the form of a shooting star. The Egyptian belief was that the soul of the dead was following Atum, the sinking sun, to the west; and since then innumerable nations and tribes have adhered to the same belief.

From the Texts obtained from Dave Hill, pp. 129, 130, we learn that other abodes of dead men's spirits are the bodies of living fish. Perhaps Hill learned of this belief among the maritime and river Indians with whom he lived on the Columbia River, where the idea of fish eating corpses could suggest itself more readily than upon the lakes of the Klamath highlands. The *Notes* which I added to these curious texts give all the explanations which it is at present possible to give. It appears from them that such spirits can enter the bodies of "spirit-fish," that one *skúks* can see another, and that Indians, not white men, sometimes see the *skúks*, but at the peril of their lives. A distinction is also made between good and bad *skúks*, the latter being probably those who render the Indian's sleep uncomfortable by unpleasant dreams.

Some natural phenomena often appear to these Indians in the form of specters or hobgoblins, as clouds, water-spouts, snow-storms, columns of dust, etc. Noisily and rapidly they pursue their lonely path, and their gigantic, terrific frames reach up to the skies; whoever meets them unawares is knocked down senseless or killed outright, or must exchange his body for another. Some of these specters look dark on one side and light on the other.

In northern latitudes, where polar lights are frequently visible, they are supposed by the Indians to represent the dance of the dead, and whenever Christianity is introduced among them they identify this beautiful spectacle with the last judgment, when the spirits of the deceased move about in the expectation of the coming Christ.

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\* Cf. Dictionary, sub voce *ē'ni* and Grammar, Appendix VI, p. 702. The Warm Spring Indians call the spirit-land: *ayayáni*. See also Texts, p. 174; 11.

From a Klamath myth we gather the information that there is a guardian over the spirits wafting through the sky, called Wásh k'músh, or the *gray fox*. This name is evidently borrowed from the coloring of the sky, as it appears before or during a polar light, and must be compared with another beast name, the wán or wanáka, the *red fox*, which is the symbol of the sun-halo.

Another class of spirits embodies the spirits of those animals which have to be consulted by the kíuks or conjurer when he is called to treat a case of disease. Such persons only who have been trained during five years for the profession of conjurers can see these spirits, but by them they are seen as clearly as we see the objects around us. To see them they have to go to the home of a deceased conjurer, and at night only. He is then led by a spirit called Yayayá-ash appearing in the form of a one-legged man towards the spot where the animal-spirits live; this specter presides over them; there the conjurer notices that each appears different from the other, and is at liberty to consult them about the patient's case. Yayayá-ash means "the frightener," and by the myth-tellers is regarded as the Thunder or its spirit.

*Giants.*—The imagination of every primitive people has been busy in producing monsters of all qualities and shapes, human and animal, even walking mountains and trees. What we call giants are generally personifications of irresistible powers of nature, which are supposed to perform feats impossible for man's utmost strength; by dwarfs are symbolized powers of nature which achieve great and wonderful things by steady and gradual work unnoticed by the generality of human beings.

Giants are often the originators of geological revolutions of the earth's crust. Thus the giant Léwa represents the circular, lofty island lying within the waters of Crater Lake or Gíwashi. He went by an underground passage (fissure?) from his seat over to Yámsi Mountain to wrestle with Skē'l, the all-powerful pine-marten, whose home is at Yámsi. After conquering him, he carried him through the same passage again to Crater Lake for the purpose of feeding him to his children, and his daughter, Léwam pé-ip, struck him with a heavy flint-stone.

Like the walls of that lake and the whole Cascade range, the island in



question is of volcanic origin. The natives avoid going near the lake or even ascending the surrounding heights.\* Earthquakes are often ascribed by foreign nations to giants stretched out below, who are shifting their underground position. Giants often appear also as ravishers, ogres, and man-eaters, like the Scandinavian Yättur, and two giant-women of the Elip tilikum or "Primeval People," were changed into two columns of sandstone, near the Yákima country, on Middle Columbia River, for having preyed upon the human race.†

*Dwarfs.*—A miraculous dwarf is mentioned under the name of na'hnias, whose foot-prints, as small as those of a child, are sometimes seen upon the snow-clad slopes of the Cascade Range by the natives. But the dwarfish creatures who make them can be seen only by those initiated into the mysteries of witchcraft, who by such spirit-like beings are inspired with a superior kind of knowledge, especially in their treatment of disease. The name is derived either from *néna to swing the body from one to the other side*, or from *naináya to shiver, tremble*.

Another dwarf genius, about four feet high, *Gwinwin*, lived on Williamson River, where he habitually sat on the top of his winter lodge and killed many people with his black flint hat. He is now a bird.

The Klamaths appear to know about certain spirits having bodies of a diminutive size, but the characteristics of such are not distinct enough to permit identification with the *fairies*, *Erdmännchen* or *Kabeiroi* of European mythologies.

## ANIMAL DEITIES.

The deification of animals in the primitive forms of religion is highly instructive, and instances are so numerous that it would take a series of volumes to comprehend its details. Animal stories and shamanism are

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\* Among the summits of the San Juan Mountains, New Mexico, there is to-day a lake bounded by precipitous walls, and there is a little island in the center of the lake with a hole in it, and something sticks out of the hole that looks like the top of a ladder, and "this is the place through which our ancestors emerged from the fourth into the fifth or present world." The Návajos never approach near to it, but they stand on high summits around, and view from afar their natal waters. (From Návaro Creation Myth, *Am. Antiquarian*, V, 1883, p. 213.)

† G. Gibbs in *Pacific Railroad Reports*, I, 411.

chapters of ethnology which afford us the deepest insight into the thoughts which guide the untutored reasoning of the so-called savages.

Wherever we find deities in the stage of imperfect anthropomorphism we are likely to find also deified animals in the stage of zoodemonism and not in that of zootheism or zoolatry. Where gods and goddesses have reached a fully anthropomorphic shape, which occurred in a few American nations only, there we also find priests, temples, ceremonies, oracles, sacrifices, and prayers; but where deities remain in the undeveloped condition of spirits and demons, propitious or malevolent to mankind, we may expect to see the natives deifying quadrupeds, birds, or snakes, instead of giving their gods the human form, which is the most perfect form of this world's creatures. For in many physical qualities animals surpass the human being. This excites the admiration of man in his ruder stages; he wonders at their cunning and shrewdness, and thinks them his equals in more than one respect. Why should he not express such feelings as these by reverencing them and including them in his unpolished and naïve, but pictorial and candid folklore stories?

It would be a mistake to assume that the animals which the folklore of the Indian in the hunter stage chiefly celebrates are game animals or such as are of material advantage to him. Folklore selects for its purpose such beasts which the hunting and fishing Indian, with his great practical knowledge of animate creation, admires above others for such qualities as their surprising sagacity, their wonderful agility, the love for their offspring, the help afforded by them by discovering the hidden causes of disease, the beauty of their skin or other covering, and the change in the coloring of their fur-skins wrought by the alternation of the seasons—or such animals as he dreads on account of their ferocity, their nightly habits, their power of bringing about storms, thunder, or rain-fall, and last, but not least, for their demoniac power of presaging future events, especially war, disease, and death. The great *scarcity* of certain animals is also a sufficient cause for introducing them into the popular stories.

The animals which form the subject of mythic stories and beast tales are pretty much the same as those mentioned in the magic songs of the medical practitioners, of which I have brought together a considerable collection in *Texts*, pp. 153–181. The birds get an unusually large share in

these curious song lines; the loon (táplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tché-ush, a woodpecker, for its beautiful red plumage; the kilíwash, another woodpecker, for its precious scalp. The ducks are well remembered in these songs on account of their ubiquity, their numerous species, the elegance of their exterior. Birds renowned for their influence upon the weather are the wíluash and the tsiutsíwäsh, who can produce snow-fall; the ká'ls or kálzalsh, who possesses the power of making fogs (166; 22. 23).

The amphibians, insects and the organisms standing below these in the zoogenetic scale, are also reputed to possess magic powers; the songs of the toad and of the spider are supposed to be especially effective. That the plants did not impress the mental capacity of these Indians to such a point as to make them objects of reverence can not be wondered at, as the mind of the Indian in cold climates is not turned in this direction. Plants in which the Klamaths were interested are all mentioned, p. 180; 19, and the pond-lily, with its seeds, stands at the head of them. Even among the totem names of Eastern tribes only a few plant names are represented, *maize* being the most frequent among these; but in tropical countries, with their luxuriant vegetal growth, many trees, bushes, and stalks become objects of worship, like the copal and the ceiba tree of Central America.

The deified animals of Klamath mythology are all capable of assuming the predicate ámtchiksh, abbr. -ámtch, -amts *primal*, of which mention has been made previously, and many also appear collectively, as *five* (or *ten*) brothers or *five* sisters, sometimes with their old parents (titchka-ága). This is the case only with gregarious animals, and also applies to the Thunders. Many of the larger quadrupeds appear constantly with *two* young only.

The personified animals which receive the most frequent attention in Klamath Lake and Modoc myths are the marten, the weasel and the prairie-wolf or coyote.

*Marten* or Skē'l, Skē'lamtch always appears in connection with *Weasel* or Tcháshkai. Weasel is reputed to be the younger brother (tápiap) of Skē'l and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Skē'l

sometimes also, but they manage to revive again and to revenge themselves on their enemies. What brought these two beasts into mutual connection in the popular mind has been already pointed out: both change their furs, more than other animals, from a darker hue in summer to a lighter one in winter, when the weasel's fur becomes white. They are both supposed to live at Yámsi, "Northwind's Home," a high peak east of Klamath Marsh. To act like Skē'lamteč is to do something not meaning to do it apparently. Skē'l is a great wrestler, and like K'múkamteč has the faculty of changing himself into a bird, beast, dog, old woman, etc., at will. To a certain extent he is the counterpart of K'múkamteč and performs the same deeds as he does, it appearing as if K'múkamteč acted under the mask of Marten and Tcháskai under that of Aíshish, in whom we recognize a lunar deity. But there are other acts by which the two pairs differ considerably, and where Marten and his brother appear to represent the wintry season only and the rough weather attending it.

Another deity of the same type, and far-famed over all the Pacific coast, is the *prairie-wolf*, little wolf, or coyote. This quadruped belongs rather to the genus *jackal* than to the wolves, looks as smart as a fox, carries a beautiful fur, and does not attack people unless united in packs of a dozen or more. His habit of living in earth holes, and his doleful, human-like, whining ululation, heard especially during moonlit nights were probably what set him up in the esteem of certain Indians, like the Eastern Selish and the Central Californians, so high as to make of him the creator of the world and of man. In Modoc stories he appears more frequently than in Klamath Lake folklore, and at present there are but few of these animals left on the headwaters of Klamath River. Wásh, or Wáshamteč as the Klamaths call him, always appears in sun and moon stories, and is, like Skē'l and Tcháshgai, a substitute for the sun-and-moon deities. When he ran a race with the clouds he thought at first that there were two of him, for he always saw another person, his shadow, going by his side. When he stayed in the lodge of the Firedrill brothers he took the fire-sticks of these in his hands and they all blazed up. In the lodge of the ten Hot-Water Basket brothers he was burnt terribly by the inmates, and when repairing to the Ants' lodge the inmates punished him fearfully by their

savage bites. Once when caught in the act of "stealing" a woman, he was captured by the two husbands of the same, who skinned him and hung up the skin to dry, after which the woman was abducted by the five Bear brothers. The female prairie-wolf also appears in folklore with her progeny, e. g., in the tale of the "Creation of the Moons," page 105, which exists in several variations. Such stories and others represent the coyote-wolf as a being which has many points of contact with K'múkamtech, but is distinct from him. Both are regarded simultaneously as sky-gods and as funny clowns. As traits distinguishing the one from the other, we notice that the wolf's body is believed to harbor wicked spirits (Texts, page 128, 4) and that his lugubrious voice is the presager of war, misfortune, and death (133, 1 2). A distinction has to be made throughout between the coyote as an animal and the coyote as representing powers of nature in a deified, abstract form.

Of the three varieties of the *bear* species, the *grizzly bear* is the most popular, but also more dreaded than the others on account of his enormous physical force. What makes him popular is a peculiar bonhomie which he exhibits in his behavior, and which forms a peculiar contrast to his bodily strength. In the myths he, or rather the female bear, is called Lúk, Lúk-amtech, Sháshapamtech, Sháshapsh, and her two young Shashápka, the latter name probably referring to the fact that this beast was at one time more than other quadrupeds made the subject of mythic and folk-lore tales (shapkéa, shapke-ía, shashapkaléa *to narrate a story*, shapkaléash, distr. shashapkéléash *legend, tale*). The tale of the "Bear and the Antelope" is perhaps the most attractive of our collection of Texts. Generally the bear is the aggressive party in these stories, and he also gets generally worsted whenever a fight occurs or a stratagem is played on him. Sometimes there are five bear brothers acting in unison. In the "old yarn," narrated p. 131, this bear is killed by Gray Wolf near Modoc Point, and in his magic song (157; 46) he is made to say that he has five springs which are all dried up. He is often mentioned in the song-lines, but always under the name Lúk, not as Sháshapamtech.

*Gray Wolf* or Ké-utchish, Ké-utchiamtech is another of the carnivores which sometimes appear prominently in folklore stories. Gray Wolf is

reputed to be a relative (shá-amoksh) of Marten, and consequently of K'múkamtch; he stayed at the lodge of the five Thunders at the time when it was burnt down, pp. 112. 113. One of his residences is at Mount Shasta.

Other quadrupeds frequently mentioned in these stories are the *skunk* (tcháshash), the three different kinds of *deer*, the *antelope* (tché-u), the *elk* (vū'n), the *mole* (mû'nk, Mod. mû-úe). Men or Indians appear but incidentally in beast stories, as pshe-utíwash, a plural noun, and are engaged only as a passive element in every occurrence where they are mentioned.

Among the *birds* the most prominent part is assigned to the *raven* (Kák, Kákamtch), for he is *Fate* personified, and his office is to punish by death all those who act antagonistically to his or his allies' interests. This is done by changing them into rocks. In all nations the croaking, doleful cries of the raven leave a deep impression on the human mind, and hence in mythology the raven fulfills the function of a soothsayer and messenger of woe. In British Columbia and farther to the northwest he is (as Yehl) considered the creator of all organisms, and almost all the folklore centers around him as the main figure.

The *golden eagle* or the one "floating in the skies" (P'laíwash) is in the Klamath lore mentioned as often as the raven, either alone or as a family of five brothers, but does not command so much respect as the raven does.

The *water birds*, as cranes, ducks, geese, coots, form the light infantry of the mythologic make-up, and mostly figure in crowds of five or ten, the coot representing the Ojibwē Shíngibis so well known through Longfellow's *Hiawatha*. Some of the *lower organisms* rise to an unexpected dignity, like the woodtick or shkō'ks, which becomes the wife of the tricky Marten, and a caterpillar of beautiful colors, whose exterior makes him the rival or "master of the sun" (shápsam ptchíwip). Aishish counts among his plural wives two butterflies of the gayest colors.

#### PRINCIPLES OF MYTHIFICATION.

The idea that every phenomenon and every change observed in nature and mind is caused by some spirit, ghost, genius, god, or other mysterious, generally invisible agent, embodies what we call animism, and forms the foundation of all religions of the world, however abstract they may have

become in course of time. The working of animism can best be traced in polytheism and polydemonism, in the shamanistic ideas as well as in the religious. The principles traceable in the myth-making of the Klamath Indians, which differs in some points from those of other Indians, may be summed up as follows:

The sky-gods, as sun, moon, winds, thunder, etc., here as elsewhere surpass in importance and strength the other deified powers of nature, for "theology is meteorology." Some of these chief gods assume the mask of animate beings and inanimate things when they appear among men.

Creation myths do not generally mention the material from which or the mode by which objects were created, but simply state that K'múkamtch produced them by his thinking and will power.

The spirit, life, or heart of a deity is made distinct from the deity itself and can live at a distance from it. Cf. the pipe of K'múkamtch burnt in the fire, which in another myth figures as a small ball (ké-iks) and is his spirit or life.

The burlesque element, which the religions of Asia and Europe have banished almost entirely, appears here as an almost integral attribute of a god or genius. This appears to form an offset for the dire cruelties ascribed to the same demons, and is also characteristic of the religions studied east of Mississippi River.

The element of obscenity is only incidental to the burlesque element, but is sometimes very pronounced, especially in the beast stories. It was added to cause merriment only, and not for such immoral purposes as we see it applied to in the Decameron of Boccaccio and other products of a corrupt age.

The deified beings of a lower order, as animals, etc., appear sometimes as *one* person, but just as often in the mystic number of *five*, if not of *ten*. Fire, waters, springs, and plants are not deified, but lakes are sometimes. Clouds do not appear here deified as witches, as they do among the Eastern Indians.

Certain miracles are here achieved by bodily contact and symbolic acts; so dead animals are brought to life again by jumping three or five

times over them or by blowing at them, an act which is supposed to impart life.

#### CONCLUDING WORDS.

The limited space allowed for this ethnographic sketch forces me to suppress the larger part of the matter for the present and to relegate it to a future volume. A few points characteristic of the two tribes may, however, be added on the last page of this Report.

The Klamath Indians are absolutely ignorant of the gentile or clan system as prevalent among the Haida, Tlingit, and the Eastern Indians of North America. Matriarchate is also unknown among them; every one is free to marry within or without the tribe, and the children inherit from the father. Although polygamy is now abolished, the marriage tie is a rather loose one. This tribe is the southernmost one of those that flatten their infants' skulls, this practice continuing about one year only after birth.

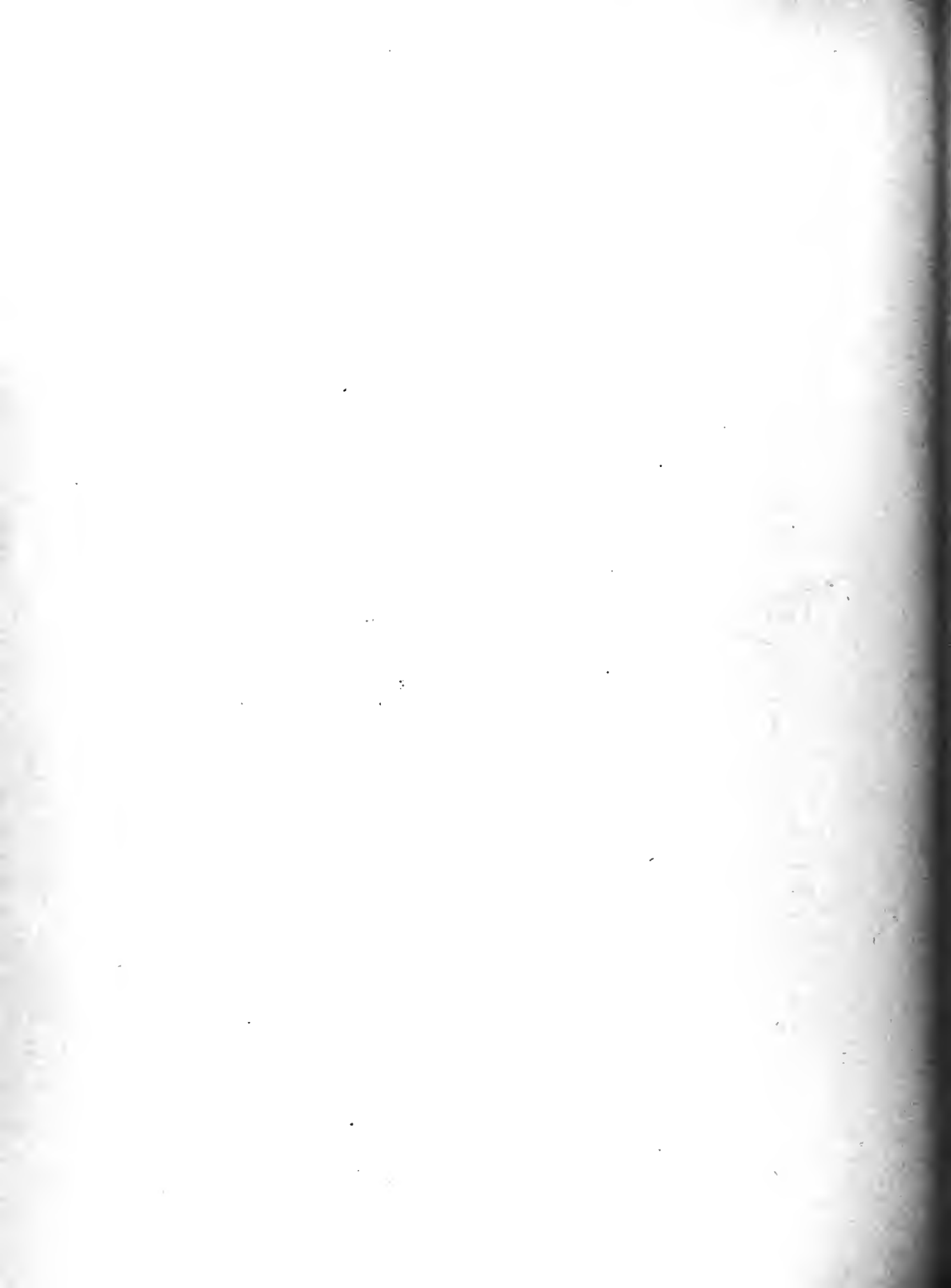
Cremation of the dead has been abolished since 1868, though during the Modoc war these Indians burned several of their dead. The custom of suppressing the personal names of the dead is rigidly kept up at the present time. Art never had any encouragement or votaries among the Klamaths, and the only objects seen that could be regarded as art products were a few rock paintings and a head-board on a grave near the Agency buildings, which was painted in the Haida style and represented a human face flattened out to the right and left. Some baskets are artistically formed. As there is no clay to be found on or near the reservation, pottery could never become an art among these Indians. Their songs and poetry are also artless, but nevertheless instructive, and several songs have beautiful tunes that should be preserved. The musical and sonorous character of the language fits it well for poetic composition; but a national poetry, to be of success, would not have to adopt the rhyme as a metrical factor. Alliteration, assonance, or the prosody of the ancients would be more suitable to this upland language, with its arsis and thesis, than the artificial schemes which poets are devising for the modern European tongues. Who will be the first to teach the Muses the Klamath language?



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TEXTS OF THE KLAMATH LANGUAGE,  
WITH EXPLANATORY NOTES.

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# THE KLAMATH INDIANS OF OREGON.

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BY ALBERT S. GATSCHET.

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## INTRODUCTION TO THE TEXTS.

The most important and valuable monument of itself which a people can transmit to posterity is a national literature. But to answer the requirements fully, the literature of a people must possess a certain degree of completeness in portraying the national peculiarities. It should embrace not only sketches of contemporaneous history, of national habits, customs, and laws laid down in the native idiom, but we expect from it also a truthful rendering of the spiritual side of national life, of its physical and metaphysical speculations as we find them embodied in its myths, beliefs, superstitions and conjurers' practices, and of speeches and discourses of its representative men held on solemn occasions. The most fragrant flowers in any national literature are certainly the poetic productions, if a full account of their origin and purport is added to make them easily comprehensible.

While cultured nations are constantly engaged in perpetuating the memory of their thoughts and achievements by means of some alphabetic or syllabic system of writing, the uncivilized hunting or fishing tribes possess none, or only the most imperfect means of recording their affairs. All of them possess mythic tales, traditional history, and songs for various incidents of life; not a few are even originators of didactic folklore, of proverbs, and of versified rhythmic poetry. Many of these mental productions are remarkable for artistic beauty, others for a most interesting variety of detail; but all of them will, if collected with accuracy and sound

judgment, throw a profusion of light upon the physical and mental characteristics of the natives and on their past and present condition.

The task and care of fixing the unwritten mental productions of uncultured races and tribes thus devolves upon the white man. It is by no means an easy undertaking, and success can be attained only when the investigator is favored by circumstances. Ethnologic texts taken from an uncivilized people are of much intrinsic value only when the scientific collector is lucky enough to secure the services of intelligent and well-informed individuals whose veracity is above suspicion, and who have constantly resided among their own people.

Considerations of this nature guided me when I endeavored to commit to writing the strange mythology of Oregonian tribes, replete with the most fantastic stories of their elementary deities and tricky animal daimons; and when the weird and unearthly strains of their war-whoops and dance-yells first struck my ear, I considered even these worthy of notation. I have not hesitated to assign the first and foremost place in this linguistic volume on the Klamath language to the "Texts" obtained from trustworthy Indians of the Klamath Lake and Modoc tribes, for I know that they faithfully portray the characteristic features and idiosyncrasies of these dusky denizens of a secluded upland region. These literary specimens are the foundation and basis upon which I have rested my investigations.

The language of these specimens, as the organ of transmission of the national ideas, had to be carefully sifted and overhauled before it could become the basis of linguistic and ethnologic investigation. Numerous revisals and comparisons were needed to eliminate involuntary mistakes of Indian informants, who never elevate themselves above a purely empiric mastery of their native idiom. That an accurate grammar can be composed upon the solid foundation of faultless texts only, nobody will contest. Neither will it be doubted that the more copious the specimens are the safer the conclusions of the linguist will be concerning the principles governing the forms of speech.

Literary productions enlarging upon national and ethnologic matters are of much greater importance for the scientific study of the language in which they may be composed than any other texts. How poor and frag-

mentary would our knowledge of Latin and Greek be, if the poets, orators, and historians who wrote their compositions in these sonorous idioms were lost, and if nothing in them had come down to our age but versions of foreign books and reproductions of foreign speculations and ideas! A writer or informant is most capable of acquainting us with matters concerning his *own* people, country, and epoch, because he feels more interested in these topics than in any others, and he will select from the national stock of words the proper term for each object or idea he desires to express. Investigators will therefore, when they address themselves to intelligent natives for national, tangible and concrete topics of every-day life, generally obtain correct and trustworthy information on their objects of research, but will meet with disappointment when inquiring for equivalents of terms or ideas totally foreign to the simple understanding of the native population.

An experience of short duration will convince any linguistic investigator that a multitude of characteristic, quaint, and unfrequent expressions, idioms, phrases, and inflectional forms can never be obtained by mere questioning. The natives must be allowed to speak out their own free minds, without bias or trammelling; after a short acquaintance they can easily be induced to recount popular stories, myths, incidents of history, or intertribal wars, to reproduce speeches and national songs from their own reminiscences, and thus they will spontaneously use peculiar forms of language which often yield a deeper insight into the genius of their vernacular idiom than pages of information gathered after the usual method of the scholarly lexicographer or the pedantic verbal translator.

Legends, myths, and lyric productions, when obtained in their original shape from unsophisticated relators, furnish us with the best material for inquiries into a far remote antiquity, even when the historic horizon of the informant's tribe does not exceed the limit of two generations. If facts and dates do not, words and radical syllables will tell us a tale, and may enable us to trace ancient migrations or intertribal connections, teach us the origin of certain customs, habits, or national ideas, and inform us of the shaping, the material, or uses of old implements. In some instances they will guide us into remoter periods than prehistoric archaeology can, and supply us with

more useful dates and facts. Such results as these may be confidently looked for when several dialects of one linguistic family can be compared; and a careful comparison of one language with others spoken in the vicinity, belonging to the same or a different family, will always be attended with beneficial results for the increase of our scientific knowledge.

The aboriginal literary monuments printed below are authentic national records of a brave and industrious mountain tribe of Indians. Ethnologic notices have at a comparatively early period been gathered concerning the Modocs and Klamath Lake Indians, but most of them were of doubtful scientific value, because the information was gathered from them in the English language, which they understood but very imperfectly. Even now, the dates and facts recounted by them, as well as by Indians of many other tribes, in English, are so extremely confused, that only texts written in their own language can give us a clear insight into their traditions, myths, and mode of thinking.

No Indian tribe possesses a history of itself reaching back further than two or three generations, unless it has been recorded by whites at an early date, and what goes beyond this limit is tradition, on which we must be careful not to place any implicit reliance. But mythology records in a certain sense the intellectual history as well as the metaphysical ideas of a people, and thus by the gathering of the numerous mythic tales and legends of the Máklaks a start at least is made for the investigation of their intellectual development. A very moderate estimate puts at several hundred the more generally circulated myths of the Klamath Lake or É-ukshikni alone, and the number of their popular song-lines, so interesting and unique in many respects, may be called infinite, for their number is increased every day by new ones. The bulk of their mythic folklore is of great poetic beauty, freshness, and originality, and, like that of other tribes, full of childlike "naïveté." This latter characteristic forms one of their greatest attractions, and the animal myths of every uncultured people will prove attractive, because they were invented for religious or poetic and not for didactic purposes. To some of the myths given below we may confidently ascribe an antiquity of over three centuries, for their archaic terms

and locutions, repeated from generation to generation, are not always understood at the present day by the young people, who most attentively listen to the aged rhapsodists, when they expound these miraculous stories in the lurid glare of the nocturnal campfire. Nothing in them indicates a migration of these upland tribes from any part of the country into their present homes, and hence the Máklaks must have had undisturbed possession of the headwaters of Klamath River for some centuries prior to the advent of the white population.

The various texts obtained clearly exhibit the character of the language actually spoken and the difference existing between the two dialects, but they do not all possess the same linguistic value. The texts of Dave Hill and others are worded in the conversational language of the tribe, which in many particulars differs from the more elaborate and circumstantial mode of speech which appears in the mythic tales given by Minnie Froben. The "Modoc War" and some of the shorter pieces could be obtained only by putting down the English first and then getting sentence for sentence in the dialect, whereas the best worded stories and specimens were written in continuous dictation. All texts obtained were carefully revised first with the informants, then with other natives, and all the necessary explanations added at the time.

From a purely linguistic view the popular songs or song-lines are the most valuable contributions. The melodies of some of their number deserve to be called pretty, according to our musical taste. To the natives all of them appear harmonious; but when the Western Indian calls some melody "pretty," guided by his musical principles, he very frequently does so in opposition to what our ear tells us to call by this predicate.

The Klamath Lake dialect was spoken by the majority of the contributors to my linguistic anthology. I obtained these specimens, with the exclusion of the Modoc texts, in the autumn of 1877, at the Klamath Reservation, Lake County, Oregon. Though many of these natives speak the Chinook jargon more fluently than English, I never availed myself, for obtaining any information whatever, of that imperfect and hybrid medium, through which the Indians of the Northwest carry on so much of their intercourse.

The following is a list of the most important contributors :

1. *The Riddle family*, consisting of Frank Tazewell Riddle, a native of Kentucky, born about 1836; his wife Toby, a pure-blood Modoc woman, who was, as stated in her biographic notice, born in 1842, and their son Jeff. C. Davis Riddle, born about 1862. Among several texts of linguistic importance I obtained from them a circumstantial chronistic account of the Modoc war of 1873, in which Mr. and Mrs. Riddle had served as interpreters of the Peace Commission. Having been introduced to them in December, 1875, in New York City, by Mr. A. B. Meacham, late Superintendent of Indian Affairs in Oregon, when they travelled with him in the eastern States in connection with the Meacham Lecturing Company, I took down the contents first in English from Mr. Frank Riddle, then added the translation from the other members of the family. Mr. Riddle had no intention of giving a full and authentic account of that desperate struggle, but merely wished to render his own impressions, and to relate in the plainest words the events witnessed by himself. Here we have the opportunity of hearing also the Modoc side of the contest.

The wording of the other Modoc texts was the almost exclusive work of the boy Riddle, who speaks the language perfectly well, and only in the more difficult portions was he assisted by his mother. From the Riddles I obtained also several hundred sentences, over sixty songs, and about two thousand three hundred vocables, which were twice revised with their assistance in New York City, and twice again with the efficient help of such natives at the Klamath Lake Agency as were conversant with the Modoc dialect.

2. *Dave Hill*, a dusky, pure-blood Indian, subchief of the Klamath Lake tribe and interpreter, born about 1840. Having been a prominent warrior of his tribe up to the treaty of 1864 and a scout in subsequent expeditions against hostile Indians, he has also seen much of the white man's ways by staying for years in Northwestern Oregon and by traveling East with Mr. A. B. Meacham on his lecturing tour in 1875. How he was then kidnapped in New York City, confined in a cellar, restored to liberty, and how he worked his way home, is related with full particulars in Meacham's *Winema*, pages 95-102. In the Modoc war (1872-73) he was put in command of the auxiliary forces of his chieftaincy, which were detailed to observe the



belligerent Modocs and to check any dangerous movements which they might have undertaken against the settlers or the Indian Reservation. Hill's father, Skaititko, or the "Left-Handed", was for some time a guide to General Frémont on one of his expeditions through Oregon, Nevada, and California.

Readers of Hill's texts will notice that his diction is very concise, pregnant and to the point, and so is the speech of these Indians generally. But since that conversational language, or popular jargon, as we may not improperly call it, moves along in contractions, elisions, metatheses and ellipses, I have had to revise his texts many times with him and other Indians before I could make them practically available. In the myths, Dave Hill is not so pictorial and graphic as Minnie Froben, but in narrating his feats of war he readily furnished all the points that could be expected. Concerning the conjurers' practices and national beliefs, he was more communicative than the majority of the Klamath Indians, whom superstitious awe still deters from revealing all that the investigator desires to know. Hill's list of topographic names is a very important addition to aboriginal topography, since he has added the correct etymology to the majority of these local designations.

3. *Minnie Froben*, born about 1860, the daughter of a pure-blood Klamath woman, who lives on the Williamson River, and of a (deceased) French settler Froben or Frobine, was, at the time of my visit, the assistant of Mrs. Nickerson, the matron of the boarding-school for native children at the Agency. She and the subchief Hill were the most important contributors to my mythic and other ethnologic anthology, and the pieces dictated by her excel all the others in completeness and perspicuity. Moreover, I obtained from her a multitude of popular songs, the names and uses of esculent roots and plants, the Klamath degrees of relationship, a large number of words and sentences, a good deal of grammatic information, and revised, with her assistance, the whole of the Modoc contributions, as well as the majority of Klamath Lake texts.

If any further books should be composed in or about the Klamath Lake dialect, her assistance would perhaps be preferable to any other native help to be found at present in the tribe; for during her stay with white people

she has succeeded in acquiring more mental training than Indians usually acquire on reservations.

4. *Charles Preston*, a pure-blood Klamath Lake Indian, born about 1840, is now stationed as interpreter at the subagency of Yaíneks. Preston had previously sojourned five years at Oregon City on the Willámet River and vicinity, and there he learned to converse in English quite fluently, acquiring also the idiom of the Wasco Indians, of which he has furnished me over three hundred of the most usual terms. During a stay of three weeks which he made at the Klamath Lake Agency, I obtained from him valuable grammatic and lexical information, texts, popular songs, and proper names, and revised with him the Modoc dictionary.

5. *Sergeant Morgan*, a pure-blood Indian, living at Koháshti, born about 1830, and jocosely called "*Sergeant*" on account of his wearing an old sergeant's uniform which he had obtained from soldiers at Fort Klamath. From this good-natured, intelligent old Indian I obtained a few short texts and some ethnologic information especially relating to mythologic and shamanic subjects.

6. "*The Captain*" or "*Captain Jim*", a pure-blood Indian, living at the junction of Sprague and Williamson Rivers, about five miles from the Agency buildings. When I saw him he was about fifty years old, and as he spoke but Klamath and Chinook jargon, all the mythology which he remembered was obtained through Minnie Froben. He received his nickname "*Captain*" from having been a help on a steamboat plying on the Willámet River, Oregon.

7-11. Other informants of whose assistance I have availed myself are mentioned at the head of the texts. They were *Johnson*, the head chief of the Modocs at Yaíneks; the conjurer *Kákash* or *Doctor John*; and several young Indians then scarcely over twenty-five years of age: *Pete*, *Frank*, and *Long John's Ben*. All of them are pure-blood Indians.

To facilitate the study of the Klamath language, and to increase the popular interest in the acquisition of Indian languages in general, I have inserted with the texts an interlinear translation, and subjoined to them a variety of commenting notes of linguistic, ethnographic, and historic import. The large majority of the Indian words could be rendered in their literal meaning; but in some instances, where literal translation was nearly

impossible, the *sense* of the word or phrase was reproduced as faithfully as could be done within the narrow space allotted. Words in brackets were inserted only to render the sentence complete.

But to the student striving after a thorough understanding of the texts all these helps will prove of partial assistance only. A thorough study of the Grammar ought in fact to precede their perusal, and reference to all the three portions of the work will frequently be necessary.

The material portion of a language can be faithfully conveyed to our understanding only by the correct pronunciation of its words, sentences or texts. Hence all that is said of Klamath *phonetics* must be studied first, and more especially the alternating processes, the proclisis and enclisis, the sounds not occurring in English (as the linguals, the aspirate  $\chi$ , the vowel  $\ddot{u}$ ), and first of all the pronouncing list of alphabetic sounds, which is subjoined. To initiate readers into the distinction, empirically obtained from the mouths of the natives, between the clear vowels  $a$ ,  $e$ ,  $i$ ,  $u$ , and the dumb or deep-sounding  $\acute{a}$ ,  $\check{e}$ ,  $\acute{i}$ ,  $\acute{u}$ , the earlier pages of the texts contain more indications than are given in the later. In certain terms long vowels can turn into short, and short into long ones. Special attention must be paid also to the study of elisions, apocopes, metatheses, etc.

In the *morphologic* part of the Grammar, the verbal and nominal paradigms are particularly recommended to the student's attention, and a previous knowledge of the mode of forming the distributive reduplication from the absolute form is indispensable to the reader of my Texts, not only for their full comprehension, but even for the use of the Dictionary. The suffix of the future tense is written *-uapka*, to distinguish it from a homonymous form *-wapka*, of different signification. The apocopes occurring in the conversational style of language will soon be recognized as such by the reader; for example, *-tk* for *-tko*, *-ks* for *-kshi*, dropping of *-a*, *-ash*, etc.

To make the study of the Texts too easy by a flood of notes would be as obnoxious to the true interests of science, as to present unsolved too heavy grammatic difficulties to intellects yet untrained in the modes of Indian speech. Scholars may decide to what degree I have succeeded in avoiding both extremes.

## LIST OF SOUNDS OCCURRING IN THE KLAMATH LANGUAGE.

- a as in *alarm, wash*; German, *Mann, hat*; French, *pas, gras, flanc*.
- ā longer sound of *a*, as in *far, father, smart, tart*; German, *schaden, lahm, Fahne*.
- â as in *law, all, fall, tall, taught*.
- ä as in *hat, man, fat, ass, slash*.
- b as in *blab, bold*; German, *beben*; French, *barbe*.
- d as in *dread, did*; German, *das, dürfen*; French, *de, darder*.
- dsh as in *judge, julep, George, dudgeon*.
- e as in *then, swell, met*; German, *schwebt*; French, *belle, selle*.
- œ as in last syllable of *preacher, butler, tippler*; German, *Bücher*; French, *le, je, me*.
- ē as in *they, fade, jade, shade*; German, *stehlen*; French, *chaire, maire*.
- g as in *gig, gull*; German, *gross*; French, *gros, grand, orgueil*.
- g lingual guttural produced by bending the tip of the tongue backward, resting it against the palate, and when in this position trying to pronounce *g* in *gag, gamble, again*.
- h as in *hag, haul, hoot*; German, *haben, Hals*.
- i as in *marine*; German, *richten*; French, *ici, patrie*.
- ī longer sound of *i*, as in *bee, glee, reef*; German, *spiegeln, Stiefel*.
- î as in *still, rim, whim, split*; German, *finster, schlimm, Wille*; when long, it is *ih* in German *ihn, schielen*.
- y as in *year, yolk*; German, *Jahr*; French, *yeux*; not used as a vowel.
- k as in *kick, kernel*; German, *Kamm, Kork*; French, *soc, coque, quand*; Spanish, *quedar, quizá*.
- ḱ lingual guttural produced like *g* by bending the tip of the tongue backward, holding it against the palate, and then trying to pronounce *k, c*, in *kindness, killing, cool, craft*. The tongue must be placed more firmly against the fore portion of the palate than in the *g*, in order to allow less breath to escape.
- z the aspirate guttural in *lachen, trachten, Rachen, Sache*, as pronounced in Southern Germany; not occurring in English, French, or Italian; Spanish, *mujer, dejar*; Scotch, *loch*. It has nothing in common with the English *x*.

<b>l</b>	as in <i>lull, loon, lot</i> ; German, <i>Lilie</i> ; French, <i>lance</i> .
<b>m</b>	as in <i>madam, mill, mimic, mum</i> ; German, <i>Memme</i> .
<b>mb</b>	as in <i>ramble, gamble, nimble</i> .
<b>mp</b>	as in <i>sample, thumping</i> .
<b>n</b>	as in <i>nun, net, noose</i> ; German, <i>nein</i> ; French, <i>nuire</i> .
<b>ng</b>	as in <i>ring, bang, singing</i> ; German, <i>singen, hangen</i> .
<b>nk</b>	as in <i>prank, rink, spunk</i> ; German, <i>Schwank</i> ; French, <i>cinquante</i> .
<b>nk</b>	a combination of <i>n</i> with <i>k</i> .
<b>nx</b>	a combination of <i>n</i> with <i>χ</i> .
<b>o</b>	as in <i>home, lonely, most</i> ; German, <i>Molken</i> ; French, <i>sotte</i> .
<b>ō</b>	longer sound of <i>o</i> , as in <i>note, rope</i> ; German, <i>Floh, Boot, roth</i> ; French, <i>sauter</i> .
<b>ö</b>	as in <i>bird, burn, surd</i> ; German, <i>blöde, Römer</i> ; French, <i>deuil, cœur</i> .
<b>p</b>	as in <i>pipe, papa</i> ; German, <i>Puppe</i> ; French, <i>piéd</i> .
<b>s</b>	as in <i>sad, sale, soul, smell</i> ; German, <i>Seele, Sichel</i> ; French, <i>sauce, seul</i> .
<b>sh</b>	as in <i>shaft, shingle</i> ; German, <i>Schale, schön</i> ; French, <i>chercher</i> .
<b>t</b>	as in <i>trot, tell, tiptop</i> ; German, <i>Tafel</i> ; French, <i>tour</i> .
<b>tch</b>	as in <i>church, chaff, choke</i> ; German, <i>hätscheln</i> ; Italian, <i>cicerone</i> ; Spanish, <i>chaparral, chicha</i> .
<b>u</b>	as in <i>smooth, truth</i> ; German, <i>Fuss</i> ; French, <i>loup, poutre, outrage</i> .
<b>ū</b>	longer sound of <i>u</i> , as in <i>crude, flume, fool</i> ; German, <i>Stuhl, Ruhr, Blume</i> ; French, <i>lourd, sourd</i> .
<b>û</b>	as in <i>full, pull</i> ; German, <i>Flucht, Kluft, Russland</i> ; Italian, <i>lungo</i> .
<b>ü</b>	not in English; German, <i>kühl, Gefühl</i> ; French, <i>lune, puce</i> .
<b>v</b>	as in <i>valve, veer, vestige</i> ; German, <i>Wolke, Wasser, weben</i> ; French, <i>vautour, vent</i> .
<b>w</b>	the <i>û</i> before vowels; <i>water, waste, wolf, wish, wayward</i> ; in German it corresponds nearest to short <i>u</i> , not to <i>w</i> ; nearly as French <i>ou</i> in <i>oui, ouate</i> .
<b>z</b>	as in <i>zeal, zone, frozen</i> ; German, <i>Hase</i> ; French, <i>zèle, rose</i> .

The English *x* is rendered by *gs* or *ks*, the German *z* by *ds* or *ts*, all being compound articulations. The two points on *a*, *o*, *u* (*ä*, *ö*, *ü*) are not signs of diæresis; they mark softened vowels.

The pronunciation of the *diphthongs* may be easily inferred from their component vowels; it is as follows:

ai	as in <i>life, mine, sly, die, dye.</i>
au	as in <i>mouse, loud, arouse.</i>
ei	a combination of <i>e</i> and <i>i</i> resembling the vowel sounds in the word <i>greyish</i> , united into a diphthong.
yu or iu	as in <i>pure, few, union.</i>
oi	as in <i>loin, groin, alloy.</i>
wa or ua	as in <i>watch, wash</i> ; French, <i>loi, roi.</i>
wi or ni	as in <i>squid, win, switch.</i>

All the diphthongs being of an adulterine character, they can generally be separated into two vowels, and then are hyphenized, as in *i-u, o-i, á-i, a-ú.*

#### GRAPHIC SIGNS.

- ː arrested sound: skó<sup>2</sup>hs, *spring time*; tchú<sup>2</sup>ka, *to swim up stream.*
- ' apostrophe marking elision of a vowel, of ě or any other sound: heshuámp'li for heshuámpĕli, *to recover one's health.*
- hiatus, separating two vowels as belonging to two different syllables: pála-ash, *flour*; lěmé-ish, *thunder*; or two consonants: tsiäls-hä'mi, *at salmon-time.*
- = separates the parts of compound terms: skúks=kiä'm, *spirit-fish* or *letiferous fish.*
- ' acute; the only accent used for marking emphasized syllables.
- vowel pronounced long: mū'ni, *large, great.*
- ˘ vowel pronounced short, except ě, to which a distinct sound is given: yúmăltkă, *to return from berry-harvest.*

# EARLY TRADITIONAL HISTORY OF MODOCS AND CAPTAIN WRIGHT'S MASSACRE.

GIVEN IN THE MODOC DIALECT BY TOBY RIDDLE.

É-ukshíkni Mōdoki'shash sheggátza lapgshaptánkni taúnäp illō'la at;  
The Klamath Lakes from the Modocs separated seven times ten years now;  
tánkchíkni ká-i pēn nadshā'shak tchía. Gúmpatūash E-ukshíkni'shash  
(they) since then not again together lived. The Kōmbatūash from the Klamatha  
sheggátza vūnépni taúnäp illō'la at. 3  
separated forty years now.

Ká-iu máklākshash shéllualsht, tū'mi Bóshtin Yā'matala médsbantko  
Before the (Modoc) people had fought, a number of Americans to Oregon emigrating  
kó-idshā welekápkash Mōdoki'shash shnúka, yówish ktéktaknan túntish  
an ugly old woman Modoc caught, (both) heels having cut through a rope  
shnúka, topítan wāg'n shlítchta, shpukú'gatchnan shiúka, Shátash Bóshti- 6  
passed behind a wagon tied (her), by dragging killed (her), Snakes Ameri-  
nash shuénksht pallō'tan hū'nkēlam Bóshtinām sha-ámakshash. Bóshtin  
cans having murdered (and) robbed of this of Americans party. Americans  
táinkt lūpidána hūn weléksām tchékēli kítitchna.  
at that firstly of this old woman the blood spilled.

Shálam 1852, nāsh Bóshtin Capt'n Wright shéshatko shū'ldshash 9  
(In the) fall (of) 1852 one American, Captain Wright named, soldier  
í-amnatko Mō'doka káila gátpa, máklākshash shana-ulióka shishókash.  
having with him (to the) Modoc country came to the (Modoc) people because he desired to make war.  
Ká-i máklākshash shléa. Mōdoki'shash snawédshash lutatkátki pish  
Not (any) Modocs he saw, A Modoc woman going to interpret for him  
found.

shā'tēla; shā'tēla hūnk snawédshash: máklāks gatpántki, shu-utáinktgi pí'sh 12  
he hired; he instructed this woman (to say); that the Modocs should come to meet in council with him  
giúga máklāks; shapiya, máklākshash nāsh mū'nish wúshmūsh shiukiéstka.  
the Modocs; he announced (for) the Modocs one large ox he would kill.

Máklākshash shapiyulan Tá-uní shpaútish shniáktcha. At tū'm Mō'dokni  
The Modocs having notified, to Yreka poison he sent for. Then many Modocs  
town

gátpa; at tchēk hūnk wúshmūsh shiukulan shpaútish itá. Nā'sh tchē'k 15  
arrived; then forthwith the ox having hatched the poison he put on. One then  
hūnk Yámakni Bóshtinash tchawínatko Mō'dokishash shapiya ká-i  
Warm Spring Indian the Americans having lived among the Modocs notified not  
tchú'leksh pátki, shpaútish itámpkash gí'sht. At táinkt ká-i tidsh hem-  
(any) meat they should poison put on it having been. Now at that time not well it was  
eat,

kánka, Mō'dokni at gi'impēle. 18  
talked, the Modocs then left for home.

- Pēn snawédshash hū'nk shgúyue: "at nū k'léwi shishū'kash, shū'-  
 Again woman this he sent: "now I quit fighting, meet  
 ūtanksh shaná-ulī p'laikí'shām palpálsh shīl k'-hí'ulēzan." Vūnépnī taúnāp  
 in council I desire God's white flag raising. Forty  
 3 pēn nādshgshápta máklāks shū-ūtánktpa. Lakí p'ná hūnk shū'ldshāsh  
 and six Indians met (him) in council. The commander his soldiers  
 hīhashuálzan shū'ldshāsh shapíya: "stalálashtak a nūsh páksh, máklāk-  
 placing in ambush, to the soldiers said: "having filled when I the pipe, the Mo-  
 shash tashuítak!" Máklāks hūnk nánuk wawápkān shū-ūtánkō'tkīsh-  
 does you attack! The Modocs all seated of general council-  
 6 páksh páka, shīshīlūlūlan í-álza nánuk ntē'sh. Bóshtin lakí pákshtga  
 the pipe smoked having unstrung had laid down all bows. The American commander with (his) pipe  
 lákpeks shuyéga; pákshtga shuyegótan shīkēnītkí'shtka shū'ldshash yūte-  
 ashes lifted up; with the pipe while lifting up with pistols the soldiers com-  
 támpka, at nánuk máklāks ngē'sha. Bóshtin nánuk máklāks shash shuénka;  
 intended to then all Modocs (they) were wounded. The Americans all Modocs killed;  
 9 túnep toks kshí'ta.  
 five however escaped.

## NOTES.

13, 1. There is no pretense that the number of years given here is accurate, and the slight difference existing between the two dialects proves that the separation of the tribes is of recent date. The separation never was a thorough one, for even the latest raids made on the Pit River Indians were made by Modocs joined to Klamath Lake Indians under the same war-chief. The Kúmbatuash lived on southeastern end of Tule (or Rhett) Lake, California.

13, 1 and 3. For illóla at, "years elapsed now", Klamath Lakes would say: illólóla, or illólólatko.

13, 4. Ká-in m. shéllualsht refers not only to a period anterior to the Modoc war of 1873, but to the massacre of a party of eighteen white settlers, emigrants to Northwestern Oregon, by Modoc warriors, who had watched them, lying in ambush, on the eastern beach of Rhett Lake. This terrible wholesale butchery of defenceless whites was the immediate cause of Captain Wright's massacre in the ensuing year.

13, 6. Shátash, etc. The informant intends to say: Americans, immigrating to the Rogue River or Willamet River Valley, dragged to death an old Modoc squaw behind their wagon, thinking her to be a Snake squaw; they did so in retaliation for a robbery committed by Snake Indians on their party, and for murders perpetrated on immigrants by the same Indian tribe.

13, 9. An article in the "Overland Monthly" of San Francisco, July, 1873, page 21, signed Wm. M. Turner, gives the following particulars concerning Wright's massacre:

In 1852 a train of eighteen emigrants attempted to reach Oregon by the Rhett Lake route. They had encamped for dinner at the eastern shore of Rhett Lake, under a bluff since called "Bloody Point". Suddenly the sage-brush around them stood in a blaze of fire; they started up in terror, and were at once surrounded by swarthy and painted savages, who greatly outnumbered them, and dealt out the deadly blows, which destroyed their whole numbers in inconceivably short time. One man alone



escaped on horseback to Yreka, which is over eighty miles distant, to tell of the disaster. The general indignation aroused by his recital prompted Capt. Ben. Wright to organize a force of fifty-one volunteers at Yreka into an independent company in the ensuing spring, and to make the tribe atone for the bloody deed. The spot selected by Wright for the council was on the north bank of Lost River, a few hundred yards from the Natural Bridge (Tilhnántko), and this was also the scene of the massacre.

Concerning the time of Wright's massacre, Turner differs from our informant about one year.\*

13, 13. For the Modoc wúshmush, ū'shmush, the Klamath Lake dialect has the original Sahaptin term, múshmush, the primary signification of which is, "lowing like cattle." The Lower Chinook has emúsmus, the Kalapuya, amúsmus. The Nez Percé dialect of Sahaptin has mú for *ox, cow, cattle*.

13, 13. shiukiéstka is the verbal desiderative of shiukía, to kill for somebody, to butcher for somebody's benefit.

13, 14. tû'm Mō'dokni instead of: tû'mi Mō'dokni. This language favors elisions of short and single vowels standing between two consonants pronounced with the same vocal organ.

13, 16. Yámakni is "Northern Oregonian, Northern man", in general. But this informant was, in fact, a Warm Spring Indian from Des Chutes River.

13, 17 and 18. tídsh hemkáuka means: to discuss an arrangement resulting in good to both parties; this is, in most cases, equivalent to "conclude peace".

14, 4. shtalálashtak is a contraction of shtalálasht tak, both particles *tak* being correlative to each other, and referring here to the future.—shtalálasht is verbal conditional of stalála, *to fill*, derived from stáni, *full*, through assimilation of consonants: shtalála for stanála.

14, 6. i-álza, distributive form of the verb ílza, élza: every one had unstrung and laid down his *own* bow.

14, 7. The lifting-up of ashes from the council-fire by Wright was the signal for the soldiers to fire at the forty-six Modocs. Forty-one were killed on the spot.

14, 9. kshíta not in use among the Klamath Lakes.

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\* Captain Wright was shortly afterward killed by the bullet of an Indian, who saw him standing under the door of his house, near the outlet of Rogue River, Oregon.

## É-UKSHKNI SHÉLLUAL WALAMSKÍ'SHASH.

## FIGHTS BETWEEN KLAMATH LAKE AND ROGUE RIVER INDIANS.

GIVEN BY WAWÁLIK, OR DAVE HILL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

- Lap'ní' sha shéllual Walamskí'sas É-ushkni. Tí'na sha luluágsla  
 Twice they fought the Rogue Rivers the Lake tribe. One time they enalaved  
 tú'm, tínatoks a ká-i luluágsla, pueďsá'mpeli sa hú'nk.  
 many, but the second time not they made alaves, put to flight they.
- 3 Titná É-ukskni ktaklí'sh géna Wálamsi; tsúi slää tú'ma tchí'pksh.  
 The first time the Lake tribe arrayed for war went to Rogue River and found many encamped.  
 Valley
- Tsúi gakiámna tchí'sh (ní'shták gákiámna), tsúi ní'lka, tsúi Wálamskni  
 Then they surrounded the lodges (the same night they surrounded) then it dawned, and the Rogue River  
 papátkał shúshú'dshapeli'sh. Tchúi É-ukskni shui'lpka, tsúi tí'ntkał sa,  
 rose from sleep (and) built their fires again. Then the Lake men laid themselves then started up they  
 on the ground,
- 6 yó'ta sha, tchúi ngá'-isa tú'm Wálamskí'shash, lákias a sí'úga; "Taktákli"  
 shot they, and wounded many Rogue River Indians (and) the chief killed "The Red"  
 chief
- tchí'huk sá'satk Wálamskni lákí. Tsúi sa neh'na lákias hú'nk, nánxatch  
 so was called the Rogue River chief. Then they scalped chief the some others  
 sha neh'na; tú'm tántk hushtchóka sa, luluágsla tú'm wéwanuush ndénd-  
 they scalped a good many killed they, made slaves of many women chil-
- 9 gan's tchí'sh. Tsúi gépgap'l É-ukskni, tsúi gatpampeli sa; tsúi súkú'li  
 den also. Then withdrew the Lake men and home went they, after-  
 wards they assem-  
 bled
- yákanuapkuk lák hú'nk, tsúi sa yá'ka, tsúi sa wálas tsí's táwá lák ipmá'-  
 for dancing over the and they sang and and they a pole also set up the attacking on  
 scalp danced
- tsank, tátxélam tálaag tú'shtoks gaki'ma sá-atchûk. Túnepni sá-atsa  
 its top, in the midst just of the place where they moved scalp-dancing. Five (nights) scalp-  
 danced in a circle
- 12 sa ní'shta, gá'tak hú'nk sa lú'luags wá'k shnú'shnéxank shníkshú'łza  
 they all night finally them they slaves by the seizing forced to dance  
 arma
- lóloks wíggáta  
 fire close by.
- Titná lú'ks t'shín spú'ntpisham; tsúyuk guíkaka gá'mpeli. Tsúyuk  
 Some a slave grew up in the power of his then escaped (and) returned. Then he  
 (other) time abductors,
- 15 sapiya gatpámpalank, tsúi sas hú'k á'pka sayuáktant hú'k káila giug.  
 made dis- after getting home, and (his that man brought well acquainted this with being.  
 closure (tribe)
- Tsúi gátpa tumi' máklaks Mbú'saks=sáwals tsiáls-há'mi, tsúi gákua Kóke,  
 And arrived many Rogue Rivers to the "Obaidian-Place" at salmon-time and they crossed Willam-  
 son River,
- tsúi gákiámna látchas. Kú'gi híhassuaks tántk; géna sa nánuk Á'-uksi  
 and surrounded the lodges. There warriors (there) had gone all of them to Klamath  
 were up that time Marsh

gélédanktsuk Yámakisas. Tapi'ta sha gátpa Wálamskni tchí'shtat. Tsúi  
to bid welcome to Des Chutes Afterwards (they) came the Rogue Rivers to the camps. Then

nē'lka: tsúi sa gú'lki, at sa senótank. Tánkt hushtsóka; tú'nipni hak  
it dawned, then they attacked, now they fought. That time they killed (some); five only  
máklēka Ní'lakskni tánt, tsúi hú'k sa senótank kpú'tsompēli sas kīklō's 3  
were encamped men from Nlakshi that time, and these they fought, put to flight them in their war-fury

hú'k tú'nepni. Ká-i hú'nk vú'sa tumá máklaks kakaknólatk giug.  
these five men. Not they feared many Indian (foes) elkskin-cuirassed being.

Tsúi gátpampēli nánuk E-ukskni' hú'k, at sa haítsna Walamski'sas.  
After this returned the whole Lake tribe, now they pursued the Rogue Rivers.

Tsúi sa slāa hú'nk tú'nipnis híhassuaksas, tsúi sa wí'la hú'unkiast tú'nipāns, 6  
And they met these five men, and they asked those five men,

kát hú'k tánt máklēza: "tatátuk máklaks gátpa?" Tsúi huk sā'gsa nú  
who there that time had encamped whereto the Rogue Rivers had gone! And replied I:

"ká-i nī vú'ssa; shawígank gáká nī mū'msh tumí." Tchúi nī ná-ash gi sa-  
"not I am afraid; in my fury start out I (even against) a large number." Then I so spoke to

walinā ash gé-u: "gákán a nā't! ū'tch nā'ish hushtchō'ktgi! gekuánapka 9  
follow-fighters mine: "will start out we! never mind! us they may kill. I will proceed

kaní!" A nā't gá'ka, at nā'ish sha ngé-isha, tsúi nát shawí'ga ká-a,  
outside And we proceeded, now us they wounded, and we became furiously very,  
(our camp)."

tsúi nát kpú'dsa hú'unkiash Walamski'shsh.  
and we drove back those Rogue Rivers.

Tsúi vússá nā'ish, koká'tat gewá sa, udodámkua sa; tsúi sa sā'ksa 12  
There- they took at us, into the river leaped they, swam over they; and they reported  
upon fright

ná-ast hú'ksa tú'nepni. Tsúi É-ukskni ná-asht gi: "haítsnat sas pā'n,  
tho (to us) these five men. Then the Lake men thus said: "pursue ye them once more,

hushtchóktat haítsnank." Tsúi sa penō'dsa, tsúi ná'ka gaggiáha penō'-  
kill ye (them) pursuing." And they pursued, and some hid themselves before the

dsasam, tiá'mishtka tsúi ná'ka hátkak tsóka, ná'ka toks gū'mpēle. Ngeísátk 15  
pursuers, by starvation then some right there perished, some however returned home. Wounded

hú'nk sa shléshla tsókapks tcha.  
(one) they found dead ones also.

Tchíssa Walamski'sh séllual titná a. Ká-i sa tuá siúka E-ukski'sas,  
In this man- the Rogue Rivers made war- at one Not they any killed Lake men,  
ner (they) fare time.

tánkakak siúka wewalí'ksas k'mutchápkas tchí'sh. At gū'tak nī sáyuaakta, 18  
only a few (they) killed old women old men too. That is all I know

hú'masht sā'llual Ä'-ukskni Walamski'shsh; ká-i tatá lú'luagsla Ä'-ukski'-  
how fought the Lake tribe against the Rogue Rivers; never they made slaves of the Lake

shash wuini'xiank sellólok nánukash=káilakni, É-ukskni pí'la lú'luagsla  
tribe conquering by war those from tribes all-around; the Lake men alone enslaved

nánukash=ki'sas gū'nta káilatat, ká-i tatá yuyáls-sitk sū'ta máklaks 21  
all surrounding Indians in this country, never sorry=alike rendered the Indians

Ä-ukski'sas.  
the Lake tribe.

- Sá-adas tsi's Moatúasas tsi's ûdúyua, Sastiásh tsi's Walamski'sh tsi's  
 The Snakes too, the Pit Rivers too (they) whipped the Shastis too, the Rogue Rivers too,  
 Mókeash tsi's ûdúyua Ä'-ukskni. Wäitängi'sham tsi's tí'tatna tēméska  
 the Kalapuyas too whipped the Lake tribe. From the Warm Spring also at various times took away  
 Indians  
 3 wáts Ê-ushkni.  
 horses the Lake men.

## NOTES.

16. Dave Hill took part himself in one of these skirmishes. His historical accounts are all given in the conversational style, which almost throughout substitutes the simple *s* for *sh*. I have not been able to determine the exact dates of these Rogue River raids; but they must have occurred before the end of 1855, when the Oregon war broke out, for after its termination most of the Rogue River Indians were removed from their old homes to the coast reservations of Northwestern Oregon. The raids occurred in the early youth of Dave Hill, who was born about 1840; so they may be placed between the years 1848 and 1855.

16, 2. *tinatoks* forms antithesis to *tína* of the preceding clause. The literal meaning of both is: "one time . . . . the other time."

16, 3. *Wálamsi*. The suffix *-i, -í*, is the adverbial particle *hí*, and forms a *locative case*, mainly found in local and topographical terms, as in *Yámsi, Kakágosi, Ktaíwashi*; also in a few generic nouns designating localities, encampments, mountains, etc.

16, 5. *shúshú'dshapēlish*. The suffixed *-sh* is the pronoun *sha, they*, and in this suffixed form also appears as *-teh, -s*. This verb stands in the distributive form; *shúdshapēli*, to rebuild a fire, being the absolute form.

16, 7. *nánzatch*, for *nánza tchish*, "others also".

16, 10. *yáknaupkuk*, verbal causative of the future of *yákna*. The forms *yä'kna, yä'ka, yékna, yéka*, are preferable to *yákna, yáka*.

16, 11. *sá-atsa*. It is a common custom among western, and some eastern, wild tribes to force their captives to dance in honor of the victory gained over their own tribe. This is done especially during the scalp-dances.

16, 14. *Titná lú'ks*, etc. Here begins the account of a raid made by the Rogue River Indians upon the Klamath Lake settlements. It may have occurred one year after the raid previously narrated.

16, 15. *sapiya*, etc. After escaping, he informed his own countrymen of all the local conditions of the Klamath Lake people and their country, and used all his topographical knowledge in guiding their warriors to the attack.

17, 1 and 2. *Tsúí nē'lka*. Indians and uncivilized races in all portions of the world begin their raids upon the enemy before dawn, or at the earliest appearance of daylight.

17, 9. *gākán* and *gekuánapka*, inflectional metathesis for *gākná* and *gekánuapka*.

17, 14. *hushtchō'ktat* for *hushtchō'kat át, át* (*ye*) being repeated twice.

17, 16. *tsókápkas tcha* is a contraction from *tsokápkash tchí'sh a*.

17, 17. *Tchíssa*, for *tchí sha*: thus they.

17, 20. *sellólok*: synizesis of the longer form *shéllualuk, shellualúga*: through fighting.

17, 21. *yuyálks=sít*k, abbreviated from *yuyálkish=shít*ko, looking like persons mourning over their lost companions, or made sorrowful by bondage to Indians of a foreign tribe.

## Ē-UKSKNI SÉLLUAL MOATUÁSHASH.

## PIT RIVER INDIANS RAIDED BY KLAMATH LAKE WARRIORS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

E-ukskni títatna séllual Sástias; tsússak toks séllual, tû'm hû'shtchoz  
 The Lake men not often warred against the continually how-fought, (and) killed  
 Shasti; over many

Móatuashash. Ä'-ukskni lû'luagslats tû'm nánuk skō'hs. Ká-i hû'k  
 Pit River men. The Lake men enclav. d also many every spring-time. Not they  
 (are)

kí'llitk, ká-a wō'sēs shlāō'tak Ä-ukskí'sas tí'nsna, ká-itat sa nellí'nat 3  
 bellicose, very despondent at the mere sight of Lake men they ran away, never they scalped

hû'stehok-huya hak sa; tû'm tát sa hustsóka Móatuash. Ká-itata sí'ukat  
 killed only they; many then they killed Pit River men. Never massacred

Ä-ukskí'sas Móatuash.  
 the Lake men the Pit Rivers.

## WAWÁLIKS LUPÍ' SHÉLLUAL MOATUÁSHASH.

## DAVE HILL'S FIRST FIGHT WITH THE PIT RIVER INDIANS.

Kitchkánin tánkt nû géna sikēnitgí'k pí'la úyannatk. Tsúi nād 6  
 Being a boy I that time I went a small pistol only carrying. And we

É-ukskni gelō'la pá-uk Kókáksakshi, nā'sh nā'ds Bóshtin tû'la. Tsúi  
 Lake men dismounted for repast at Little River, one with us American (coming). Then

hishtchákta hátakt; wáts mbá-uta na-ä'nam; sawíka híshuaksh hunkánti  
 they had a contest there; (one man's) was by another became angry the man thereat  
 horse wounded (man);

wátsch m'na mbá-utisht, tsúi hushtópakta sha lóloksgish: tchí sha hátokt 9  
 horse his having been shot, and pulled out they (their) guns: so they there

gelō'lank shewátzastka. Tsúi géna, tû' pē'n máklēza sha, tsúi sa mbû'-  
 dismounted about noon-time. Then traveled, far again camped they, then they in the

sant géna pä'n, tsúi sa mák'lēza Wú'ksalks, tsúi sa pä'n géna mbû'sant,  
 mor- trav- again, and they camped at Wókas-Place, then they again went on next morning.  
 ing elled

tsúi pä'n sa mák'lēza Tiünō'ish; gítaks p'laikishtka sáppash. Tsúi sa 12  
 and again they encamped at Timnō'ish; then (was) near culmination the ann. And they  
 point

kákta, tsúi sa mû'lua lí'tzi, tsúi sa psín géna, ní'shta sha géna  
 held silent, then they made ready in the and they at night travelled, all night they went on  
 evening,

tûkláktsnank.  
 stopping at intervals.

Tsúi mbû'sant shlāá Móatuashash tchí'pksh, tsúi gû'ki nād, tchúi 15  
 And next morning we saw the Pit Rivers encamped, and attacked we, and

tí'nsna Móatuash, vussō'k sas tillí'ndsa wéwanuish; tsúi sa lû'luagsla.  
 ran away the Pit Rivers, frightened them they abandoned (their) women; then they (them) made  
 slaves.

- Nā'shī nī lū'gsa snawā'ds. Shlā'popkan hātakt shānótanksht ndānni  
 One I captured female. Noticed I there engaged in fighting three  
 hihassuaksh Mōatuash; É-ukskni toks lāpik. Tsūi wigābānī shenótank-  
 men Pit Rivers; Lake men but two were And a short while skirmished
- 3 hūya shash, tsūi kā'ktsna sha, tsūi hō'pelitsnank ámbutat géna; kú-idsi  
 with them, then fled they, and dodging missiles into the water went; impracti-  
 cable  
 ámbu hātakt hūhuuatk. Tsūi nish ká-a kādshika, tsūi nī kakí'dsapēle, at  
 the water there giving way. And me greatly it fatigued, and I went by turns,  
 tēhūi kēléwi; tū' géna Mōatuash k'läwīsham at. Tsūi É-ukskni gā'pgapēli  
 then I made halt; away went the Pit Rivers when (shooting) had ceased. Then the Lake men returned
- 6 káhhiank tēhīpkash wéwanuūsh, tsūi sa shlāá yástat lí'ukaipksh. Tsūi sa  
 looking out for the assem- women, and they found (them) in crowded. And they  
 bled the willows  
 shnū'shuza, nū'ts nāsh shnū'ka, tsūi gepgāpēli É-ukskni ká-i shash tuá  
 seized them, I also one took, then withdrew the Lake men and of them none  
 shlīt, Mōatuashash pí'la sa síuga tánkak.  
 was shot Pit Rivers only they killed a few.
- 9 Nāsh sē'gsa tánkt É-ukskni sūkō'lkīpāluk. Tsūi Tūnō'leshtat māk'lak-  
 All of us ordered then the Lake men to reassemble. Then at Tūnōsh they camped  
 pēle, tsūi sa pā'n shuikshō'lza hū'luags hātakt maklaksksáksi. Tsūi  
 again, and they also made dance each slave there before the Indians. And  
 gēpgapēli sha mbúsant, tsūi sha Mōatak māk'lapēle, tsūi hātakt maklaks-  
 went away they next day, and they at Mōde Lake encamped, and just there Indians
- 12 ksáksi gūkí'kak lūluags. Ká-i sa hū'nk hāfchānt; unák tā'ds mū'luapēle  
 (away from) ran away captives. Not they them pursued; early however got ready again.  
 Tsūi sa guhuášhtcha, tsūi sa gelō'la Kōkā'ksaks; tsūi sa sakatpampēlé-  
 And they started out, and they dismounted at Little River; then they wanted to perform  
 astka gi: "Kálām málām tidsí' wáts gi, hū'k āt lupí' gátpampēli-uapk!  
 a race: "To whom of ye fleet horses are, those ye first shall return home!"
- 15 kší'utākiank āt génuapk!"  
 faster (than we) ye travel!"  
 Tsūi sa géna, tsūi luélualx nánka wátech, nánzatoks gátpampēle  
 Then they went ahead, and gave out some horses, some others returned  
 É-uksi lí'tzi. Tsūi sa tēhía gátpampēlank, tsūi gé-u guíkak hū'k lū'gs  
 to Klamath at night. Then they stayed after return, then by me ran away the slave  
 Marsh full (there)
- 18 spuní'sh; ná-ens hissúáksas spunín hū'nk. Tsúyuk hunkélámskni guíkak,  
 the transferred to another man I had given her. And she from his lodge ran away,  
 one;  
 nánzatoks sa éna Ampzā'nī sésatui tēhū'k wátech; tsūi sa í'tpa tū'm  
 but others they brought to the Dalles, traded there for horses; and they brought many  
 (them)  
 wátech hū'nk lū'gs sesatui'tkuk.  
 horses those slaves having sold.
- 21 Tsín sáyuaakta tí'na Mōatuashash sēllualst É-ukskni.  
 Thus I know (how) once with the Pit Rivers fought the Lake men.

## WAWÁLIKS TAP' SHÉLLUALSHA MOÁTUÁSHASH.

## DAVE HILL'S SECOND FIGHT WITH THE PIT RIVER INDIANS.

- Ná-ántka skō'shtka nū gēna; tánk't nté-ish ní í'-amnatk gēna lóloks-  
 Next spring-time I set out; then bow and I carrying started a ri-  
 gish tchish. Tū' nād māk'lēza; tsúí nād hátokt mū'shmūsh lúela, Bóshtin  
 he also. Far off we camped; and we there an ox butchered, an Ameri-  
 can
- tpā-ók nā'lish hishtcháktuk Moatuáshash. Tsúí nat shenotankák'ska hátak. 3  
 inviting us, for he had become angry at the Pit Rivers. Then we almost fought there.
- Nánka tchíllúk Nūshaltzagakí'shash kaknō'ls tēmés'hka; nāt hūnkantí  
 Some men siding with the Head-water-Modocs cuirasses abstracted; we thereat  
 sawí'kank lā'p nat kaknō'lish shlé'tza. Tsúí nat ká-i hū'nk slé-ipēle  
 getting angry two we cuirasses took away. And we not them returned
- ne-uzálp'lish g'íntak lákiām E-ukskí'sham; tsúí nat mā'ns-gít'k slā'-ipēle. 6  
 the repeated orders in spite of of the chief of the Lake men; but we at last returned them.
- Hū'masht nat hátokt māk'lēzank; tchúí nat gēna mbū'sant, tchúí nat  
 Thus (did, acted) we there while camping; then we traveled next day, and we
- tū' māk'lēka Mū'atak. Tsúí nat mbū'sant gēna, tsúí nat tū' māk'lēk'  
 over camped on Modoc Lake. And we in the morning started out, and we over camped  
 there there
- Tiunō'lish. Móatokni nánka sá-ulantehna, tsúí sa ksí'ulēz kí'uks snawínuk 9  
 at Tionolsh. Modocs some went with (us), and they danced a conjurer when examined
- sas kánts shliuápkst: "há slínápkst, tchü mā'lish ngátuapk ná'hlis"; tsúí  
 them who might be shot: "if ye will be shot, then to you will snap the bowstring"; and
- lā'p ngáta ná'hlis. Tsúí nāt mbū'sant gēna, tū' nat atí' gēna lupí' nálam  
 two snapped bowstrings. Then we next morning started far we off travelled first our  
 out,
- hū'nk séllaluish guní'ta. Tsúí nat waíta yáinatat télhápkank kmák'ok 12  
 war-expedition farther. Then we passed from a mountain overlooking to spy  
 the day
- Moatuáshash; tchúí nat shliá tchí'pksh; kúitsant tchía ktáyat.  
 the Pit Rivers; and we saw encamped; inaccessible they in rocks.  
 (them) stayed
- Tsúí nād pá'ktgist gákiamna, tsúí gú'lki; tsúí nā'ts shliá Móatuash,  
 And we at dawn surrounded, then attacked and us discovered the Pit Rivers,  
 (them);
- tsúí wetō'li lál'shtat; kókálam hūk páлкуish múná tū. Hátokt gakáyap'guk 15  
 and slid down the slope; of a river there the dry bed deep-down. At that place entering the woods  
 (was)
- nánxa Móatuash lí'wank i-ō'ta; tū'm shash ngä'-isha Moatokí'shash, Lank-  
 some Pit River men gathering shot (at us); many (them) they wounded Modoc men, Long-
- Tsánash tchísh slí'kska nyak-ksak'sí'na; ngä'-ish hū'k ngak-ksáksh  
 John also they came near on head-top right there; bullet that on the head-top  
 wounding
- ntí'kshtcha. Ná-ends tchísh nū'sh shlín Móatokish. Tsúí nat lé wak ká-a: 18  
 grazed. Another too in the was shot (a) Modoc man. And we (were) un- very;  
 head decided
- kí'wa hū'k tū mū'na sha lēméwaliek'shtat í-utíla; nánuk wéwansni hátokt  
 were those down-below they driftwood-heap under; all women and all there  
 crowded

- lí'-upka tú' mû'na. Tchéú ní tú' hátokt p'léntant tchí'wishksaksi gí; tchéú  
were lumped deep below. Then I just there above their camping-place was; and  
together
- hátokt ní'sh a gishí': "Lä' a nat wák ka-á; lä' nat wák galdsawia-a!" tsí sa,  
there I while stayed: "Not we know what to not we (know) to approach closely!" so they  
do, how (said),
- 3 hátokt ní'sh gí'shí. Tsúí ní hú'txi, tsúí láp nish nté-isalta hú'tzipsh. Tsúí  
there I while was. There- I leaped then two at shot arrowe as I leaped. Then  
upon down, men me
- ní hú'tsna tú', tsúí ní hú'tpa híhassuaksas hátokt lí-uká-isi hátaht tchéúyunk  
I ran over and I reached the (Lake) men there collected there then  
there, running
- senótankash. Tsúí ní'sh sa läwä'-ûla hú'kuapksht kû'kalam palkuí'sham;  
fighting. But me they not allowed to run across the river's dry bottom;
- 6 hátaht gumí'gshtant náuka É-uksni lé-uptcha; senótank ktáyat lí'uptsank.  
that spot opposite some Lake men had gathered they were fight- rocks hiding behind.  
behind; ing
- Tsúí nish náuka: "ká-i gí; ká-i hú'tsa, shlinápka m'sh!" tsí n's sa  
And to me a few: "Don't do it; don't run, they will shoot you!" so to me they
- hátahtk. Tsúí ní: "hú'tchanuapk" tchí ní kí', "wiká an' galdsuish sána-  
there said. Then I: "I shall rush over" so I said, "closely I to approach I
- 9 hōli" tchín hátahtk "Ká-i kí'lank pí'la í-û'ta, tú'm at ngá'-isha; ū'ts  
want" thus I there said. "Not in quick succession they shoot, many are wounded; never  
succession
- gint, shli'tki nūsh!" tsín at gí. A ní hō'tsnan at, tsúí nish káki'ha, tsúí  
mind, let them shoot me!" so I now said. Then I ran towards (them), and me they missed, and
- hutapēnō'lshi n's náýēns Móatokni shli'n pá'n nūsh; tsúí káhaba shli'shām  
after I had reached another Modoc was shot also in the head; and he ached through his  
there running wounding.
- 12 Tsúí nat léwak ná'-ulēka, tsúí ní ná-astg: "hággi! í'sh ktíyuiakí'at!"  
Then we were at a loss for arranging, and I so spoke: "look here! me lift up there ye!"
- tsí' ní gí. Tsúí ní'sh sha ktíwí'xi, tsúí ní ktsí'tsā, tchéú ní gíta Moatuáshash  
so I said. And me they placed on top, and I crept forward, then I there the Pit Rivers
- ní télshapka wiká lí'wapksh; nánuk ní tíds shlá'popka shash. Tsúí ní  
I perceived close by crowded in one all I perfectly saw (of) them. And I  
body; well
- 15 ktchigí'dsapēli tú' stildsampēlók sas; tsúí ní: "ktíwalxat ná-éntch  
crept back over to report to them; and I: "post ye up another man  
yonder
- tchkash" tchí' ní gí. Ktchí'tpampālink shapíya sas, tchéú sa: "wák  
besides" so I said. Having crept back I reported to them, and they: "how  
háitēh i gí?" tchí n'sh sa gí. Tchéú "ní nánukash shlá'shki" tchí' ní gí;  
there is it?" so to me they said. Upon this "I all of them can see" so I said;
- 18 shapíya shash, tsúí sa ktíwí'xi ná-ā'nds tchkash. Tsúí nat lá'p k'lē'ka, tsúí  
I told them, and they lifted up another (man) too. Then we two were there, and
- nat ktsí'ktsa, tsúí nat sas tú' shlá'popk, a ní ná-asht gí: "hágga shlá'k!"  
we crept along, and we them down perceived, and I so said: "let me shoot!"  
there
- Tsúí hú'k ná-as hátokt, tú'shtúk Móatuash lí'wa, nánuk sa hú'nk ngá'-is  
And to one man there, where the Pit Rivers were all (others) to him (their)  
gathered, arrowe
- 21 sáwána, ná-adiak hú'nk í-û'ta satslxámitk lú'paks. Tsúí tchín a ní  
handed, none but he was shooting scratch-painted with chalk. And thus I now I



shléwal lólokskish, tsúi ní shlín hú'nk, kát húk yū'ta, tsúi ndéwanga; tsí  
cocked (my) gun, and I shot him, the one who was shoot- and he fell; thus  
ing,

tá'ntk at nat síuga hú'nkst.  
at last we killed that fellow.

At hú'ksa líwatk tú'm wá'ltka tá'ntk. Tsúi Múatokni nánza tú'ménatk 3  
Now they, crowded much talked then. And Modocs some understood

Móatuasam hémkanks; tsúi hú'k tú'ména at Móatuasam wá'toks. Hú'k  
of the Pit Rivers the language; and they understood of the Pit Rivers the discourse. They  
shapíya nā'tch: "átēnen gakáyōluapka, nen sa skuyokayō'la wewání-  
notified us: "presently they will get away, they send out of the bush the fe-  
shash; ná-asht nen wá'ltka." Tsúi gakayúluk É-ukskni shíshatza 6  
males; so they say." Then leaving the woods the Lake men picked out

wéwanuish, tsúi hú'k kí'nualk sa; nánza huhashtlína káitua shnú'kuk.  
women, then went on the they; some quarrelled none having obtained.  
bill

Tsúi núts háméxe: "shnú'kshtkan nā'sh siwák hú'nk āti'nsh húk lák gítik!";  
And I too said: "want to get I one girl this long hair wearing!";  
tsúi ní'sh sha ká-i wá'-ula. Tsúi ní ká-i sām wá'walsh shlín, tsúi húk 9  
but to me they not allowed (her). Then I not they conceding shot, and she  
nde-ukuü'lap'l; hú'nk n'únk shlín siwága.  
rolled down (the hill); that I killed girl.

Tsúi tá'ntk at híhassuaks at tinkayúla, tsúi ní shlín pá'n nás há'takt,  
Thereupon the (Pit River) ran out of the and I shot another (man) there,  
men bush,  
tsúi at nánza tini'xi. Shtá tok sa É-ukskni hashámpka; tsúi sas gawí'na 12  
when some went up hill. Corroactly they the Lake men encircled (them); then then rejoined

hú'ksa, kák at tini'xi tsa, ndánni híhassuaks, nā'sh gitsgánits hissuákga.  
those, who just had gone (viz.: three men, one young also boy.  
op the hill,

Tsúyunk vú'ssa É-ukskni, tsúi hú'k Móatunash tí'nzansha; tú' atí yáinatat  
Then were fright- the Lake men, as the Pit Rivers ran out of the cir- over-yoo- to the moon-  
ened cle; der taina

túshtámpkank ä-óho-uá'tchma, tsúi shnúshnáta. Tchúi ní nú hú'lipéli, tsúi 15  
coming near they halloed while run- and built fires. Thereupon I I entered again and  
ing, (the cañon),

ní hōpélánsa, tsúi ní hupáklēxa láp'a híhassuaksas. Tsúi ní'sh hú'k  
I followed up (the and I encountered two men. And at me they  
dry creek),

lápukantka shlatámpk, tsúi nā's téwi, káhhia n's; wiggá n's hú'nk káuhha,  
both at a time drew the bow, and one shot, (but) missed me; by a hair- me he missed,  
breadth

ná-äus tsí'n shlín nepní'ni nguldshótan, nté-ish tchísh nxü'wa. Tsúi 18  
the other then I hit, about the hand I struck (him), the bow also broke. And  
man

gútalza húk ngä'-ish tókstala; tsúi ndé-ulz. Náshtoks hukáyapk, tsúi  
entered the bullet in the navel; and he fell. The other rushed into the and  
thicket

tí'ntpa sa É-ukskni tá'ntk, tsúi sa hú'nk síuga kándan hú'nk shlín. Tsúi  
arrived (they) the Lake men at last, and they him killed whom I had shot. Then

hú'k nā's hukáyapk mā'ns hú'k tchakáyank i-ú'ta; tsúi sa shlín tú'kni 21  
the one who went into the for some (he) sitting down was shoot- then they shot (him) from  
woods time ing;

p'lä'ntankni kínshakpkank. Tsní'pal sa shlín; ná-äns shlín, hú'k tchaká-  
 the hill-top pointing guns downward. In the they shot (him); another he had he who sitting in  
 shoulder (Lake) man shot, was the  
 yan, wü'k E-ukski'shas.  
 woods, in the a Lake man.  
 arm

3 Tsúi nat at gä'tak, a nát sukú'lkíp'l' túshtok spuká shli'tk É-ukskni.  
 After this we ceased (fighting), and we reassembled where lay a wounded Lake man.

Nátak hú'nk hí'shlan Móatuashash ksápok; láki ngú'mshka ngü'-ish hú'k.  
 Ourselves him we shot at a Pit River man thinking (him) (his) had fractured bullet the.  
 each other, to be; forehead

Tsúi nat wátsat shutä'la má-i skú'llhash pet; tsúi nat ksä'lapk hú'nk shli'pks;  
 Then we upon a prepared a tule-mat ambulance-bed; and we lifted into (it) that wounded  
 horse man;

6 kayúds húk klä'kat. Tsúi nat guháshktcha shewatzú'lsí; tsúi nat gä'-ûna  
 not yet he had died. And we started out in the afternoon; and we slowly  
 géna hú'nk ngä'-isapksh ä'nok ndánna: nás nú'sh shli'tk Móatokni  
 went on those wounded carrying three (men): one in the head wounded a Modoc  
 ngü'-ishtka, náshtoks wü'k shli'tk hú'ntsantkak, náshtoks hú'k luluksgä'-  
 by an arrow, another in the shot in the same manner another one this with a  
 arm was,

9 ishtka, kánda nat hú'nk wátsat shutä'lan ä'na. Tehúi nat mák'lakp'l'  
 gun, whom we upon a horse imbedding brought. And we camped on our  
 return trip  
 hí'ubiush tẓalamta.  
 of the marsh westward.

Tsúyuk pä'ktgish lú'pia wénga; tehúi nat mbú'sant at ksi'utakiank  
 Then they daylight before died; and we in the early now fast-going  
 hours

12 gépgapële, láp'ni hak gátpampële É-uksi. Nā'sh nat hátaktak kókēlam  
 returned, in two from we returned to Klamath One we right there of river  
 days Marsh.

ntú'ldsanuish wigáta gáwal híssuaks; tsú'tskam snú'lash sākālālō'nank  
 the dry bottom close by found a man; squirrel's a hole having covered up

kshú'sha taluálẓan. Käbatẓō'le sa, tehúi wétta híssuaks käbatẓō'isham;  
 he lay inside lying on back. Uncovered they then laughed the man while they unearthed  
 him;

15 tsúi sa shpi'tkal, tsúi sa spú'nshna wikáhak; tsúi sa nánka Ä'-ukskni  
 and they raised (him) and they took (him) to a short dis- then some Lake men  
 tance;

lûgsálshtkak, nánẓa síukstkak (lä'witche sha mú'ns lû'gsalsh), nánẓa  
 make a slave wanted, some wanted to kill (not wanted they an adult to enslave), a few (were)  
 man

mā'sa nát stáinas híshlá-uk. Tehí nánẓa gí'ank síukshtka; tehúi sa síuka,  
 sor.owful (of) at heart to have eht at Thus some saying wanted to kill and they killed,  
 us companions. (him);

18 at kléka húk. Wák tchíhuk pä'tch gít! stíkshui-shitk hú'k tutí'la stákēlins-  
 and died he. How so (curious) he feet had! boot-like they projected at the  
 ksaksí. Tsíssa hú'nk hátokt tántkē nát hú'nk tatátēnat sukō'lkíp'l' spú'ks-  
 beel. Then they at that when we that time we formed a crowd where the  
 place

ksaksi, tántk sa hú'nk gáwal kikaskáunkatk.  
 man lay, then they that (Pit River man) while walking about.  
 found

21 Tsí ní tamēnō'tka tiná tapí' x ní tehúi tánskkní ká-itata gēnt  
 Thus I was out there once for the I from that time never went  
 last time,

selluálshuk. Ndánnitaksni tamēnō'tka; tiná nat káyak shenótankatk,  
fightlog. Three times I was there; once we not at all were fightlog,  
 kinkák i nat lúluagsla. Tchin at nat at gā'tak ndáni támēnotk.  
few only there we enslaved. So I, when we quit (fighting), three times had been there.

## NOTES.

19. The long and fertile valley of the Pit River, an eastern affluent of the Sacramento River, is inhabited by several tribes of Indians who speak dialects of the same language family. Of the peculiarities of these tribes, Stephen Powers has given the first comprehensive sketch in the *Overland Monthly*, 1874, pp. 412-416, and in *Contributions to North American Ethnology*, vol. III, pp. 267-274. The various tribes greatly differ in their physical and mental qualities. The Pacamallies, on Hat Creek, at the lower end of the valley, were much dreaded by peaceable travellers on account of their sudden attacks from an ambush. The Indians in Big Valley are a fleshy, stout, and physically well-made people, while the Hot Spring Valley people has become deteriorated through prolonged national misfortune. Against both of these the slaving raids of the Klamaths and Modocs were mainly directed.

19, 2. The raids were undertaken by the Klamaths and Modocs just before wólash-time; that is, in April and May. They had no other purpose than to make slaves of the females and children of the unwarlike, poor, and suffering Pit River Indians, and to keep them either at their homes or sell them for ponies, provisions, beads, etc., at the Dalles to the Columbia River tribes. Adult men were not enslaved, but killed outright if captured. Similar instances of suppression of weaker tribes of the West by warlike Indians who were their neighbors are those of the Kayuses on Middle Columbia River, of the Yuki between Sacramento River and the Pacific Ocean, of the Húpa on Trinity River, Cal., all of whom were, at the advent of the whites, the terror of the districts surrounding their homes.

19, 3. shliótak for shlióta ak; the Pit Rivers ran away at the mere sight of the Klamath men; ká-i tata siúkat, the Pit Rivers never killed any Klamath men. Both statements are exaggerations; Hill's own account and Toby Riddle's biographic notice tend to prove the contrary.

19, 3. nellinat, or neli'nat. When they had killed an enemy, they did not follow the custom of the Oregonians of taking the scalp. This custom is not found among any of the Central Californian tribes.

19, 4. hū'stchok-huya; by the suffix -huya, -uya, the action of the verb is shown to take place at intervals, or in a small degree. "They did only little damage by killing or massacring." Cf. shenótank-huya, 20, 2, and -uya in the "List of Suffixes".

19, 4. tū'm tát sa. Change of the subjects introduced by the pronoun sha, sa, in consecutive sentences, is sometimes observed, as here and in 19, 16; 20, 3. Hill often uses sha when speaking of the Klamath Lake men, where nat, *we*, would be more appropriate.

19, 6. Kitchkanin nū for kitchkáni nū (or nī) nū. Pronouns and particles are repeated quite frequently.

19, 11. Wúksalks is a camping-place distant about six miles from Linkville. It was not possible for me to obtain definite information about the trail followed most generally in those raids, but Dave Hill said that from there they went due south. He

was born about the year 1840, and since he was a boy then, carrying only a pistol, this raid may have taken place about the year 1858. His second raid, which was undertaken the year afterward, was made when he was nearly twenty years old. After this he stayed five years in Oregon City, on the Lower Willámet River.

19, 16, and 20, 1. What is said here up to the word *snawä'ds* is evidently an anticipation of what follows in 20, 6, 7.

19, 16. *sas tillindsa*, or *shash tilindsha*: *shash* is apposition to *wéwanuish*, which stands here, as frequently, for *wewamíshash*; 23, 5, we find: *wewáníshash*.

20, 2. *lápik* for *lapi gi*: "two are, two were."

20, 9. *Tinnō'leshtat*. The distance between Klamath Marsh and the Pit River country was estimated at three days' Indian travel; but it often took four days to reach there on horseback.

20, 10 and 11. *maklaksksáksi* refers to the encampment and immediate surroundings of the Indian captors, the Klamath Lake men and the Modocs, who had gone with them.

20, 13. *guhináshktcha*. They seem to have returned home over the same trail which they had followed in going south. They passed between Little Klamath and Rhett Lake, which latter is also called Tule and Modoc Lake.

20, 17. *tsúi gé-n*, etc. This sentence has to be construed as follows: *tsúi guíkaka hú'k lú'gs spmísh gé-n*: "hereupon that slave, transferred by me, ran away."

21, 2 and 3. *Bóshtin tpä-ók*. This man was an American settler on Lost River, who, with other settlers, had previously attacked one of the Pit River tribes, in punishment for depredations committed. In the fight which took place, some whites were killed by the Pit Rivers, and this prompted the abovementioned settler to slaughter an ox for the Lake men, in order to raise their spirits for deadly revenge on the common enemy. The beef was slaughtered and eaten at his farm.

21, 5. *Tsúi nat*, etc. This incident was explained to me by Dave Hill, as follows: The famous Captain George was at that time war-chief both of the Klamaths and the Modocs. He had ordered Kinkamitch, the head-man of the *Nushaltkága*=Modocs, to join the expedition against the Pit Rivers. His refusal to go prompted Dave Hill and others to deprive him of his elk-skin cuirasses; but finally, to secure success to the expedition, the parfleches were returned to their owners.

21, 7. *Húmasht nat*. A verb like *gi* or *shúta* has to be supplied.

21, 12. *séllaluish*, translated here by "war-expedition", still retains its verbal nature; for it is connected with two temporal *adverbs*: *lupí'* and *húnk*. More circumstantially the sentence can be rendered: "we rode far beyond the terminal point of our previous raiding campaign."

21, 18. *léwak*, a verb composed of two particles. *Gétak* and *kánktak*, formed almost in the same manner, are also used as verbs. Below, *léwak* is separated into its two components by a pronoun: *lä nāt wák ka-á*; *lä' nāt wák galdsawíá-a*.

21, 19. *wéwansni*. The terminal *-ni* turns the *wéwanuish* into a kind of adjectival phrase. See the peculiar use made of this ending in the Dictionary and in the Grammar.

22, 8. *hátahtk*. The final *k* is the verb *gi*, *kí*, "said"; *tchín hátahtk is: tchí nū hátaht gi*.

22, 21. *shatchlámia* is one of the various modes of painting face and body in use among the western Indians. White paint was put on in this manner (see Dictionary) only when the Indians were on the war-path. From the same verbal base is derived

shatchō'lgī, to contract the half-opened hand or fingers. Compare also: shatẏā'dsha, shātuāẏa, shátēlakish.

23, 6. gakyūlūk refers to the women, not to the Klamath men. These latter retired with the captured females to the top of a hill, to secure themselves better against further hostile attacks. shíshatẏa, distributive form of shíatẏa.

23, 11. tinkayūla. The Pit River men ran out of the timber to flee from further attacks, and some ran up the steep bank from the dry river-bed. While they did so, the Lake men surrounded them and completely closed the circle (shítá hashámpka). Nevertheless, some of them managed to break through the intervals; this frightened the Klamath men, and then the other Pit Rivers also escaped towards the hills.

23, 12-14. The three men and the boy who went up the hill belonged to the Pit Rivers. The Klamath Lake warriors were so surprised at their sudden return to their surrounded companions, that the Pit Rivers had an opportunity to escape during the confusion.

24, 4. Nátak. The sentence has to be construed: nátak híshlan hú'nk, Moatuá-shash hú'nk ksápok. "None others but ourselves shot at him; though he was one of our men, we thought him to be a Pit River man".

24, 4. láki. He had been shot in the eye-bone.

24, 6. klä'kat stands for klä'ka at; cf. 28, 12. gátpant for gátpna at.

24, 6. shewatzū'lsī: for shewatzō'lash ī, or shewatzō'lish ī; the ī appearing here not as a local, but as a temporal case-suffix. shewátẏa, noon; lit.: the day divides itself in two; shewatzō'la, afternoon, the day has divided itself in two *a while ago*.

24, 8. luluksgä'ish, uncommon form for luluksgish. loloksgish, rifle, gun, lit. "fire-maker".

24, 17. síukshtka stands for the full form síukshtka gi.

24, 18. tutī'la. By inadvertence the distributive form is used here instead of the absolute form tuila, for the Pit River man spoken of had an abnormal fleshy excrescence on *one* foot only.

25, 1. shéllualshuk: he means fighting with the Pit River Indians.

25, 1. ndánnitaksni, incomplete grammatic form for ndannitánkshni.

25, 2. kinka-ak ī, only a few; meaning females of the Pit River tribes.

## Ē-UKSNI SÉLLUAL SÁTAS.

## HOW THE LAKE MEN FOUGHT THE SNAKE INDIANS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

## LUPÍ SÉLLUAL. THE FIRST FIGHT.

- Sā't gátpa tiná tû Ē-uksî; Kóketat släá wéwanuish E-ukskí'sas  
 Snake went once over to Klamath on William- they saw females of the Lake tribe  
 Indians Marsh; son River
- vû'nshatk gépkapsh. Tchúi sákatlank gépka wéwanuishash mák'lakuapkst;  
 in canoes approaching. Then going along they came (waiting till) the had gone to their camp;  
 the trail up women
- 3 tsúi mák'léka wéwanuish, tsúi hátakt gátpa Sā't, tsúi ngä'-isa wéwaläks  
 then went to camp the women, and near (them) came the and wounded the old women  
 Snake,
- pí'la. Tánkt Ä'-uksni, húktoks híssuaks gépka, k'lewidshápka lúela gíug  
 only. That time the Lake tribe, (when) these (hostile) men arrived, had gone away for killing  
 fish.
- 6 Tsúi at hushtsóz hú'nk wewalä'ksas Sā't, tchúi gämpële; tánktak  
 And massacred these aged females the Snake then returned; pretty soon  
 men,
- tchúi Ä'-uksni híhassuaks gasáktsna. Tsúi mák'lëz húk Sā't lakí Nzhítsá-  
 after this the Lake the men puraned. And encamped that Snake chief Dried-  
 Tsú'ks (nā'sht hú'k sésatk Sā't lakí kilú's); tsúi Ē-uksni släá mák'lëzapks.  
 Leg (so he was Snake (the) chief-hero); then the Lake men espied him to be encamped.  
 called
- 9 Tsúi gû'lgî sha, tsúi tí'sna Sā't, tsúi síuka hú'nk Nzhítsá-Tsú'ksas Sā'tas  
 Then charged they, and ran away the and they killed him Dried-Leg the Snake  
 Snakes,
- lákias. Tchúi nánka Sā't gämpële, nánzatoks hú'shtchōk.  
 leader. Upon this some Snake went home, but others were killed.  
 men
- Tchí séllual titná Shā'tash. Kpudsámpëli sha hú'nk Sā'tas, tchúi  
 Thus they fought one time the Snakes. Drove back they those Snakes, and
- 12 ká-itata gátpant Shā't; at vushá E-ukskí'shash.  
 never again came the Snakes; (for) they the Lake tribe.  
 feared

## LÛ'LDATKÎSH BÓSHTINASH TÛ'LA SHENÓTANKA SHÁTASH.

## DAVE HILL FIGHTS THE SNAKE INDIANS ON THE SIDE OF THE AMERICANS.

- Shiúlka nā'ish ká-ag Mr. Huntington; Sá-atas í'tpa Moadokí'sh tchísh  
 Collected us long ago Mr. Huntington; the Snakes he the Moccas also,  
 brought,
- nā'ish tchí'sh í'tpa gí'ta, tchúi tchiá nat nā'dsag Tchúi tí'na illólolatk  
 he likewise he here, then lived we in one spot. Then one year-elapsd  
 brought

Shā't guikak. Hū'k lāpi lalāki: Sā't ná-as Tchatcháktchaksh ná-asht  
 the went away. There two chiefs: Snake one Tchatcháktchaksh so  
 named, one (man) besides: Panaina so named. Upon this the military was aroused, and  
 géna; tū' Spá-ish Valley gátpa shō'lsash hū'k, tsúí sakemáwank hátokt 3  
 set out; far off to Surprise Valley marched the soldiers, and rendez-vousing there  
 mū'lua; lā'p mépoks géna shū'ldshash; ná'sh Lieutenant Oatman ná-asht  
 got ready; two companies went (of) soldiers; one Lieut. Oatman thus  
 shéshatk lakí shū'ldshash, ná'sh tchúik Lieutenant Small ná-asht shéshatk  
 named (was) chief of soldiers, one besides Lieut. Small thus named (was)  
 lakí shū'ldshash. Tū' nat talaaks yámtítal géna. 6  
 chief of soldiers. (From) we straight northwards proceeded.

Tsúí nat é-ushtat géluandsa, tsúí náts shlá'pka Shā't; kí'likš shláá;  
 Then we a lake went around, and we noticed the Snake; the dust they per-  
 ceived;  
 tchúí yáínatal kakólakpka, nánza é-ushtat gā'-npkpk (Warner Lake, tchí  
 then Warner Ridge we climbed, some through the lake waded (Warner Lake, so  
 hūk ná'sh hū'k sésatk é-us). Tchúí Camp Warner mák'lēk tiná nat waita; 9  
 that one (was) named lake). Then at Camp Warner camped one we day and  
 night;  
 tsúí nat guháshktcha tálaat tẏalamtítal. Tchúí nat telō'li "Tchéwam  
 then we started out directly towards west. And we looked down "Antelope's  
 Stū", tchíhuk sésatk káila; tsúí nat lāpi gul'ndsa (skuyū'i natch hū'k  
 Trail", so this named (is) locality; then two of us went down (detached us the  
 (into it) (two)  
 lalāki), tsúí shná'-uldsha nat. Tchúí nat tälō'li; gälō'la nat k'makuápkuk 12  
 command- and galloped off we. And we scouted; dismounted we to reconnoitre  
 ers),  
 Sítas máklaksas, tsúí nat wawápk k'makká nat, tsúí mā'ntsag gí'tk lā'pi  
 the Snake Indians, and we sat down (and) spied we, then shortly afterwards two  
 Sā't tū'kni gepgápēle: kōkagtáikni gépgap'l. Tsúí tilō'dshípk nat, tsúí  
 Snake from a returned: over a rivulet they came back. And saw them coming we, then  
 men distance  
 tálaak gutí'lapkap'li nats; tsúí nat wál'hha kawaliá'kuapk sā'-ug. Tchúí 15  
 towards they descended while us; and we watched they would ascend believing. But  
 (us) rounding a hill (them)  
 ká-i gawaliá'ga, hí'tok tū' gátpampēle tchí'-ishtat m'na; nat mā'nts-gí'tk  
 not they came up, but from away they returned to camp theirs; we after a while  
 there  
 gā'lapgapēle shtilshampēli-uápkuk. Tsúí nat gā'mpēli, tsúí ná'ts gayá-  
 rode back to report again. When we came back, (in front) had  
 of us  
 itsampk shū'ldshash huk, lúpiak nats gälẏalgi'pka. 18  
 advanced the military, before we had fully descended  
 from the hill.

Tsúí tū'=hak náts a gépkš at shlá'pka, tsúí tássuipk, tsúí ktaítal  
 Then a long way when we came down they saw (the and charged (them), and to the rocks  
 behind (the soldiers)  
 tí'nshampk Sá-at hūk. Sānótankš nat sash gátpa, tsúí tū' shlíshgan's  
 scampered off the Snakes. At the moment of we them reached, and nearly shot me  
 fighting (the soldiers)  
 a Sā't. Tū'taks hūk shō'ldshash nánuk ga-ólēka kpū'łzuk Sā'tas; li-mí'l- 21  
 the Far up the soldiers all climbed up to dislodge the Snakes; the packer  
 Snakes.

- mān pi'la yāna shláka wátech hú'nk. Tsúí sa senótank; wátech nā'sh háatak  
 of army alone below guarded horses (theirs). Now they fought; horse a single over there  
 baggage
- tkálamma, tsúí nā'sh É-nkskni shnuktsástkak hú'nk wátech. Tsúí ní  
 stood on a hill, when one Lake man started to catch that horse. And I
- 3 lewé-ula: "shli-uapkám'sh sha, linkáyank a í-ú'ta!" tchín gî; "huíya!"  
 tried to dissuade "will shoot you they, lying in ambush they are so I said; "don't go!"  
 (him): firing!"
- nā'st ní hémkank: "huíya!" Tsúí géna kí'llikankank, tsúí Sā't hūk téwí  
 so I spoke: "don't go!" And he went ascending off, and the at him fired  
 Snakes
- gatpánkshkshi hú'nk wáts. Tsúí kadsûksaksína lä'kshktsa gā'-ish hú'k.  
 when he had almost the horse. And right on the chin took (his) skin off ballet that.
- 6 Tsúí nat ká-i hú'nk snú'kat wátech húnk; tsúí hūk Sā't tínsna kát hú'k  
 And we not caught horse that; and the Snakes ran away who him
- shlí'kshga. Tsúí nat kpú'laktsa tú' atí ga-ú'la; nánuk hūk Sā't gáksui  
 had almost shot. Then we pursued (them high up we ascended; all the Snakes went into  
 and) (to the hills)
- wali'shtat, kú'mets háatak guli' tú'mi híhassuaks. Tsúí hátokt gí'ank  
 the rock-cliffs, the caves also there entered many men. And in there staying
- 9 sawí'ka hūk Sā't, suashuála sa hú'nk ktá-i, tsúí vū'ssa shū'ldshash. At  
 became the Snakes, (and) piled up they rocks, and became the troops. Then  
 angry
- yána tí'la sháppash, tsúí nat gémpele.  
 down- inclined the sun, and we returned  
 wards (to camp).
- Káyaktsua shúldshash wéwanuish; u-í'tsna sha, tsúí nû shläá  
 Pursued the soldiers women; they marched in front file, then I perceived
- 12 hissúakshas ktáyat tsutí'la. Mú'ni ká'lo háatak túya; húnkant tsíg  
 a man the rocks underneath. A tall juniper-tree there stood below; against it then
- ts'hálamnauk láyipk hú'luksgishtka. Tsúí ndé-nlzan shlä-ánk hú'ntk layí-  
 sitting close he pointed with his gun. And I let me fall seeing him point-  
 (at me)
- pakst, tsúí ní sí'ktsaslan wíká; tsúí ní shlí'wal nánuyank tẏá'la; tchúí  
 ing, and I crawled aside a little; and I cocked making ready (and) stood up; and
- 15 ní'sh lés'ma gē'tal tā'ds, láyipk tú'shtal lupí' shlä-ō'lan's. Tsúí ní shlí'n;  
 me he did not at that he where at first he had seen me. Then I fired;  
 see spot, pointed
- pató n shlí'n, tsúí ndéwankā; tsúí ní hō'tẏe, tsúí ní pä'n shlín nū'sh  
 in the I hit (him), and he fell; then I sprang to- and I again shot (him) in the  
 cheek wards (him), head
- sikēni'tkstka. Tsúí sō'ldshash tí'ntpa, tsúí nelí'na nû, tsúí kúízan Sā'tas  
 with a pistol. Then the soldiers arrived, and scalped I and recognized Snake  
 (him), I man
- 18 hú'nk, kándan hú'nk shí'uga. Gitákni hú'k P'laíkní; E-ukskíshash  
 that, whom I had killed. Hailing he from Sprague to a Klamath Lake  
 River; (woman)
- mbushéaltk; ná-asht hú'k shésatk Lápá-Kíu=gí'tk; tchíhuk shésatk. At  
 he was married; so he (was) Two-Rumps-having; thus he (was) Now  
 called named.
- nat nelí'mulauk at gémpele mak'láksûk, at tí'unäga. Tsúí nat mák'lēx;  
 we having done scalp- returned for encamping, and (the sun) was Then we camped;  
 ing (him) setting.
- 21 kó'kag háatak tú'sna, saígataks hátokt kí; hú'nkant tchí'k hú'k kó'kag  
 a brook there was running a prairie right there was; through it then that stream  
 by.



tû'nszantsa yáshaltk. Tehúi kissä'mi shû'dsha Sā't; tû' wali'sh i-utíla  
 was running studded with Then at nightfall made a fire the there the cliffs below  
 willows, Snakes;

tû'shtuk kû'mme. Mû' ská tántk slä'wi; tsúi psín gátpa Sā't i-úta.  
 there (was) a cave. Very cold that time (the wind) and in the came the (and) fired.  
 blew; night Snakes

Tsúi shúldshash vû'ssa, tsúi nat mû'lua, a nat guhuáshktsa, psínak 3  
 And the soldiers took fright, and we got ready, and we marched, the same  
 night

mû'atan nat géna; níshtá nat géna Tû' nat yáínatat pá'ktgí, tsú'i nat  
 southwards we went; the whole we marched. Far we on the moun- were at then we  
 tains dawn,

ní'lka.

stopped there  
 in the early hours.

Lû'luagslash tántk lápsapt wéwanuish; áná nat hú'nk, tsúi nat pán 6  
 They enslaved that time seven women; brought we those, then we again

mák'lěx Nā'wapksh yáímakstan gā'dsa tẕálamna. Tsúi kōkág hátakt  
 encamped from Goose Lake 1 orth side of a little to the west. And a brook there

tû'nsna; tsúi psín gátpa Sā't, tsúi ká-i nat káktant; ní'shta nat ká-i  
 is running; and at night came the and not we slept; all night we net  
 Snakes,

káktant. Tsúi mbúsant pán gátpa Sā't; yáína-ag kúita nats hūk tû'pka, 9  
 slept. And next morning again came the a hillock back of us stood,  
 Snakes;

tsúi hátakt lí'wal Sā't, tsúi kākí'hha shō'ldshash; atí hú'nk kākí'hha.  
 and there gathered the and missed (them) the soldiers; by a them they missed.  
 Snakes, long way

Tsúi nat watsátka tāluak-húya; tsúi gáya-a nā'ts hú'k Sā't. Mbúsant  
 Then we on horseback rode after them; and were hiding before us the Snakes. In the morn'g

nat gépgap'li; at gā'tak Sátas släá, tsúi nat gátpampěle. Tsúi shú'ldshash 12  
 we returned; no longer any found and we went back home. And the military  
 Snakes we,

hú'k shāwána wewán'sh nā'ls hú'nk, Sā'tas wáts tchish lá'p. A nat gat-  
 gave women to us those, of the Snake horses also two. Then we re-  
 tribe

pámpěle gí'ta E-ukák; hú'ktoks Lieutenant Small tû' shípi'tk Nā'wapksh  
 turned here to Fort Klamath; but he Lient. Small over separated Goose Lake

guní'gstant gémpaluk Spá-ish Valleytála. Lā'p Sátas wéwanuish ä'na. 15  
 opposite for returning to Surprise Valley. Two Snake females he took  
 with him.

## NOTES.

28. The various bands of Snake Indians inhabiting Oregon east of the Cascade Mountains are gaining their sustenance chiefly by the chase. This accounts for their constant wanderings and ubiquitous presence sometimes at Camp Harney, or the Owyhee and Snake River, at other times near Warner Lake, or the Klamath Marsh.

The date of this raid could not be determined; it may have preceded the fight related below by ten or twenty years.

28, 1. É-uksi, "to Klamath Marsh"; on Williamson River (Kóke), which forms the outlet of the Marsh, the Snakes saw women of the Lake tribe crossing or passing down the river in their dug-out canoes, which they use for gathering wókash (the seed of the pond-lily) on the Marsh.

28, 2. gépkapsh, formed by syllabic elision from gepkápkash; cf. 29, 19.

28, 2. sákatla, to come up, to arrive by the trail.

28, 3 and 4. wéwaläks pí'la, the old women only; the younger ones, on whom principally devolves the work of wólash-gathering, found time to escape in their canoes from the raiders.

28, 4. k'lewíshápka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.

28, 8. kilō's, or kilú's, is the epithet given to "Dry-Leg", the Snake chief; it means a bold fighter, leader of a fighting band; literally: "irate, wrathful", and may be here taken as an equivalent to "war-chief" (sessalólísh lakí).

28, 13. Moadokí'sh, apocopated for Moadokishash; also 28, 1: wéwannish (wéwan'sh) for wewanníshash (shláá gépkapsh). Ná'ish tchí'sh, *us* also; that is, we of the Klamath Lake tribe, were gathered by Mr. Perit Huntington into one district, the newly established Klamath Reservation. A large number of the Lake People were then scattered about Klamath Marsh, which is visited by them now in summer only for fishing, gathering wólash and berries, and for hunting.

28, 14. Dave Hill, now interpreter (lúldatkish) at the Klamath Lake Agency, took a part in this short but interesting expedition, in the capacity of an Indian scout. He fixes himself the date of it by the words "tína illolólatko", or a *full* year after the Indians had been gathered on the Reservation by Mr. Perit Huntington. The treaty was concluded on October 14, 1864, and the campaign was undertaken in 1866 by a small body of American troops for the purpose of bringing back to the Reservation a band of Snake Indians who had run away from it. This unruly tribe, jealous of its former independence, has left the Reservation ever since then, and could only after much exertion be induced to return. The fights took place west of Warner Lake, and north of the border-line between California and Nevada, within the former haunts of these western Shoshonis.

The Report of the Acting Commissioner of Indian Affairs for 1867, page 99 sq., mentions this expedition in the following laconic terms: "October 27, 1866, troops consisting of 21 men, First Oregon infantry, and five Indian Klamath scouts, under Lieutenant Oatman, and 27 men, First Oregon cavalry, under Lieutenant Small, had a fight with a band of hostile Snake Indians near Lake Abbott [should read: Abert], in the Klamath country, Southern Oregon. The Indians had so chosen their position that the troops were obliged to dismount to attack them. The fight lasted one and a half hour, and 14 Indians were killed and many wounded."

On page 100 of the same Report, another fight against Snake Indians is spoken of: "Late in November, 1866, in a conflict between the troops and Snake Indians near Fort Klamath, 10 Snake Indians were killed by the troops, and three more by the friendly Klamath and Moadocs who accompanied them." This may have been the same fight as the one above, reported with much less accuracy of detail.

29, 3. Spá-ish Valley, name corrupted from Surprise Valley. This valley is situated in the northeastern angle of California, and on the shore of its two alkali lakes several American settlements have sprung up. A few Snake Indians live peaceably around Fort Bidwell, which is located at the northern extremity of the valley.

29, 10. tálaat tẕalamtí'tal, consonantic assimilation for tálaak tẕalamtí'tal, due west.

29, 17 and 19. ná'ts, natch, for ná'ls, ná'ish, ná'lash, *us*; náts a gépkáí, for ná'lash a gépkash i.

29, 17 and 18. gayá-itsampk. The advance of the troops was ordered in consequence of Hill's report that Snake Indians had been seen by him and his fellow-scout.

29, 19. tû'-hak; hak means: on this side of something or somebody, referring to an object located between the speaker and something more distant.

29, 19 and 20. shlä'pka (for shlä'apka) and tássuipk (for tássni-apk) "they saw and attacked them in Hill's absence"; tînshampk "they scampered off unseen by Hill". If the simplex verbal forms shlä'a, tássui (or táshui), tînshna were used, they would imply that Hill then saw the Snake Indians himself, that he was among the troops charging them, and that he had seen them *in person* scampering off.

30, 3. lewé-ula really means: not to permit, not to allow, to forbid.

30, 3. tchín gi, short for tchí nî gi: "so I said."

30, 5. Instead of gatpánkshkshi could also stand in the text: gatpanuápkshi; the final -i being used in a temporal sense in both terms.

30, 8. kû'mets, contr. from kû'mme tchîsh, or from kû'metat tchîsh.

30, 9. suashuála, etc. They piled up rocks to serve them as barricades to shoot from behind.

30, 11. u-i'tsna, distributive form of ó-itchna; see Dictionary.

31, 7. Nă'wapksh, etc. Transcribed into the fuller and more explicit grammatic forms, this phrase would read: Nă'wapkash yamakishtana ketcha tẕálamna, "to the northwest of Goose Lake." For Nă'wapksh, Nė-uapksh, see Dictionary.

31, 13. This campaign terminated in a decided victory over the runaway Snake warriors, but failed to accomplish its real purpose of bringing them back to the Reserve. Nevertheless, these Indians had been severely chastised by losing quite a number of men killed and wounded, and seven women of their tribe captured by the military.

### MŌ'DOKNI MÁKLAKS SHÉLLUAL.

### THE MODOC WAR.

OBTAINED FROM THE RIDDLE FAMILY IN THE MODOC DIALECT.

Shálam 1869 A. B. Meacham shuashuláliampkish nánuk máklākshash  
In the au- of 1869 A. B. Meacham the superintendent over all Indians  
 tumn  
 shualaliámpka Tẕálamtala; Mōdoki'shāsh hushtánka ne-ulākshgishî Kóke-  
kept watch in Oregon; the Modocs he met at the council-ground on Lost  
 tat wigátan tehussnínish slánkosh; nūsh snawédshāsh gé-u túla shátēla 3  
River near the Natural Bridge; me wife mine together he hired  
 lutatkátki.  
to be interpreters.

At nā nánuk ne-ulākgishzē'ni gátpa; nánuk máklāksh wawápka,  
Then we all to council-ground went; the whole tribe was sitting there,  
 vūnī'pni hundred pēn ndā'ni tá-unep pēn vūnīp pé-ula hihashuátchẕash, 6  
four hundred besides three tens besides four men,

- we-ulékāsh tatā'ksni tchí'sh. Meacham shapí'ya tuá gatpamuóka: "at  
old women children also. Meacham told (them) what he had come for: "now  
mā'lash nû shiúlkishyéni itchanuápka É-ukshitala."  
ye I to the reservation I shall remove to Klamath Lake."
- 3 Capt'n Jack, máklāksām lakí, heméze: "Ká-i nû táta gé-u káila  
Captain Jack, of the Indians the chief, said: "Not I ever my country  
sheshá'tuí; hemkánka nû Bóshtinash, hū shaná-ulí medshápkash, tchía.  
did sell; have said I to Americans, if wished to emigrate (there), they could  
live (there).  
Ká-itoks nû gén táta káila sheshá'tuí, hū'toks Skóntchish sheshá'tuí."  
Not I this ever country did sell, but he Skóntchish sold (it)."
- 6 Meacham kaí hū pípa ítpa shû'-útanksh haméniúga, heshl'a hū pēna  
(Then) Meacham himself the pa- brought an arrangement wishing, bowed (that) his own  
per he  
shē'shash shúmāluash; pēn nánukash tū shaná-ulí itchāmpēlish shiú'lkish-  
name had written on it; again all people over he wanted to take back to the reserva-  
tion. There the conjurer not wanted to go back; he (to) mine objected talk. Then  
káila. Kí-uks ká-i shaná-ulí gémpēlish; hū gé-u léwítchta tpéwash. At  
tion. The conjurer not wanted to go back; he (to) mine objected talk. Then  
9 máklāks léwítchta ké-ísh shiú'lkish-káila. Meacham kílétana nálāsh géntge;  
the tribe refused to go to the reservation. Meacham forcibly told us to go;  
at tineá'ga mákloks i-amnán lóloksgish. Bóshtin tchí'sh. Toby hotámsya  
then sprang up the Indians seizing (their) guns. The Amerl- also. Toby Kid- rushed be-  
cane dle tween  
hemkánka kíe: "Hí-ítókāt! ké-u hémkanksh matchátkat, ká-i ā hūn pi-  
(and) spoke thus: "Ye be quiet! to my speech listen ye, not ye this on  
thing  
12 pēlāngshta samtchátka. Meacham mā'lām hū shí'tchlip, hemkánka tídsch,  
both sides understand well. Meacham yours he is the friend, he spoke to your  
benefit,  
māl tídsch tchítiki giúga. Kánktak gí'n wawáľkan matchátkat; ká-i kíluat,  
ye comfort- to live for the Quietly here sitting down listen (to him); not be wrath-  
ably purpose. ful,  
Bóshtin, at nû tálaak shú'ta! Nánuk wawáľzan í'ľkat mā'lām lóloksgtsh!  
ye Americans, then I straight will make All (of ye) sitting down lay ye your guns!  
(it) I down  
15 at toks mā'l pē'n shaná-ulí máklāks hassasuákish."  
now with ye again desire the Indians to debate."  
(whites)  
Kédsha pēn hemkankátko tinó'li; at nánuk hémkanka, mbū'shan  
For some time again after talking the son then all agreed, next day  
went down;  
genuapkúga shiúlkishyéni-káila.  
to remove to the reservation.
- 18 Mbū'shan nánuk shiúlkishyéni géna Mō'dokni; Meacham túla géna.  
Next morning all to the reservation went the Modocs; Meacham with  
(them) traveled.  
Shiúlkishyéni "Mō'dok Point" shéshash gishí gátpa; at Meacham Mō'doki-  
Within the reserva- to "Modoc Point" (its) name they went; then Meacham to the  
tion  
shash shuló'tish nanukénash shéwana shapíya, tídsch p'nálāsh shualaliampa-  
Modoca the clothing to every one distributed (and) said, well for them he would  
21 kuápgasht. At Mō'dokni É-ukshikishash tū'la wawáľtka; at hátak hishi-  
provide. Then the Modocs the Klamath Lakes together conferred; now here they

tálta at káyak hishtcháktan nadshā'shak tchi-uapkúga, Bóshtinash shitch-  
promised at no getting incensed in a common home they would live, (and) to the Ameri- they would  
time cans

laluapkúga. At lápi lálaki shátashi hishtaltnúga. Meacham Capt'n Knáp-  
keep friendship. Then the chiefs shook hands for promise. Meacham to Captain Knapp  
two

pāsh shénuidsha máklākshash shualaliampátki giúga.

3

turned over the Indians to be their agent.  
At Mō'dokni ktchínksh ntchayetámpka shtishtnaō'tan; ndankshap-  
Upon this the Modocs rails to split-commenced to build houses; eight

tánkni tousand ktchínksh shūsháta. At hūmashtgiúlan É-ukshíkni kó-i  
timea thousand rails they made. Now after achieving this the Klamath Lakes wick-  
edly

né-ul̄a, nánuk ktchínksh Mō'dokishāsh tēmēshka, hemkankóta: "kāila 6  
acted, all the rails from the Modocs they took away, declaring: "the land

p'nálām", kshápa; "Mōdokishash lóloaksh", kshápa; "Bóshtin kléksht",  
to them (be- so they said; "the Modocs (are) bondsmen", so they said; "white people they will be-  
longe)", come",

kshápa. Mō'dokni lakí ká-i yámtkū Meachalām hémkanksh, Bóshtinash  
so they said. The Modoc chief not forgetful of Meacham's word, (that) the Ameri-  
(was) can government

(hūnk hū Meacha shapíya), tíds shlepakuápkasht Mōdokishāsh, Bóshtin 9  
(that he Meacham said), well would protect the Modocs, the Ameri-  
thing can

lákíash shléa shapíya, E-ukshikishām ktchínksh tēmēshkash ká-i Mō'-  
agent visited (and) told the Klamath Lakes the rails had taken away (and) not to the  
(him),

dokishash shewanápēlish shaná-nli. É-ukshíkni hémkank: "nā'lām ā hūn  
Modocs (them) to return wanted. The Klamath Lakes said: "our ye

kāilati ktchínksh vulō'dsha." Bóshtin lakí ká-i tpéwa E-ukshikishāsh Mō- 12  
from the the rails (ye) have cut." The Ameri- agent not ordered the Klamath Lakes to the  
land can

dokishash ktchínksh shewanapēlítki, ká-i E-ukshikishash tpéwa tála gin  
Modocs the rails to return, not the Klamath Lakes ordered money  
(he)

Mōdokishash shewanátki. Pēn Bóshtin lakí Mōdokishāsh wēnni shiášhla;  
to the Modocs to pay (for them). Again the Ameri- agent the Modocs elsewhere removed;

pēn Mō'dokni ktchínksh tunépni tousand shū'ta, pēn É-ukshíkni gátpani- 15  
again the Modocs rails five thousand made, once the Klamath Lakes coming to  
more their lodges

nan Mōdokishash nánuk ktchínksh papálla.  
the Modocs of all rails robbed.

Mō'dokni lakí pēn géna Agency lúdam, pēn heshégsha E-ukshikishām  
The Modoc chief again went to the agency in winter, once complained the Klamath Lakes  
more

ktchínksh pēn pállash, ká-i shaná-ul̄i E-ukshikí'shash pēlpélish hunáshak; 18  
the rails again to have stolen, not (did he) want for the Klamath Lakes to work gratuitously;

shaná-uli kitchákēlan pi'sh ktchínksh shnū'ktgi. At agent pēn nádshash  
he wanted to be paid to himself rails for having taken. Then the agent again in one batch

shiášhla Mōdokí'shash, at Mō'dokni ndā'nash pēn pelpeltámpka. Pēn  
removed the Modocs, now the Modocs at a third place again to work-commenced. Once  
more

É-ukshíkni ktchínksh Mō'dokishāsh nánuk papálla, Capt'n Jack pēn 21  
the Klamath Lakes the rails from the Modocs all stole, (and) Captain Jack again

- Bóshtin lákiash shapiya E-ukshikíshash pí'sh tála shewanátki kchínkshtat.  
the Ameri- agent told the Klamath Lakes to him money should pay for (his) rails.  
can
- Bóshtin lakí at kí'l-huan heméxe: "Hä í ûn pën gépktak, tchú'i mish nû  
The Ameri- agent now getting en- spoke: "If you again come here, then you I  
can raged
- 3 ûn tûsh shpuláktak ká-i mîsh E-ukshikí'shash slmumatchkátgi." At Mō'-  
there will lock up (where) you the Klamath Lakes will bother (any longer)." Here- the  
not upon
- dokni lakí gémpēlan p'na shne-ipákshítat, nánuk p'na mákloksh shiû'lagian,  
Modoc chief returning to his hearth, all his people (he) collected,
- Kóketat ámtch tchíshtat gémpēle lapkshaptánkui taúnepni miles móat. At  
to Lost River, (to the) old settlement he returned seventy miles south. Then
- 6 tẓálampankí mákloks sheggátzan lákiash tchú'i lûpítala médssha Yaínakshí  
the half tribe separating from the subse- eastward migrated to Yáneks  
chief quently
- sheshápkash gaptchétká tẓalampáni 1870, hátaktok tchía Mōdokíshash  
so-called in May the middle 1870, at that place stayed the Modocs  
shéllualsht.  
while fought.
- 9 Capt'n Al'pa Yaínakshi-gíshí' Mōdokíshash máklākshash Kóketat  
Captain Applegate at Yáneks the Modoc Indians on Lost River
- shlédsha itchámpelish shaná-uliuga. Mō'dokni lakí heméxe: "Hä nish ûn  
visited to take (them) back wishing. The Modoc chief said: "If me
- Bóshtin lakí tíds shualaliampáktak, géntak nû ûn Agency; hä tchísh ûn  
the Ameri- agent well will protect, would go I to the agency; if also  
can
- 12 Tehmû'tch lakí gítak." Shayuákta hú'nk, Tehmû'tchäm tálaak shlepa-  
Frank Riddle agent would be." He knew, (that) Frank Riddle with justice would ad-  
minister. The American agent refused to assent, the Modoc chief declined
- gē'sh, ndáni Bóshtin lákiām kíyan ne-ulkíash; shaná-uli kánash dálaak  
to go, three the Ameri- Government deceiv- having compacted; he wanted somebody rightly  
times can ingly
- 15 pûsh shlepáktgi; hú shayuákta Tehmû'tchäm dálaak shlepakuápkash.  
for him to care; he knew Frank Riddle rightly would protect him.
- P'nátak káilatat tchí'sh hánēne shúldshash pí'sh shiukátki; ká-i pû'sh  
His own in country to stay he preferred the military him in order to kill; not him
- shpû'nshnan shiûlkishyéni, hashtáwan shiukátki pí'sh.  
taking forcibly away to the reservation, by starvation in order to kill him.
- 18 Káitna shú'ta tchí'sh pání shálam 1872. Bóshtin hatak-tchí'tko  
Nothing was done further till autumn 1872. The white settlers
- shanáhuli máklāksham káíla, máklākshash shaná-uli káíla tpûlínash tú'm  
desired the Indians' land, the Indians they wanted from the to drive off wide  
land
- kshunálpash káíla shana-ulióga. Máklāksām wewaníshash kó-i shú'ta  
pasture-lands coveting. Of Indians the females had outraged
- 21 Bóshtin. Kóketat-tchítko Bóshtin pípa shunáluan mú'ni lákiash shnigóta,  
the whites. On Lost River-settled Americans a peti- setting up to the President sent (by mail),  
tion

ká-i shana-ulióga máklākshash hí tchí'tki. Mú'ni lakí wáyxa: "Idshá  
not wanting the Indians there to remain. The President replied: "Remove  
máklākshash Agency káyak hishtcháktan; ká-i gé-isht, tpūdshántak."  
the Indians to the agency not bolsterously; not (they) going, drive (them there)."

Vûnépni taúnep shû'ldshāsh, Capt'n Jackson lakí, lāpēni taúnep Bóshtin 3  
Forty soldiers, Captain Jackson com-manding, twenty white

hatak-tchítchīsh túla ûnā'k gakiámna. Bóshtin lakí heméxe: "í lakí gépkí!"  
settlers with early surrounded (the camp). The Ameri-can com-mander cried: "yon, chief, come here!"

Scarface Charley géknan heméxe: "Jack ká-iu pátkal!" Bóshtin lakí Bar-  
Scarface Charley coming out said: "Jack not yet has got up!" Lieutenant Bar-  
tell heméxe: "í pūshpūshlī watchágālām wéash, lóloksgīsh mí hūn élk!" 6  
tell said: "you black of a bitch the son, rifle yours this lay down!"

Scarface Charley heméxe: "nú'toks ká-i watchága gí; hishuákshash-shítko  
Scarface Charley said: "I not a dog am; to a man-alike  
ish hémkank!" Bartell heméxe: "í pūshpūshlī watchákālam wéash, ló-  
to me speak!" Bartell said: "you black of a bitch the son, ri-  
lokshgīsh mí élx!" Jackson heméxe: "lóloksgīsh húnkīsh û'tzí." Lápok 9  
he yours lay down!" Jackson said: "the gun from him take away." Both

nadshāshak shikēnítkīsh shushpāshkan shétui; lāpok shakí'ha. Tánk hūn  
at the same mo-ment revolver drawing fired; both missed. Hence  
shellualtāmpka.  
the war commenced.

Tánktak Bóshtin tú'gshta Kóke yutetāmpka; at nánuk shellualtāmpka. 12  
Just then the whites on opposite of Lost to shoot-commenced; then all to fight-commenced.  
shore River

Tánkt lápi taúnep máklāks tchía, tunépnī taúnep shû'ldshāsh Bóshtin tchí'sh  
That time twenty Modoc war- stayed fifty soldiers American settlers  
riore (in camp),  
shūkáltko. Lapgshápta shû'ldshash lúela, kánktak ngé'she-uiya. Máklāk-  
mixed with. Seven soldiers were as many were wounded. Of the In-  
killed,

sām wewánuish tátoksnī nā'sh taúnep kshíkla shuénka ngé'she-uiya. Kí- 15  
dian women (and) children eleven were killed (and) wounded. Of the

uksām máklāksh Kóke gunígshita yámat tamēnuō'ta hátakt-tchítchīshāsh  
conjurer the hand Lost River across northwards while running the settlers there

shuénka, ká-i nā'sh gín snawédshash tatákiash ká-i lúela. Máklāks lakí  
massacred, (but) not one there woman children not they killed. The Modoc chief

ktayalshtála géna, pēn nánka gaptóga géna túla; hátaktok tchía 17th Jan- 18  
to the lava-beds went, then others joined (him and) went with there they  
(him); stayed January

uary 1873 tchē'k.  
17th 1873 until.

Tánkt vûnépni hundred pēn vûnīp shû'ldshash, Bóshtin shūkáltko,  
That day four hundred and four soldiers, with settlers mixed,

gutāmpka. Waíta shéllual, keliánta ké-ishtat, tinōlō'lish tchēk kélewī; 21  
attacked (them). All day they fought, without snow (on the at sundown finally they ceased;  
ground),

shû'ldshāsh gēmpēlīn at vûnī'pni taúnep stéwa luelótan ngēshótan  
the military retreating, then forty they missed (in) killed wounded

- tchísh. Túnep tulína k'éshgúga ídshí'sh' káyak wenggápkash; tánkt  
also. Five they left belong unable to take not yet dead; after  
behind, (them)
- shú'ldshám génuish mákläks shuénka hú'nk.  
the soldiers' retreat the Indians killed them.
- 3 At mû'ni lakí né-ûlxa: Mōdokíshāsh shutankuapjúga, A. B. Meacham-  
Then the President published a decree: with the Modocs to conclude peace, A. B. Meacham
- ash tpéwa máklakshash shutáinktgi; General Edward Canby túla shúshú-  
he ap- with the tribe to confer; General Edw. R. S. Canby along the Peace  
pointed with
- tankí'shash géna, túla Meachāsh Toby, Tehmú'tcham snawédshash, lu-  
Commissioners went, with Meacham Toby Riddle, Frank Riddle's wife, in-
- 6 tátka. Shúshutánkish nánuk John Fairchildámkshtí gátpa Vúlálkshi  
interpreted. The Peace Commissioners all (to) John Fairchild's farm came at Cottonwood
- gíshí', nā'lām kálátat, Febr. 20, 1873. At mákläks Bóshtinash hemkank-  
Creek, in our country, on Febr. 20, 1873. Then the Indians to the Americans to talk-com-
- támpka, Tehmú'tch Toby tchí'sh lutátka. Bóshtin máklakshash ne-ulxía,  
menced, Frank Toby Riddle also interpreted. The Americans with the Modocs convened,
- 9 ká-i Bóshtin shellualuapjúga máklakshash shú'-útanksh né-ulaksh paní'.  
not the whites should make war with the Modocs the peace-contract was being made while.
- Mákläksām lakí shewé-ula hemkankóta Bóshtinash ne-ulxía ká-i pi lúpi  
The Modoc chief agreed (and) declare, (while) the Americans were making peace not he first
- lólóksgísh tewiuapjúga. At nánka mákläks gátpa Fairchildámkshtí; at  
a gun would fire off. Then some Indians arrived at Fairchild's farm; then
- 12 hassasuakitámpka.  
negotiations began.
- Táinkt Skuā' Stíl, Atwell, nū tchísh Toby tchísh géna Mō'dokisham  
Then Squire Steele, Wm. Atwell, I also Toby also went of the Modoc
- lákiam tchí'shtat shushotankí'sham né-ulaksh shítelchnú'ka; mákl'xa tchúi.  
chief to the camp, of the Peace Commissioners a message to carry; (we) passed then.  
the night
- 15 Mákläksht nāl tidshéwan tilótpa, hemkánka: "palpal-tcholeks-gítko lúpi kú'-i  
The Indians us friendly received, (and) said: "the palefaces at first outrage
- shúsháta, Bóshtin tchúshak gí'yan máklakshash shí'lshga, shú'ldshash húnk  
committed, the whites continually lying on the Indians reported, troops
- máklakshash húnashak gútámpka, mákläksht ká-i kópa tú'sh p'nálām kú'-i  
the Indians for no reason (had) attacked, the Indians (did) not think over there their folks wrongly
- 18 gíwish; Bóshtin mákläksht ktáyat tpúli' yutetámpka ktáyat gípkash."  
had acted; The Americans the Indians into the rocks drove (and) firing-com- in the them staying."  
menced at rocks
- Mákläksht hémkanka: "hä ā tídsht shutankuápka nā'lash, k'lewiuápka nā  
The Indians declared: "If ye will negotiate peace with us, stop will we
- shéllualsh; hä pēn nā shellualuápka, Bóshtin lúpi shellualtampkuápka;  
fighting; If again we should fight, the Americans first war-start-would;
- 21 mákläks ká-i lúpi' tewiuápka."  
the Indians not at first will fire."
- Stíl at heméxe: "Mā'lam nēnap Bóshtinām tchékelí nánukash ginta-  
Steele then said: "Your hands of the whites' blood all over stained



natkó gi Canby mā'lash killetanuápka gékísh tchēk k'lewiuápka; Canby  
 are. Canby on ye will insist to him until ye will give it up; Canby  
 mā'lash tchúi tidshantála káila idshanuápka gen weli'tan, tú'sh māl kú'-  
 ye then to a good lend will remove from distant, where ye the  
 idsha Yamakí'shash ká-i shuénktgí. Hä ā gíta tchiuápka, shuénktak māl 3  
 wicked Oregonians not will murder. If ye here would remain, they would kill ye  
 ûn nanukä'nāsh."  
 every one."

Mō'dokni lakí heméxe: "Ká-i nū shaná-ulí gé-u káila kēlewídsash,  
 The Modoc chief said: "Not I want my country to leave,  
ká-i kún pēn káila shayuaktnú'ga tchí'sh. Gé-u t'shí'shap, pǵíshap, 6  
 not any besides country as I do know to live in. My father, mother,  
 tǵé-unap tchísh gíta vūmí', shanáhulí p'nátak káilatat tchían kēléksh.  
 brother also here are buried, I desire in my own country living to die.  
 Nū'toks kaítua kó-i gíta shú'ta, ká-i tchík lish kaní' tat shpūnshanuápka;  
 Myself nothing wrong here have done, not so that any one hence should take away (me);  
 gétak mīsh nū vū'la wákaktoks hū nánuk tchía."  
 this only of you I request, in the same manner as all to live."

Hemkankúlotak Capt. J. Biddle nánuk wátech Mōdokíshām lákiām pálla.  
 Just after that talk Captain James Biddle all horses of the Modoc chief captured.  
 Nād Cāmbiāmshí géna shana-uliú'ga wátech Mōdokíshām shewanapélítki  
 We to General Canby went (and) requested the horses Modoc to return  
 lákiām túbakshāsh. Canby léwíchtá shewanapélísh hemkankóta: "tidsh 12  
 the chiefs' to the sister. Canby refused to return (them) declaring: "very  
 toks nū ûn hūn wátech shualaliampáktak, shú-útankú'lash tchēk Mōdokí-  
 well I those horses will care for, (and) after making peace then to the Mo-  
 shāsh wátech shéwanap'lishtka gí." At Meacham heméxe: "tpé-u í she-  
 doc the horses (I) intend to return." Here-upon Meacham said: "give orders to re-  
 wanap'lítki shash máklaksām wátech! n'ā í hémkanka kaítua kó-i ne-ul- 15  
 turn to them of the Indians the horses! just you promised nothing out-  
 kuapkúga, kaítua kó-i shúte-uapkúga."  
 order, nothing out-  
 geous to perform."

Canby shiášhna shú'ldshāsh túnepni hundred tinōlishxéní, tinēxísh-  
 Gen. Canby moved soldiers five hundred on west side, on east  
 xéní pēn túnepni hundred lāp miles pipelángshta Mōdokíshāsh lákiash; 18  
 side again five hundred two miles on both sides of the Modoc chief;  
 gíta pēn hemkanktámpka.  
 there again negotiating-commenced.

Toby lákiash shtíltchna, túmēna tū shushutankí'shash shuénkuapkasht;  
 (While) to the chief reported, she learned there the Peace Commissioners were to be assassinated;  
 Toby Riddle  
 tchúi lákiash shapíya: "hä í ûn shú'tanktak, tí'dsh mīsh ûn shualaliampák- 21  
 then to the chief said: "if you make peace, well of you will take care  
 tak Canby." Lakí heméxe p'nána p'na: "tāt gé-u máklākshām kóxpash  
 Canby." The chief said to counsel his: "where of my people the heart

- genuápka, nû túla genuápka." At mákloks né-ulʒa; ndā'n pé-ula shû'-  
goes, I with it shall go." Then the tribe took a vote; thirteen to make  
tanksh háměne, ndā'ni taúnep shéllualsh háměne. Lakí heméʒe hú'nkish:  
peace wished, thirty warfare wished. The chief said to her:
- 3 "Shápî mî lákíash: Gíta nish shle-uápka ktáyat, káitoks ní'sh tú'-una  
"Tell your georal: Hero me he will find in the rocks, (and) not for me around  
Lěmaikshína káyaktgî, ká-i Yainakshína káyaktgî. Gíta hak ní'sh ún  
Shasta Butte he must hunt, not about Yáneks he must hunt. Here only me  
shlétak; ndiuláksht ní'sh ún tú'mi shú'ldshash gintí'ltak."  
he will find; after having fallen I many soldiers under (me) will lie."
- 6 At shûshotankishámghî gatpámpélan shapíya máklāksham hemkánk-  
Then to the Peace Commission having returned she related of the Indians the utter-  
uish. Toby pēn heméʒe: "tuá nû mīsh nen shapíyash háměne." Meacham  
sauce. Toby then said: "some-thing I to you to tell wish." Meacham  
heméʒe: "nû ún ká-i kánash shapítak", Dya tchísh né-asht gî ká-i kánash  
said: "I not to anybody will divulge", Dyar also agreed, not to anybody
- 9 shapi-uapkúga. Doctor Thomas heméʒe: "mû'ni lákíash, nā'lām t'shísha  
to divulge (it). Doctor Thomas said: "the great Ruler, our Father  
shaná-uli nû neásht gî; nā'lām t'shísha nû hushtankuápka; ká-i nû ún  
desire I to agree with; our Father I have to meet; not I  
kánash shapítak tuá mî shapíyash." At Toby túmēnash p'na shapíya shash.  
to anybody will relate the you will tell (me new). Then Toby, what she had heard, told them.
- 12 Ká-itua shû'tan mbû'shan tchēk. Bogus Charley shuldshámkshî  
Nothing was done next morning until. Bogus Charley to the soldiers' camp  
gátpa; Doctor Thomas vûní'pni taúnepni yards hushtánkan hémkanka:  
came; Doctor Thomas forty yards (away) meeting (him) said:  
"Wák lish ā nāl shûshotankíshash shuénksh háměne? Nā'lām mû'ni  
"Why ye us Peace Commissioners to kill wait! Our  
15 t'shíshap nāl shgúyuen māl shûtántgî tidshántala káila mā'lāsh idshántki,  
President us sent with ye to make peace (and) to a good country ye to bring,  
Bóshtinash shítko māl tchí'tki. Gátpa nā tchékēli vudshozalkítki mā'lām  
to the whites alike ye to live (in). Come we the blood to wash out on your  
néptat gintanápkash, Óregínkuî Bóshtinash māl ká-i shuénktgî." Bogus  
hands sticking, (and) the Orego- nian ye no (more) to kill." Bogus
- 18 Charley vû'la: "kan' shapíya, mā'lāsh nā'lām shuenkuápka?" Thomas  
Charley asked: "who says, ye (that) we are going to murder?" Thomas  
hémkanka: "Toby, Riddlām snawédshash, shapíya." Bogus Charley  
said: "Toby, of Riddle the wife, says (so)." Bogus Charley  
hémkanka: "hû lish snawédshash kíya" Kēmutchátko kí-uks hémkanka:  
said: "this woman lies." The old doctor said:
- 21 "kí' shéwa nû hú'nkesh."  
"to tell thought I her."  
lies
- At Bógush pélak maklākshámkshî gū'mpēlē, pélakāg pān mákloks  
Then Bogus quickly to the Indian camp returned, in a short again an Indian  
while  
shítftpa shúldshámkshî, Tobiāsh shana-úliúga maklākshámkshî gatpántki:  
brought a into the soldiers' camp, Toby bidding to the Indian camp to come:  
message

"kánām, mi hū'nk shapíyash lalákiāsh, shapíya?" At gátpísht vúlá: "kani'  
 "who, you what (you) reported to the officers, told" Then after arrival they asked "who  
 (her):

mish shapíya?" Toby heméxe: "Ká-i nū ūn mā'lash shapítak!" At  
 to you told (of this)?" Toby said: "Not I to you will tell!" Then  
 gakiámna shlishlolólan: "he í nāl ūn ká-i shapítak, shíuktak mish nā 3  
 they surrounded cocking guns: "if you to us not will tell, will kill you wel!"  
 (her)

ūn!" Toby vúlá: "Nū tchísh Mō'doknī gī; ī, nū shapíya shūshotankí-  
 Toby replied: "I also a Modoc am; yes, I told (it) to the Peace Commis-  
 shash; ká-i nū ūn māl tatá shapítak. Shlí'sh hamēniúga, í'sh shlā't!"  
 sloners; not I to ye whence will tell. To shoot if you want, me shoot ye!"

Lakí ká-i shaná-uli kí-ukshāsh snawédshash shiukátgi: "snawédshash hū'-ū 6  
 The not wanted (that) the conjurer (this) woman should kill; "a woman she  
 chief

gi, kaítua sháyuaksh."  
 is, nothing she knows."

At lítzi gémpēle, shuldshámkshī gatpámpēli; pān lalákiash shapíya,  
 Then in the she returned, to the soldiers' camp she came back; again the Commis- she told,  
 evening sloners

ká-i máklākshāsh hushtántgi.  
 not the Indians to meet in council.

Mbū'shan Meachash kélianta máklāksh gátpa. Doctor Thomas Canby  
 On the next day Meacham being absent some Modocs came. Dr. Thomas (and) Gen. Canby  
 máklākshāsh shenō'lxa mbū'shan hushtankuapkúga. Tunépnī máklaks  
 with the Indians arranged the next day to meet. Five Indians

hushtankuápka mbū'shan, nánuk kéliak lóloksigish. Pshín hū at gatpám- 12  
 were to meet the next day, all without rifles. That even- when had re-  
 ing

pēle Meacham, Doctor Thomas shapíya p'ná shenólakuish. Meacham  
 turned Meacham, Doctor Thomas mentioned his promise. Meacham

heméxe: "Doctor, há í ūn nen hak né-ulaktak, ká-i í ūn pēn táta né-  
 said: "Doctor, if you (ever) this compact-keep, not you again ever will  
 ulaktak. Tóbiash nū lóla, máklāksh nāl shuenkuápka; ká-i kání mīsh ūn 15  
 compact-keep. Toby I believe, the Indians us intend to kill; nobody to you ever  
 shapítak, Tóbiash kí'-isht." Doctor Thomas häméxe: "hū mish máklaks  
 will tell, Toby to have told lies." Doctor Thomas said: "this you Indian

snawédshash hushpátchta; ká-i í p'laikíshāsh lóla tídsht."  
 woman has frightened; not you in God trust enough."

Mbū'shan lā'pi máklāksh shūshotankishámkshī gátpa vúlá: "tamū' lish 18  
 Next morning two Indians to the Peace Commissioners' tent came (and) in-  
 quired: "(are)

ā mulō'la máklākshāsh hūsh tankuapkúga?" Hū'dsha heméxe: "í-í." Ná-  
 ye ready the Indians to meet in council?" They replied: "yes." All  
 nuk laláxi shugú'laggi at, Tehmū'teh häméxe: "shaná-uli nū nen shápiyāsh  
 the Peace Com- gathered then, Frank Riddle said: "want I to tell  
 missioners

māl, ká-i génat, shuénktak māl ūn máklaks, ká-i nū shanáhūlī nūsh sha- 21  
 ye, do not go, will kill ye the Modocs, not I wish me to have

akaktántgi." Doctor Thomas vúlá: "nū'toks p'laikí'-ishāsh lolátko gī";  
 a blame cast upon." Doctor Thomas said: "as for me, in God I am trusting";

gūhuáshkteha.  
 he started.

- At nā'lash gátpisht ndā'nkshaptani máklāks wawáпка. Meacham lúpi  
 When we had come, ought Indians were sitting Meacham first  
 there.
- hémkanka: "Mú'na gen shú'tanksh hemkankelgi'." Lakí at hémkankä:  
 spoke: "Important this peace-treaty we will talk over." Capt'n then said:  
 Jack
- 3 "at nû kédshika hémkanksh; nû'shtoks mã'lash nû tídsh shlépaktgi wákak-  
 "now I (am) tired of talking; myself ye I well to care for same  
 toks ā hûn nanukénāsh Bóshtināsh; shaná-uli nû Canby shkuyuepěltki  
 as ye these all Americans; want I Gen. Canby to move away  
 shú'ldshāsh, tántk nû ūn shú'tanksh hemkánktak." Gen. Canby heméxe:  
 the troops, after- I the peace-treaty will talk over." Gen. Canby said:  
 wards
- 6 "kěshga nû hûn humāsht kīsh."  
 "cannot I to this assent."
- Máklōks lakí heméxe: "ká-i uî shanáhuli pēn hémkanksh!" tgo-úlzan  
 The Indian chief said: "not I want further to talk!" rising up  
 at Cánbyash shlín; skétish lû'lp shlín. Tántk nánuk huhiégan máklāksh  
 then at Canby he fired; on the left eye he shot Simulta- all springing up Modocs  
 (him), neously
- 9 yutetáпка. Canby wigá hû'tehna, pēn nūsh tapí'tan shlín; nde-ulžáp-  
 to fire-commenced. Canby not far ran, then in head back-side was shot; after he  
 kash ídshí'pa shûlō'tish láktcha. Boston Charley skétigshta vushó Dr.  
 fell they stripped coat (and) cut his throat. Boston Charley in the left breast Dr.  
 Thomasāsh shlín; hû'tehna wigá, máklāks shnukán vutō'lya, hémkanka:  
 Thomas shot; he ran a short the Indians seizing (him) threw (him) (and) said:  
 distance, down,
- 12 "kó-idshli ué i Sunday kī-úks gi!" Skóntelish Meachāsh lupí káíha;  
 "not good now you a Sunday doctor are!" Skóntelish Meacham at first missed;  
 Toby hû'tamszan shāsh ktēleshkáпка Meachāsh Skóntelish, híshtchish  
 Toby rushing between them, pushed away from Meacham Skóntelish, to save  
 hamēniúga Meachāsh. Pēn lápantka Meachash yúta, lapkshaptáknî shlín.  
 intending Meacham. Again twice at Meacham they shot, at seven places he was  
 shot.
- 15 Meachāsh ndi-ulžápkash máklāks shaná-uli nelínash, Toby toks hû'tehnan  
 Meacham when fallen the Indians attempted to scalp, Toby but running  
 nkéna: "Shú'ldshāsh géпка!" At máklāks hû'tehna. Tehmû'tch Dya  
 halloed: "The soldiers are coming!" Upon this the Indians ran away. Frank Riddle (and) Dya.  
 shuashualiámpkīsh kshíta nkí'llan hûhō'tehna.  
 the agent escaped quick-mov- ran away.  
 ing
- 18 Shuktáпка ndáni wáita shéllual; pipelántan lákiām tchí'sh shú'ld-  
 To fight-commencing for three days they battled; on both sides of the chiefs' quarters the  
 shash wiwálza, pipelántan kû'mme lalaúshaltko. Shaná-uli kakiámnash  
 troops took position, on both sides of the cave rocky. They tried to surround  
 tunépni taunepánta nāsh kshíklápkash, ámputala kayáhia. Wewánuish ta-  
 the fifty one, the water-from cutting off. The women (and) the  
 21 tá'ksni kû'metat tchía; huk wewánuish tatâ'ksnî kû'meti kēktchanuáпка.  
 children in the cave were; the women (and) children from the cave will be withdrawn.

Mō'dokni ndā'ni waíta shelluáltko lā'p hāshxē'gī hishuátchxāsh; mū'ne  
 Modoc for three, days waging war two were killed men; a big  
 sháwalsh mbáwan shuénka.  
 shell bursting killed (them).

Kē'kga mbū'shan kú'metat; kē'ktgal ū'nash, wigá ktaítala géna, wigá 3  
 They went next morning from the cave; vacated (it) early they, not far into the lava they not far  
 out beds went,

gín pēn tchía. Pēn tánknī waitō'lan lápi lálaki máklāksash káyaktcha  
 from again they. Again (in) a few days two officers the Indians hunted  
 there stayed.

nadshaptánknī taúnāp shū'ldshāsh í-amnatko. Ndā'ni taúnāp Yámaknī  
 sixty soldiers having with them. Thirty Warm Spring  
 Indians

shū'ldshāsh túla géna. Bóshtín Yámaknī Mōdokíshāsh shléa wigátan 6  
 the troops-with went. The Ameri- (and) the Warm the Modocs found a short dis-  
 cans Springs tance

kú'metat. Scarface Charley lápēni taúnep pān lā'p pé-ula Mōdokíshāsh  
 from the cave. Scarface Charley twenty and two Modoca

íyamnatko, taktaklánta hushtánka Wrightāsh shenotánka. Māntch sheno-  
 having under him, in an open field encountered Lieut. Th. F. (and) fought. Long time they  
 Wright

tánka. Charley nā'sh máklāks stánodshna; nánka Bóshtināsh lúela, nánka 9  
 fought. Charley one man lost; some Americans they killed, some

ngé-íshe-uya; lápēni taúnep pēn ndā'n pé-ula shūldshash nashksháptani  
 they wounded; twenty and three soldiers six

lálaki tchísh ká-i shuénka. Máklāks wálhb'kan yaina-ága-gíshī Bóshtināsh  
 officers also not were killed. Tho Modocs standing on a little mountain near the Americans  
 watch

wawapápkash gū'iki. Gitá hū shéllual K'laushálpkash Yaina-ága-gíshī. 12  
 seated on ground charged. Hero they fought Sand-covered Hill at.

Lápēni sundē kaítua shū'ta. Capt'n Hasbrouck máklakshāsh haítchna.  
 For two weeks nothing was done. Captain Hasbrouck (then) the Indians followed.

Shléa máklakshāsh Pahápkāsh É-ush-gí'shī. Hádokt shenótanka, Bósh-  
 He found the Indians Dried-up Lake at. Thero they fought, Ameri-

tināsh lapkshápta máklaks shiúka, ndā'n Yamakí'shāsh; túnep pé-ula 15  
 cans seven the Modocs killed, three Warm Springs; fifteen

ngēshe-uya. Mōdokíshāsh hūrchámpkash nāsh stanóchna.  
 they wounded. The Modocs on their flight of one they deprived.

At Mō'dokni sheggátka tánkt. Lápēni waitólan Pahátka É-ush  
 The Modocs eeparated then. Two days after Dried-up Lake

shellúlō'lash, Capt'n Hasbrouck taunepánta túnep pe-ulápkash Mōdokíshāsh 18  
 fight, Captain Hasbrouck fifteen Modoca

shléa wigátan Fairchildām (Pādsháyām) shtinā'sh; mā'ntch shishō'ka tak-  
 found near Fairchilds' farm-house; a long time fought on

taklánta káílatat lā'p'ni taunépnī taúnep shū'ldshāsh pēn nadshksaptánknī  
 level ground two hundred soldiers and six-

taúnep Yámaknī. Ká-i kánash nā'sh snawédshash shiúka, Yámakni nel'na. 21  
 ty Warm Springs. Not anybody (but) one woman they killed, the Warm scalped  
 Springs (her).

Hū snawédshash stíltchna shū'tanksh hámēnisht Mōdokíshāsh.  
 That woman had reported, to surrender that desired the Modocs.

- Lápēni waitólan nadshgshápta taúnep pé-ula Mō'doknî Gen. Davis  
 Two days after sixteen Modocs to Gen. Jeff. C. Davis  
 gawína; húnkiāsh tunepā'nāsh shā't'la káyaktcha máklāksām lakí. At tina  
 surrendered; of them five he hired to hunt of the Modocs the chief. One  
 3 sundē kfulan slmú'ka Nūshaltkága p'lá-itan; shnepā'mpema: "hä ká-i  
 week over they caught the head (of Willow above; they entrapped (him): "If not  
 (him) Creek)  
 shishúka ká-i mish kshaggayúápka."  
 you fight, not you they will hang."  
 Nánuk máklāks at Fort Klamath ídsha. At hashuátko lákiām shti-  
 All Indians then to Fort Klamath were brought. A talk was held judge's in  
 6 nā'sh; hū laláki hémkank tchēks, nadshksáptanni: lakí, Skóntchish, Black  
 house; the judges declared after a while, six: Captain Skóntchish, Black  
 Jack,  
 Jim, Boshtinága, Slú'lks, Bā'ntcho máklāks kshaggáya. Lā'p íshka atí  
 Jim, Boston Charley, Slú'lks, Bā'ntcho Indians to hang. Two they took to a  
 distant  
 káila illiupkúga tchúshnî; vûní'pa at Fort Klamath Yamatála íggaya.  
 land to imprison for ever; four then at Fort Klamath in Oregon they hung.  
 9 At atí káila nánka éna máklāks tû Máklāksām Káila, Quapaw mák-  
 Then to a land a portion they of Modocs far off to the Indian Territory, (to) Quapaw In-  
 distant brought there  
 láksām shiú'lkishgishî; nánka Yáneks Yámak tchía wigátan mǎ'ntchnish  
 dians' reservation; some at Yáneks in Oregon live close by the former  
 Mōdokíshām káila. Kánk shē'sha nánuk máklākshām shéllualsh vúnepni  
 Modoc country. So much did cost the whole Modoc war four  
 12 millions tála.  
 millions of dollars.

## NOTES.

33, 1. Shálam, etc. The return of the Modocs to the Klamath Reserve was not accomplished by Meacham before winter (lúldam); but he had located about 300 Snake Indians on Sprague River in the latter part of November, 1869. Ind. Aff. Rep. 1870, p. 68.

33, 2. shualaliámpka means, in official parlance, to administer or superintend a district; to be agent for.

33, 2. Kóketat. This appears to be the same locality where Ben Wright had met the Modocs in council (1852) and where his volunteers, placed in ambush, massacred over forty of their number. The Natural Bridge, or, as the Modoc has it, the "Perpetual Bridge", is a low and flat natural arch overflowed during a part of the year by the swelling waters of Lost River. Mr. A. B. Meacham, then superintendent of the Indian reservations of Oregon, met the Modocs on that spot to induce them to settle again within the limits of the Klamath Reservation, a large tract of land assigned to the tribes of this section by treaty of October 14, 1864. They had left the reservation in 1863, and in April 1866 the Walpápi band of Snake Indians, under their chief Paulini, followed their example.

34, 4. The treaty of October 14, 1864 shows the names of twenty Klamath chiefs and headmen, of four Modoc, and of two Snake chiefs and subchiefs as signers. The Modoc names are: Schonchin, Stakitnt, Keintpoos, Chuke-i-ox. Keintpoos is Captain

Jack, and the original forms of the other three names are Skóntchish, Shlakeitatko, Ndsákiaks. (See Dictionary.) Captain Jack denied having put his name to the treaty of sale, his refusal being from repugnance to quitting the ancient home of his tribe on Lost River and on the lakes, where the remains of so many of his ancestors had been buried. Moreover, the Modocs abhorred the vicinity of the Klamath Indians at Modoc Point. That Jack should have himself signed his name to the treaty is simply an impossibility, for none of the Modocs was able to write. The treaty preserved in the agent's office at Klamath Agency does not even show crosses, other marks, or totemic signs, as substitutes for signatures; but the proper names are written by the same clerical hand which engrossed the text of the treaty.

34, 6. The words *kaí hû*, *ítpa* and *hû pē'na* would in the Klamath Lake dialect be substituted by: *a hû't*, *épka*, *hû'k p'na*.

34, 8. The conjurer (*kí-uks*), who objected to the presence of Riddle (*gé-n*) in the capacity of an interpreter, was Skóntchish, called John Schonchin by the whites. He was the brother of the present Modoc subchief at Yáneks, seems to have exercised more influence over his tribe than Jack himself, and through his unrelenting fanaticism was considered the leader of the faction of extremists in the Modoc camp.

34, 9. *géntge* stands for the more commonly used *géntki*.

34, 10. *í-amna*, *íyamna*, to seize, grasp, refers to a plurality of objects of *long* shape, as guns, poles; speaking of one long-shaped object, *íyamna* is used.

34, 11. *kie*, *so*, *thus*, stands for *kēk* or *kē'* of the Klamath Lake dialect.

34, 16. *kédsha*, *kítcha*, the adverb of *kitchkáni*, little, small, refers to *hemkank-átko*, and not to *tinō'li*.

34, 18. *Mbû'shan*, etc. The return of the Modocs is referred to in Agent Knapp's report in the following terms (Ind. Aff. Rep. 1870, p. 68): "On Dec. 18, 1869, the superintendent (Mr. Meacham) and myself, accompanied by Dr. McKay, J. D. Applegate and others, visited the Modocs off the reservation at their camp on Lost River, for the purpose of inducing them to return to the reserve. After talking for ten days they consented to return, and on Dec. 30 we returned to the reserve with 258 Indians. Blankets, &c., were issued to them, the same as to the other Indians, on Dec. 31. They remained quietly on the reserve until April 26, when I stopped issuing rations; then they left without cause or provocation; since that time they have been roaming around the country between Lost River and Yreka . . . . The old Modoc chief, Schowchow [should read: Skóntchish], is still on the reserve, and has succeeded in getting 67 of his people to return and I have located them at Camp Yia-nax . . . . The Klamaths have made a large number of rails for their own use, also 5,000 for fences required at agency." The old Modoc chief alluded to is the brother of John Skóntchish.

34, 19. The locality assigned as the permanent home of the Modocs was near the base of a steep promontory on the eastern shore of Upper Klamath Lake, since called after them "Modoc Point." It is an excellent spot for hunting water-fowls and for fishing in the lake, but the compulsory presence of the rival Klamath tribe made it hateful to the Modocs. Many excavations made for the Modoc lodges are visible there at present. Here they lived first *in the lodges* of the Klamath Indians, after Meacham moved them to this spot in 1869. After the first complaint made by Kíntpuash or Capt. Jack, Agent Knapp removed them about 400 yards from there, away from the lake; and the third locality assigned to them was about one mile further north. Then, after

Jack's band had run off, the remainder went to Yáneks, over thirty miles inland, to settle there.

34, 19. shéshash is here placed between Mō'dok Point and the adessive case-post-position -gîshî, which corresponds to -ksáksi in the northern dialect. We have here an instance of incorporation of a whole word into a phrase, and the whole stands for: Mō'dok Point-gîshî sheshápkash gátpa.

34, 20. shulō'tish. Articles of clothing, blankets, etc., form a portion of the annuities distributed to treaty Indians before the commencement of the cold season.

35, 2. lápi instead of lápēni, láp'ni; also 41, 18.

35, 3. shénmidsha, etc. Captain O. C. Knapp, U. S. A., had assumed charge of the Klamath Agency, under the title of subagent, on Oct. 1, 1869, relieving Mr. Lindsay Applegate.

35, 5. ktechínksh. The timber-land lies north of Modoc Point on Williamson River, and hence was regarded by the Lake People or Klamath Lake Indians as their exclusive domain. This served them as an excuse or justification for taking to themselves the rails which the Modocs had split. In addition to this, they taunted them with the remark that they were in the power of the Americans as their bondsmen, and would soon adopt all the customs of the white population.

35, 8. Mō'dokni lakí. My Modoc informants constantly avoided giving the name of Captain Jack by which his tribe called him. Western Indians regard it as a crime to mention a dead person's name before a certain number of years has elapsed. The Kalapuya Indians, who never cremated their dead, are allowed to speak out their names fifteen years after their decease, for then "the flesh has rotted away from the bones", as they say. The real name of Captain Jack was Kíntpuash, which is interpreted as "one who has the waterbrash".

35, 15. gátpamnan, coming to their camps, stands for the Klamath gátpēnank.

35, 18. pélpeli (first syllable short) means: to work; pē'lpeli (first syllable long): to work in somebody's interest.

35, 19. kitchakla, to pay a sum owed, to repay a debt, cf. szû'kta, to pay cash.—pî'sh: to himself, as the chief of the Modoc tribe.

35, 21. papálla. The subchief Dave Hill positively denies that such an amount of rails was ever abstracted by his people from the Modocs, and declares it to be a gross exaggeration.

36, 4. shné-ipaksh and shné-ilaksh are two terms for "fire-place, hearth", differing only little in their meaning.

36, 5. ámtch, *former, previous*, is not often placed in this manner *before* the substantive which it qualifies.

36, 5. gémpēle, etc. The former Modoc encampments on the lower course of Lost River were distant from Modoc Point about 25 to 30 miles, those on its headwaters about 50 miles, and those on Modoc Lake and Little Klamath Lake about the same distance.

36, 6. tzálampanki, or -kni, Modoc for tatzalampáni in Klamath.

36, 9. Yaínakshi-gîshî' implies that Applegate was living at Yáneks at that time; the Klamath Lakes would say instead: Yaínaksaksi, or Yaínakshi, Yaínaksh. Superintendent Meacham had then temporarily divided the reservation, leaving the Klamath Lakes under the control of the acting agent at Klamath Agency, Captain O. C. Knapp,



and placing the Modocs and Walpápi under the management of Commissary J. D. Applegate at Yaneke. This was done to prevent further broils and stampedes of the tribes. On account of his tall stature, which exceeds six feet, the Modocs called Applegate "Grey Eagle" (p'laiwash), this being the largest bird in the country.

36, 11. géntak nú ún Agency; Capt. Jack meant to say: "I would go on the reservation again with all my Modocs to settle there, if I had the certainty of being protected."

36, 14. A verb like shayuáktan, "knowing", has to be inserted between gē'sh and ndáni, from which ne-ulkiash is made to depend: "he declined to go, knowing that the government had compacted with the Modocs deceivingly", etc.

36, 15. shlepáktgi could be connected here with pí'sh just as well as with pū'sh.

36, 17. Subject of shpú'nshnan and of shinkátki is shúldshash.

36, 19 and 20. tú'm kshunálpash káila, "land producing plenty of grasses (kshún)" for the cattle. The Lost River country contains the best grazing lands in all Lake County; this explains the unrelenting efforts of the American settlers to get rid of the roaming and sometimes turbulent band of Captain Jack. Could also read: káila tú'm kshunálpash gí'sht shana-uliúga.

36, 20. wewaníshash syncopated for wewanuíshash.

37, 1. hī implies the idea of vicinity to their settlements; "on this ground here".

37, 2. káyak h.: not through arousing their anger.

37, 3. Major John Green, First Cavalry, was then commander of the troops garrisoned at Fort Klamath, which consisted of Company B, First Cavalry, and Company F, Twenty-first Infantry; aggregate present, 4 commissioned officers, 99 enlisted men. Major Jackson, of Company B, left Fort Klamath on Nov. 28 for the Modoc camps, near mouth of Lost River. In the attack on the Modocs, Lieutenant Boutelle, who tried to disarm Scarface Charley, had his coat-sleeves pierced by four balls.

37, 7. The Klamath Lake form hishuákshash=shítko is here used instead of the Modoc form hishuátchash=shítko.

37, 10. All the verbs in this line are reflective verbs. shakíha for Klamath shash-kíhan; tánk for Klamath tántk.

37, 12. tú'gshta Kóke. The Modocs had a camp on each side of Lost River, one of them quite a distance below the other. On Nov. 29, the soldiers and settlers fired across the river at the unprotected lodges of the northern Modoc camp, thus killing about 15 squaws and children, while the Modoc men first retreated to the hills, but returned in the afternoon and recommenced the fight. The "doctor's" band (37, 16), also called Black Jim's band, visited the farms of the vicinity and killed 14 settlers, but did not molest women and children. On the Tule Lake settlement three men were killed.

37, 15. Eleven may be expressed also by násh kshikla tannepánta.

37, 17. lúela can only be used when a plurality of objects is spoken of, and therefore in a better wording this sentence would run thus: ká-i nā'sh gín snawédshash shíuga sha, tatákiash ká-i lúela.

37, 18. ktayalsítála. Captain Jack with his warriors and their families retreated to the lava beds. They quartered themselves in the spacious subterranean retreat called Ben Wright's cave, or, since the war, "Capt. Jack's cave", and began to fortify their stronghold.

37, 21. *gúta* means: came near (them); hence *gutámpka*: attacked (them).

37, 21. *shéllual*. The battle of Jan. 17, 1873 was the result of a combined attack of the troops on the lava beds from two sides. Owing to a thick fog, which prevailed through the whole day, the troops had to retreat with heavy losses and without gaining any advantages.

38, 1. *táukt*, although adverb, has here the force of a pre- or postposition in connection with *génuish*.

38, 4. *shutántgî*. The Peace Commission, as appointed by the Secretary of the Interior, Hon. C. Delano, consisted of A. B. Meacham, Superintendent of Indian Affairs in Oregon; of Jesse Applegate and Samuel Case. They met in Linkville on Feb. 15, and were rejoined there by Brigadier-Gen. Edward R. S. Canby, commanding the Department of the Columbia, as the representative of the army in this commission. O. P. Applegate was appointed clerk of the commission.

38, 6. *Vûlâlkshî*. The Klamath Lake Indians call that rivulet *Kawé-ntchaltko kôkága*, or: Eel Creek.

38, 7. *nâ'lâm kâilâtat*: on Californian territory; the place being a few miles south of the Oregon State border.

38, 12. *hassasuakitámpka*. This interview had not the desired result, and no other authority mentions the conclusion of an armistice. From the second peace-meeting Steele, Fairchild, and the Riddles returned on March 1; they had been in Jack's headquarters in the cave and found the chief sick. No result could be obtained then nor by any of the subsequent negotiations.

38, 13. Squire, or Judge Elijah Steele, a pioneer, and citizen of Yreka, Siskiyou Co., Cal., in 1864 Superintending Indian Agent for the Northern District of California, a steady protector of the interests of the Indians, and therefore most popular among the Klamath Lakes, Modocs, Pit Rivers, Shastis and Wintoons.—Mr. William Atwell, of Sacramento, Cal., correspondent of the "*Sacramento Record*" at the time of the Modoc war.

38, 15. The term *palpal-tcholeks-gítko* is very little in use among the Klamath Lakes and Modocs, for the Americans are most generally named by them *Bóshtin*, *Bóshtin máklaks*.

38, 17. *kópa* for the Klamath Lake term *hushkáuka*.

38, 18. Other forms for *ktáyat* are: *ktá-itat*, distributive: *ktaktíyat*, *ktaktíyatat*; in the Klamath Lake dialect: *ktaiksáksi*, distributive: *ktaktiksáksi*.

39, 1. *gékish* or *gékish k'lewináuka*: until you will yield to his entreaties; until you will give yourself up to him.

39, 3. *Yamakíshash*: "The wicked Oregonians" are the white settlers on Lost River. 40, 17, they are called *Óregínknî Bóshtin*. *Yamakíshash*, being the subject of *shénéktgî*, has to stand in the objective case.

39, 10. *pálka*. The location of the possessive case *after* the governing substantive (here: *wátech, horses*) is rather unfrequent. The horses, 34 in number, were captured during a raid or reconnoissance, which Capt. Biddle, of Camp Halleck (Nevada), made with fifty men of Troop K, First Cavalry, on March 13, 1873. His men met four Indians herding the horses. While bringing the horses to Van Bremer's ranch, on Willow Creek, the troops were not attacked.

39, 11. *shewanapêlîtkî*. The language likes to form inverted sentences like this,

where a more regular position of the words would be: shewanapělitki wách Mōdokí-sham lákiam túbakshāsh.

39, 15. nía: quite recently, a short while ago.

39, 15. shash refers to tpé-n and is at the same time the grammatic subject of shewanap'litki, though standing in the objective case: "give orders to them (viz. to your soldiers), that they return the horses of the Modocs!"

39, 17. shiášhna. The troops located on west side were only half a mile distant from Jack's camp. The army took up these positions on April 1st and 2d, 1873 (Meacham, Winema, p. 45).

39, 17 and 18. The numbers of men stated here are not quite correct, since there were at no time more than 600 soldiers on duty around the lava beds in the Modoc war, exclusive of the Warm Spring scouts.

39, 22. p'nána p'na, to his cousin. Toby was the cousin of Captain Jack, as both descended from brothers.

40, 1. ndā'n pé-ula. tá-unep is sometimes through neglect omitted in numbers running from eleven to nineteen, pé-ula, or any other of the "classifiers", supplying its place.

40, 3 and 4. Notice the local suffix -na in these names and in tú-una.

40, 4. kayáktgi is not here verbal intentional, but exhortative form of ká-ika, ká-ila, káiha, to hunt, pursue.

40, 5. ní'sh ought to stand after ginti'ltak also: "will lie under me."

40, 6. A new Peace Commission had been formed, composed of the following gentlemen: A. B. Meacham; Rev. Elder Eleazar Thomas, D. D., of Petaluma, Sonoma Co., California; Leroy Sunderland Dyar, acting Indian Agent at Klamath Agency (assumed charge of agency May 1, 1872); and Gen. Edw. R. S. Canby.

40, 6. hémkankuish, the spoken words; -u- infixed gives the form of the preterit.

40, 8 and 11. shapítak stands for shapiya tak.

40, 9, 10. né-ashtgi for the Klamath ná-asht gi, nā'sht gi, "to agree with"; nā'lam t'shísha shanáhuli nū ne-áshl gi: I desire to go with God, to act in harmony with his will, to agree with him.

40, 12. The participle shú'tan answers to our English: "Nothing doing that day", since both stand for the passive form.

40, 12 etc. To bring on the desired opportunity for the murder of the Peace Commissioners, Bogus Charley was shrewd enough to avail himself of Meacham's absence, for he knew him to be opposed to a meeting with Indians when unarmed and unattended by troops. He succeeded in capturing the mind of the good "Sunday-Doctor" or minister, who was unacquainted with the wily and astute character of the savage, by declaring that: "God had come into the Modoc heart and put a new fire into it; they are ashamed for having attempted intrigue, were ready to surrender, and only wanted assurance of good faith." (Meacham, Winema, pp. 52, 53.) Upon this, Dr. Thomas promised that another council of peace should be held, and thus, unconsciously, signed his and General Canby's death-warrant.

40, 13. 19. 20 etc. A quotation of spoken words in *oratio recta* is more correctly introduced by heméze than by hémkanka, as it is done here.

40, 15. ídsha, ídshna, is in Modoc used only when many objects are spoken of.

40, 20. kīya, kī'a, gīa. This verb is pronounced in many ways widely differing from each other; cf. kī, 40, 21.

41, 3. shliwala: to cock a gun; shliwalólan, after having cocked his gun; distr. shlishloalólan, contracted: shlishlölólan, each man after having cocked his gun. Shlinlóla means to take the string off the bow; to uncock the gun.

41, 4. 5. According to Meacham (Winema, p. 50), Toby delivered these plucky words, pistol in hand, from the top of a rock, which raised her above the heads of the angry mob.

41, 5. tatá, "whence, from whom", is composed of táta? where? and the interrogative particle há. The sentence is incomplete, though intelligible to the Indians; the full wording would be: tatá nú tû'měna, or: tat há nú tuměnátko gî: "from whom I have heard it".

41, 7. kaítua sháyuksh: "she has not the ability or intellectual disposition to do us any harm."

41, 14. hak, short for hûk; although rendered here by "this", it has to be taken in an adverbial sense: "this time". The adverb corresponding to the hak of the incident clause is the táta in the principal one.

41, 18. tamû' lish etc.: "have ye made yourselves ready?"

41, 20. shngúlaggi. See Dictionary, s. v. shukû'iki.

41, 21. After núsh kánash may be supplied: "I do not want that anybody cast a blame upon me."

42, 1 etc. The party, on arriving, were greeted by the Indians with extreme cordiality, and General Canby gave to each a cigar. Eight men were there, instead of the five unarmed leaders, as promised by Boston Charley. The parts for the bloody work had been allotted as follows: Skóntebish had to kill Meacham; Boston Charley, Dr. Thomas; Black Jim, the agent Dyar; Banteho, Riddle; and if Gen. Gillem had been present, Húka Jim would have fired on him. Chief Jack had undertaken the assassination of Gen. Canby. The two other Modocs present, completing the number eight, were Shacknasty Jim and Ellen's man. Scarface Charley also appeared on the scene, but not with hostile intentions. The date of the assassination of the Peace Commissioners is the 11th day of April.

See full account of the massacre in Meacham's Wigwam and Warpath, and (much shorter) in his Winema, pp. 57-62.

42, 2. hemkankelgî' is probably: hemkankô'la gî: "has to be talked over to the end."

42, 3. After shlépaktgî there is ellipse of shanáhuli, "I desired", or "desire". The rights alluded to were such as would be equivalent to American citizenship. The sentence has to be construed as follows: nú shaná-uli mǎ'lash tídash núsh(-toks) shlépaktgi, wákaktoks, etc.

42, 4. shknynepělitki. Capt. Jack's condition for further peace-negotiations was the removal of the troops from the Modoc country by General Canby.

42, 7. Modoc tgo-úlza for Klamath tgélza.

42, 9. When Gen. Canby had been killed and stripped of his uniform, he was turned with his face downwards and his scalp taken. The scalp was raised on a pole in the lava beds and dances performed around it, which lasted several days.

42, 11. Dr. Thomas was killed by a second bullet, which passed through his head; he was stripped of his garments and turned upon his face, after his murderers had taunted him with not believing Toby's statement.

42, 12. A "Sunday kí-uks", or Sunday Doctor, stands for preacher, and the meaning of the sentence is a mockery, contrasting Dr. Thomas' vocation of preacher and mediator between the two contending powers with his ignoble death brought on by cowardly murderers.

42, 12-16. Skóntchish's bullet passed through Meacham's coat- and vest-collar; he retreated forty yards, while walking backwards; Toby in the mean time tried to save him by grasping the arms of his pursuers. He fell from exhaustion on a rock, and there was shot between the eyes by Skóntchish and over the right ear by Shacknasty Jim.\* This Indian despoiled the unconscious man of his garments, and prevented another from shooting him in the head, declaring that he was a corpse. These two left, and Toby stayed alone with him. Then Boston Charley came up, holding up a knife to scalp him. Toby prevented him by force from doing so, and in the struggle which ensued she received a heavy blow on the head from the end of his pistol. Boston Charley had completed one-half of the scalping operation, when Toby, though stunned by the blow, shouted "Shúldshash gépka!" Though no soldiers were in sight, this caused the desperado to take to his heels immediately and Meacham's life was saved. Riddle escaped the Indian bullets, being covered by Scarface Charley's rifle, and agent Dyar was rescued by running fast, though hotly pursued by Húka Jim.

42, 18. After the massacre of the Peace Commissioners, the services of the Riddles as interpreters were no longer required. From this date, the report given by them becomes meagre in details, because they withdrew from the immediate vicinity of the battle-fields.

42, 18. One of the two divisions was commanded by Colonel Mason, the other by General Green, and the three days' fight took place on the 16th, 17th, and 18th of April. A heavy bombardment of Capt. Jack's headquarters in the cave (kú'mme lalaúshaltko) went on at the same time.

42, 19. kú'mme lalaúshaltko, the rocky cave, forms epexegetis to lákiam tehí'sh, 42, 18: the refuge, or stopping place of the Modoc chief.

42, 20. ámputala. The troops sent the Modocs off from the waters of Tule Lake, the only water they could obtain to quench their thirst.

42, 20 and 21. Wewánuish, etc. The meaning which the author wanted to convey by this sentence is: "the women and children remained in Ben Wright's cave, though a portion of them were to be moved out from it." See ká'ktsna (in Dictionary).

43, 1. Mō'dokni is here an *adjective*, qualifying the substantive hishuátechzāsh, and shelluáltko is participial phrase determining the verb temporally: "two Modoc men, after the fight had lasted three days, were killed."

43, 1. háshzē'gi is a "plural" verb used only in the Modoc dialect; Klamath: hush-tehóza. To kill *one*, the singular form, is shíuga in both dialects. The two Indians killed by the explosion were boys, who were playing with an unexploded shell which they had discovered on the ground. One of them was named Watchnatati.

43, 3. kē'ktgal, etc. The Modocs vacated their cave in the lava beds on April 19 on account of the terrible losses experienced by the three days' bombardment, and retreated, unseen by the troops, to the vicinity of Sand Hill, about four miles SSE. of Ben Wright's cave. The two officers who followed them with about 75 regulars and 30 Warm Spring scouts were Capt. Evan Thomas, Battery A, Fourth Artillery, and

\*This is indicated in the text by the instrumental case of láp'ni: lápantka, by two shots, which were fired by two men. The five other wounds he had received before.

First Lieut. Thomas F. Wright, Twelfth Infantry. The Sand Hill fight took place on April 26, and lasted about three hours; the troops were surrounded by the enemy and lost 21 men killed, 18 wounded, and 6 missing. The Modoc loss amounted to four men, as supposed.

43, 3. wigá gín for wiká gën: not far from there they made another stand.

43, 4. tánkni waitólan can also mean: "the next day" in the Klamath dialect.

43, 5. Yámakni. The Warm Spring Indians occupy, in common with Wasco Indians, a reservation on Lower Des Chutes River, Oregon, and are congeners of the Nez Percés, both being of Sahaptin race. Being the inveterate enemies of the Shoshoni or Snake Indians, the U. S. Government formed a corps of scouts from able-bodied men of that tribe, which did good service in the numerous hard-contested fights with the Snake Indians. At the outbreak of the Modoc war, these useful allies naturally suggested themselves as the best auxiliaries against the revolted tribe. Donald McKay organized a corps of 72 scouts and rejoined with them Col. Mason's camp April 10, 1873. A few later accessions carried them up to an effective force of about ninety men.

43, 8. To taktaklánta supply káilatat.

43, 10. lápëni taúnep, etc. Instead of giving the numbers of killed and wounded, our informant simply gives the number of the survivors. The Warm Spring scouts are not included.

43, 13. Capt. Hasbrouck, of the Fourth Artillery, was then in command of a mounted battery, and accompanied by Capt. Jackson, in command of B troop, First Cavalry, and by sixty Warm Spring scouts.

43, 14. The fight at Dry Lake or Grass Lake occurred on May 10. Thirty-four Modocs attacked the troops at dawn, but were forced to retreat. The troops sustained a comparatively trifling loss.

43, 15. túnep pé-ula stands for tannepánta túnep pé-ula: fifteen. Cf. 40, 1 and *Note*.

43, 16. Changes of grammatic subjects, and even their omission, are not unheard of in incoherent Indian speech. Thus Bóshtin has to be supplied here between nāsh and stanóthna, and the meaning is: "the troops killed one of the retreating Modoc warriors."

43, 17. Pahátko É-nsh stands for the more explicit form Pahápkāsh É-ush-gí'shi; cf. 43, 13.

43, 22. shútanka properly means: "to negotiate", but stands here euphemistically for "to surrender". The same is true of gawína, 44, 2, the proper signification of which is "to meet again".

44, 1. General Jefferson C. Davis was the officer whom the President had, after Gen. Canby's assassination, entrusted with the conduct of the Modoc war. He assumed command on May 2, relieving the intermediate commander, Col. Alvin C. Gillem, of Benicia Barracks, California.

44, 2. shát'la káyaktcha stands for shát'ela káyaktchtki and was preferred to this form to avoid accumulation of consonants.

44, 2. lakí for lákiash. When speaking fast, Klamaths and Modocs sometimes substitute the subjective for the objective case in substantives which are in frequent use, as máklaks for máklaksash, 44, 9. 55, 4.; wéwannish for wewanníshash, etc.

44, 3. sundē-giulan, over a week; lit. "a week elapsed". On June 1, 1873 Capt.

Jack and his last warriors surrendered to a scouting party of cavalry, not to the five Modocs sent after him.

44, 5. Fort Klamath ídsha, or better: Fort Klamathꞑni ídsha. The national name for this locality is I-ukáka, I-ukák, E-ukák.

44, 5. hashuátko, uncommon Modoc form, contracted from hashashuakítko, by elision of two syllables.

44, 6. stinā'sh for shtinā'shtat. Generic nouns of places, dwellings, etc., easily drop their locative case-suffixes and case-postpositions; cf. káila for káilatat, 44, 8 and 9. Yámak, 44, 10, is an abbreviation of Yámatkshi or Yámat-gishi.

44, 7. kshaggáya is incorrectly used here instead of iggáya, which is said when a plurality of long-shaped objects (including persons) is referred to.

44, 8. íggaya. The execution of the four malefactors took place at Fort Klamath on the 3d of October, 1873, under an immense concourse of Indians and whites living in the vicinity. It is estimated that the whole Klamath Lake tribe was present, men, women, and children. The gibbet constructed for this purpose, of enormous magnitude, stands there at the present day. Bantcho and Slólks were sentenced to imprisonment for life. Bantcho died some time in 1875 in the fortress and prison of Alcatraz Island in the harbor of San Francisco, California, and Slólks is serving his term there at the present time.

44, 9. atí káila. The approximate number of Modocs brought to the Indian Territory for having participated in the revolt, was 145, women and children included; they were first placed on the Eastern Shawnee reserve, and afterwards removed to that of the Quapaw Indians. Owing to the moist and sultry southern climate of their new home, many of their children died during the first years after their arrival, and the Report of the Indian Commissioner for 1878 states 103 as the whole number of the Modocs remaining in the Territory.

To facilitate a prompt reference to the historical events described in this long article, I present the following division of its contents:

33, 1. Negotiations terminating in the return of Capt. Jack's Modocs to the Klamath Reservation.

34, 18. Difficulties causing a split in the Modoc tribe. Capt. Jack returns to the Lost River country with one half of the Modocs.

36, 9. The Government of the United States called to the rescue by the Lost River settlers.

37, 3. The massacre on Lost River, and the attack on the lava beds.

38, 3. President Grant appoints a Peace Commission. Negotiations progressing.

39, 10. The capture of Modoc horses makes further negotiations impossible.

39, 20. Toby Riddle reveals her terrible secret.

40, 12. A Doctor of Divinity among the Modocs.

40, 22. Toby Riddle tried by her countrymen. Last warnings given to the Peace Commissioners.

42, 1. Assassination of the Peace Commissioners.

42, 18. Bombardment of the lava beds and the Sand Hill fight; the fights at Dry Lake and near Fairchild's farm.

44, 1. The closing scenes of the tragedy.

## BIOGRAPHIC NOTICES OF MODOC CHARACTERS.

GIVEN BY J. C. D. RIDDLE IN THE MODOC DIALECT.

## I. TOBY RIDDLE.

- Toby ketchkáné máklāksh gátpa Ya-ága kóke Yamatkní'shām kāila  
 Toby a little Indian became on William-son River of the Oregonians in country
- pä'dshit skō' 1842. Húnkēlām t'shí'shap T'shíkka; húnkēlām p'kí'shap  
 just then in spring 1842. Her father (is) T'shíkka; her mother
- 3 k'léka hū ndā'ne illólatko. Hū p'ná t'shísha té-unāpnī illólash túla tchía,  
 died she three years-old. She (with) father ten years together lived,  
 (being) her
- at tū génan Tá-uni wigátan p'xádsha p'na túla tchía.  
 then far off going Yreka close by cousin her own with she lived.
- Ndankshaptánkni té-unip Móatuash máklāks Mōdokíshāsh wátech 1857  
 Eighty Pit River Indians from the Modocs the horses 1857
- 6 illō'lash pálla. Mō'doknī wátech haitechna, at pshí'n mákléka; mbū'shan  
 in the year stole. The Modocs the horses pursued, and at night they camped out; next day
- pā'ktgísh t Móatuash gū'lkī. Mō'dokni tchámptakian hūhátechna; Toby  
 in the dawn the Pit Rivers attacked (them). The Modocs frightened started to flight; Toby
- hemkáuuka: "ká-i hūhátchāngi", ndā'ni té-unepni Mō'dokni shellual-  
 cried: "not they must run", (and) thirty Modocs to fight-
- 9 támpka. Mā'ntch toksh shishō'ka, at Móatuash tpūdshá, lū'luagshla vū'nīpni  
 recommenced. For a long time they fought, then the Pit Rivers they repulsed, (and) captured for
- té-unep Moatuashāsh í'pkan lū'lúagshlan. Pān pshí'n Móatuash gū'lkī,  
 ty Pit Rivers keeping (and) enslaving (them). Again at night the Pit Rivers attacked,
- tū'mi tchúi Móatuash. É-ukshikni at Mōdokíshāsh shídshla, pēn vūixē  
 many (more) Pit Rivers. Klamath Lakes then the Modocs helped, again they con-  
 quered
- 12 yimeshgápalan p'nálam wátech, Móatuashām tchí'sh wátech ídsha. Lápēni  
 taking back their own horses, of the Pit Rivers also the horses they drove away. Twen-
- té-unep pān túnep Móatuash shuénka, tū'm ká-i shléa; lāp Mōdokíshāsh  
 ty and five Pit Rivers were killed, many not found; two Modocs
- shuénka, ndān shíuiya, túnep E-ukshíkíshash ngē'she-uiya. At máklāks  
 they killed, three they wounded, five Klamath Lakes they wounded. Then the Indians
- 15 Tóbiash sheshalolí'shāsh sháyuakta.  
 Toby a fighter knew her to be.
- Shálam illólash 1859 at hū hishuatchkáshla Tēhmū'tchash. Illólash  
 In the autumn in year 1859 then she married Frank Riddle. In the year
- 1862 at sha'hmū'lgī Sháshtiāsh E-ukshíkíshas Mōdokí'shash tchí'sh, at  
 1862 she called together the Shastis the Klamath Lakes the Modocs also, when
- 18 lāpēni waitō'lan hemkáuuka nánuk máklāks: "at nánuk tchékēli vūmí'  
 after two days declared all the tribes: "now all blood is buried



p'nálam shelluáluish". At shû-utánka Tá-unî Skuü' Stî'lámgsî, Skuü'  
 of their hostilities". Then they made the treaty at Yreka in Squire Steele's office, Squire

Stîl nā'lām lakî.

Steele ear manager  
 (being).

Tá-unî hûnk hushtánkan máklāksh Oregon Dick shéshätko hû'tnan 3  
 Near Yreka encountering an Indian Oregon Dick by name attacking  
 shishóka palpal-tchû'leks-gítkāsh J. Hendricks shéshapksh; hû máklāks  
 fought a white-skinned (man) Hendricks by name; he the Indian  
 vutō'lya. Máklāksām snawédshāsh shikēn'ítkish uyamnátko hûтчípke  
 threw down. The Indian's wife a pistol holding ran towards  
 Hendricks shliuapkága. Toby shnúka shikēn'ítkish ū'tya, hûnk kuáta 6  
 Hendricks to shoot (him). Toby seized the pistol (and) wrenched her firmly  
 (it from her),  
 shnukpápka máklākshāsh shiukólāsht, tchēk táshka.  
 she held the Indian until was killed then let (her) go.  
 (or beaten),

## II. STEAMBOAT FRANK.

Tchimā'ntko shellualshē'mi lāpēni ta-unepánta lāp pé-ula illō'latko gî.  
 Steamboat Frank at the time of the war twenty two years-old was.  
 Hû'inkelām t'shishap Sháshtî máklāks gî, húnkēlām p'gí'shap Mō'dokni gî. 9  
 His father a Shaeti Indian was, his mother a Modoc was.  
 Mû lítchlitch shishóka shellualshē'mi; hûk ndā'ni kekó-uya shiú'lkishzēni  
 Very bravely he fought during the war; he thrice tried into the reservation  
 géshtga giú'ga Fairchildām kāfla gishí'kni, ta-unepánta túnep kshíklápkash  
 to enter Fairchild's from farm (coming), ten (and) five  
 máklāksh hishuátchzash í'-amnatko; tchû'í hûnk tpugídshapēlítamna. 12  
 Indian men having with him; (but) him they drove back every time.  
 Ká-i hûk lalákiash shuénksh hámēni, shéllualsh tads hí shaná-uli. At  
 Not he the Commissioners to kill wanted, to make war however he wanted. Then  
 hû'kshin sháyuakta hûnk lalákiām shtíltish ká-i kshaggayuápkash hûk  
 surrendering he was informed of this of the officers' promise not they would by hanging him  
 shiú'ga, Mō'dokni lākiash kaigiúga shú'ldshāsh. Káliaktoks hû tupáks 15  
 execute, the Modoc chief if he hunted for the soldiers. Without he sister  
 gî t'záunāp tchîsh, weweshátko pí'la; lāpēni hû snawédshála. Lupí'ni  
 is brother also, having children only; twice he married. First  
 húnkēlām snawédshash shéshatko Steamboat, mû'-stútzámpkash gisht.  
 his wife was called Steamboat, of strong voice possessed being.  
 Lupí' hûnk kuihéghshash shítko shpunkánka, tchû'í lakialá. 18  
 Firstly him orphan-alike she kept, afterwards married (him).

## III. SCARFACE CHARLEY.

Tchígtchīgǵām=Lupatkuelátko Mōdókí'shāsh shíshukshē'mi lāp'ni ta  
 "Wagon-Scarface" Modoc at the war-time (was) two-  
 unepánta lāp pé-ula illólatko. Húnkēlām p'gí'shap t'shí'shap ketchkani-  
 ty and two years-old. His mother (and) father in-  
 énash ō' gisht wéngga. Hû'inkelām t'shí'sha Bóshtin kshaggáya. Ketch- 21  
 fant he being died. His father the Ameri- hung. When a  
 cans

- ganiénash small boy ō he (was) wāg'n a wagon lupatkûéla. passed over the face. Shellualshē'mi In the war hūk he kaá bravely shéllual; fought; hūkt he
- nanukénash all the lalákiash chiefs wí'niázian surpassing shéllual. he fought. Mōdoki'shash (When) the Modocs shuénksht murdered lalá- the Peace
- 3 kiash Commiss- sioners Tehigtchí'ggām=Lupatkúélatko "Wagon-Scar-faced" ká-i not shaná-uli wanted tūlá along (with them) shuénksh. to assassinate. Hū He
- lā'p two Bóshtin American lalákiash officers vū'izîn defeated Kēla-ushálpkāsh=Yainákishî, Sand-covered lāpēnî Hill-at, tá-unep twenty
- pān and lā'p two pē-ula Indians máklāks having with him; í-amnatko; both lāpūk American Bóshtin commanders lalákiash he killed. shuénka. Again Pēn
- 6 nā'dshash (ou) one shelluálsbgishî (of the) battle-fields píná his máklāksash Indian men hî'ushga he ordered ká-i not nánuk all shū'ld- the sol-
- shāsh diers nā'sh on one waitak day shuénktgî. to kill.

## NOTES.

54, 1. ketchkáne or kitehkáni m. g. is a queer way of expression for the more common giúlȳa: "was born".

54, 1. Yá-aga kóke is the present name of the locality on Williamson River where the Government bridge was built since her infancy, about one mile from the mouth of the river. Williamson River is simply called Kóke, "river", and on its lower course resides the largest portion of the É-ukshikni or Lake People.

54, 1. Yamatkní'sham, E-ukshiknísham, etc., are forms often met with, though ungrammatic; the correct forms are Yamatkísham, E-ukshikísham, Mōdokísham, etc.

54, 2. T'shikka means simply "old man". He was still living in 1876.

54, 5 etc. The event described in these lines took place on one of the raids which the Klamaths and Modocs undertook every year before the gathering of the pond-lily seed against the California tribes on Pit River, for the purpose of making slaves of their females. If the numbers of Indians enslaved, wounded, and killed are correct, the raid of 1857 must have been of unusual magnitude, as will be seen by comparing the statements of Dave Hill in another portion of our texts. Among the horses stolen was a fine saddle-horse belonging to Toby, and this theft may have stirred her personal feelings of revenge to the utmost degree. After her successful charge at the head of her braves, she did not allow the fallen Pit River Indians to be scalped.

54, 9. tpúdshá. The accent rests on the last syllable because the particle há has coalesced with the terminal -a: tpú'dsha há. Há is equivalent to "with their own hands"; há lúyamna, I hold in my hand. Many other verbs are occasionally accented in the same manner, as itá, shnúká, lakialá.

54, 12. yimeshgápalan; through a difference in the prefix, the Klamath Lake dialect would say t'meshgápalank.

54, 13. See Meacham, Winema, p. 32 sq., who speaks of *three* dead enemies only.

55, 1. 2. Mr. Elijah Steele, Superintending Agent of Indian Affairs for the Northern District of California, met in council the Klamath Lakes, the Modocs, and three tribes of Shasti Indians, with their chiefs, near Yreka, on April 14, 1864 (not 1862), and to his mediation was due the peace-treaty between these tribes, including also the Pit River Indians (who had not sent any deputies), published in Ind. Aff. Report for 1864, pp. 109, 110. Toby does not figure among the interpreters at this council; but there are

two other names of "interpreter for the Modocs": H. K. White and T. S. Ball. The raids on the Shastí Indians were mainly undertaken for horse-stealing, and the hostile feeling between them and the Klamaths and Modocs was never very intense, since frequent intermarriages took place. Cf. Steamboat Frank's biographic notice: 55, 9.

55, 1 and 3. Tá-uni. Every *town* is termed so, as Linkville, Ashland, Yreka; San Francisco or Portland would be mû'ni tá-uni. In this connection, Yreka, Siskiyou Co., California, is meant. Cf. also 54, 4. Tá-uni has the inessive postposition -i suffixed, and means *in a town, near a town, or: the country around a town*.

55, 4. -gít Kash is an ungrammatical form standing for -gípkash.

55, 3-7. Meacham, Winema, p. 34, speaks of an affray in which Toby interfered in a perfectly similar manner, though the names of the combatants differ, and the end of the fight was not extermination, but personal friendship.

55, 8. Tehimä'ntko means "widower".

55, 10. Had Steamboat Frank, with his fifteen warriors, succeeded in entering from the south across Lost River into Klamath reservation, near Yáneks, and in surrendering there, this would have saved him from further prosecution, as he thought.

55, 12. For úyamnatko and iyamnatko, see *Notes* to Modoc war, 34, 10.

55, 13. The sentence shéllualsh tads etc., refers to the vote taken by the tribe a few days before the ominous eleventh day of April. Thirty warriors voted for continuation of the war, thirteen voted for peace; cf. 40, 1. 2.

55, 13. hî means in the interest of the tribe and its independence. See *Notes* to Modoc war, 37, 1.

55, 14. He went with the American troops in the quality of a scout. Nothing illustrates the real character of some Indian wars as well as this instance: an Indian who has fought with the most decided bravery against the enemy of his tribe, is ready, as soon as the chances of war run against his chief, to sell himself for a few coins to the enemy, body and soul, and then to commit upon his own chief the blackest kind of treason. Cf. Modoc war, 44, 2.

55, 14 etc. From the verbal stítish depends the sentence: ká-i kshaggayúápkash hûk shiû'ga (or: shingátki), and from ká-i shiû'ga depends kaigiúga. This is the verbal causative of kaihía, to hunt for or in the interest of somebody, and the indirect object of it is shû'ldshāsh: "for the troops". Hûk in hûk shiû'ga refers to Steamboat Frank, not to Captain Jack; were it so, hûnk would be the correct form, pointing to somebody distant.

55, 17. stútzámpkash, to be derived from stú, stó: way, road, passage; meaning passage-way of the voice through the throat.

55, 21. 56, 1. The pronoun hû', *he*, appears here under the form of ô'.

56, 1. Scarface Charley was run over by a mail-stage, and obtained his name from the scar resulting from that casualty. For shellualshē'mi there is a form shellnashē'mi just as common.

56, 1. 2. Scarface Charley surpassed all the other Modoc chiefs in skill, strategy and boldness; he was the engineer and strategist of the Modoc warriors, and furnished the brains to the leaders of the long-contested struggle.

56, 3 etc. Hû lā'p etc. The two commanders referred to were Capt. Thomas and Lieut. Wright. Cf. Modoc war, 43, 7-12 and *Notes*.

56, 7. nā'sh waitak for: nā'sh waita ak: on one day *only*, on a single day.

## E-UKSHIKÍSHAM MÁKLAKSAM NÉ-ULAKS.

## LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

GIVEN BY SUBCHIEF DAVE HILL IN THE KLAMATH LAKE DIALECT.

## I.

- E-ukskni nā'd tchí tchía gitá: P'lú lakí tútasxēnini, nú'ds Dave  
 Lake-people we thus live here: Blow is chief general, and I Dave  
 Hill lakí P'lúash tapí'tan, Lánk=Tchān Dávish tapí'tan, tchē'k tchísh Link  
 Hill am chief to Blow second, Long John Dave after, then too Link  
 3 River Jack Lánk=Tchānash tapí'tan, Lílú ts.  
 River Jack Long John after, and Lílú.  
 Pit River Charley Móatuasham lakí E-ukshí'.  
 Pit River Charley of Pit River people is the chief at the Lake.  
 Ben Littlejohn lálaki, Skóntchiesh lakí Yainakskíshām máklaksam.  
 Ben (and) Littlejohn are the chiefs, Skóntchish is (sub-) chief of the Yáneks people.  
 6 Johnson lakí Moadoknísham Yáinakshi. George Kuatí'lak ts Módokni  
 Johnson is chief of Modocs at Yáneks. George Kuatlak also is Modoc  
 lakí tapí'tan Johnsonash.  
 chief after Johnson.  
 Tcháktot Sátam lakí.  
 Tcháktot of Snake is chief.  
 Indians

## II.

- 9 Nánuk lálaki Ä'-uksi nā'dsant shiú'lgishtat tsí sa hémkank:  
 All the chiefs on Klamath on one and reservation thus they speak:  
 Lake same  
 Ká-i í shlí-uap̄k shash: ksaggayuap̄ká m's ní; ká-i í palluap̄k sas  
 Not you shall shoot each other: would hang you I; not you seduce each other's  
 snáwedsh: spúlhi-uap̄ká m's ní, há' í sas pálluap̄k. Ká-i í wátsam tchí'k-  
 wives: would imprison you I, if you them seduce. Not you a horse shall.  
 12 luap̄k wännikí'sham; há'doks í tchí'kluap̄k, spulhi-uap̄ká m's ní. Ká-i í  
 ride of another man; but if you should ride, would imprison you I. Not you  
 pálluap̄k sas nánuktua, há'doks í pálluap̄k sas spúlhi-uap̄ka m's ní.  
 shall steal from anything, for if you should steal from would imprison you I.  
 each other each other  
 (Nánuktua ká-i í pálluap̄k; há'doks í yekä'-uap̄k nā'-ulaks, hunkantí'  
 (Nothing you must steal; for if you should break the laws, thereat  
 15 m's ní shetcháktanup̄k.) Há'doks í snawä'dsh Bóshtinash shä'tolakuap̄k,  
 at you I would get angry.) If you, as a female, with a white man should sleep,  
 któtchkuap̄ka m's ní. Há'doks í há'szalp'luap̄k nánuktua shéshatuish m'na,  
 will cut off hair to you I. If you should have returned the whole marriage fee his,  
 to yourself

szóktbank í hászálp'luapk, hunkantchä' mîsh nî ká-i né-ulakuapk: waké-  
 paylog you should rebtain it, on account of that you I not shall try; per-  
 anhua spû'li-nápk. Hä í híshuaksh pálluapk snawä'dshash, hä'doks  
 haps (I) will imprison. If you, as a married man, seduce a married woman, if  
 í ná-ánt snawä'dshash shetö'lakuapk, nä-ulakuapká m's nî. Hä í kí'- 3  
 you another with wife cohabit, shall punish you I. If you should  
 uapka ts, nä'-ulakuapka m's nî.  
 He also, would punish you I.

Hä'toks í ná's lúluksaluapk k'lä'kapksh, mü' mîsh nî nä'-ulakuapk.  
 And if you a per- should cremate, who is dead, heavily you I shall punish.  
 son

Hä' í kiüks tsís táwi-uapk, mü' mîsh nî nä'-ulakuapk. Hä í shishókuapk 6  
 If you as a should bewitch, hard you I shall chastise. If you have a fight  
 conjurer

illí-uapka m's nánukäns; hä í suawä'dsh mî sissókuapk, ilhí'-uapka m's  
 I will lock up all of ye; if you (and) wife your should fight, will lock up you  
 nî lápuk sumseälëmamks. Hä í shuháuk-sitk sissókuapk, lápuk mîsh nî  
 I both married folks. If you evenly whip each other, both of ye I  
 nä'-ulakuapk; hä'toks snä'wedsh í mî udópkuapk, tchúi mîsh ká-i sekák- 9  
 will punish; but if wife you year beat, and to you not returns  
 tsuapk hûk snäwädsh, ká-i nî nä'-ulakuapk snawä'dshash, mî'sh nî hissúák-  
 blows the wife, not I will punish the wife, you I, the hus-  
 shash spû'li-uapk. Hä í tuánk'sí wudsháynapk hû'nkst, mî'sh nî mü'ák  
 hand, will imprison. If you anywhere bruise her, you I more  
 heavily

nä'-ulakuapk; hä'toks lakí ú'dopkuapk snawä'dsh m'na, snäkëluápka nî. 12  
 shall punish; but if a chief bruises wife his, shall remove (him) I.

Hä'toks í hí'hashuaksh shishókuapk, lápuk mîsh nî ilhí'-uapk. Hä'toks  
 If you with me should fight, both of ye I will lock up. If

í shnä'lzuapk látchash mü' mîsh nî nä'-ulakuapk.  
 you set on fire a lodge hard you I will chastise.

Hä lakí shishókuapk humáshtak nî shnä'këluí-uápka; hä' tchik lakí 15  
 If a chief starts a fight, to the same man- I shall remove (him); if a chief  
 ner

húntsak a máklaksas shishókuapk, lápëni, ndánni, tákní shishókuapk,  
 for no reason people should beat, twice, thrice, many times should beat,

táinkt nî snä'këluí-uápka nî. Hä' tchik í'-alhísh tchîsh kúi gí'uapk, shnä-  
 then I shall remove (him) I. If a guardian wrong does, shall

këluí-uápka nî; hä náuuktua kúi gí'uapka, táinkt nî shnä'këluí-uápkan 18  
 remove (him) I; if is everything wrong does (he), then I will remove (I)

í'-allíshash; hä'toks í'alhísh tíds, nanuktuánta tíds gí'uapk, ká-i nî shnä-  
 the watchman; but if watchman well, all through well shall act, not I will

këluí-uapk. Lakiásh tchîsh tíds gísht ká-i nî shnä'këluí-uapk; hä Bóshtin  
 remove (him). A chief also doing his duty not I will remove; if white-man-

yálanek nä'-ulapkuapk, tí'dsh hûnk gí'uapk, ká-i nî hûnk wutódshanuapk. 21  
 alike he deals, right he shall act, not I him will cast away.

Ká-i í hussí'nuapk; hä'toks í hussí'nuapk nû hû'nk í'-amnuapk í'zaks  
 Not you must run horse- but if you run horse-races I the will take away gain  
 races;

mí. Tchí lakí nä'-ulza.  
 your. So the orders.  
 chief

- Hä' i kä'liak hışhuaksh ná-änds sätólakuapk, hū'k tchışh hıssuaks  
 If you, not having a husband, with another should cohabit, this also man  
kä'liak snawädsh, spū'li-uapka nū kä'lish snawedsh. Hä hū'ksa heshtó-  
 (is) without a wife, shall imprison I the unmarried (man). If they should live  
 3 lakuapk, hū'nk nı tımēnuk nā'-ulakuapk spū'li-uapka nu hishuáks hū'nk.  
 in concub- of it I hearing will punish (and) will imprison I man that.  
 nage,  
 Tchí' Ä'-uksknı laláki nā'-ulēka tchí' huk káilatat m'nálam; tsúi kí'lik  
 So the Klamath chiefs order so they in district their; and severe (is)  
 Lake  
 nā'-ulaks lalákiam,  
 the law of the chiefs.
- 6 Hä'toks i sū'msealstka gúuapk sī-í'huapk i lópuk, snawä'dshash  
 And if you on the point of mar- should be and should agree you both, female  
 riage  
 hıssuáksht tchí'sh, tsúi i gépkuapk lakíamksi; tsúi m'ish lakı snū'mpsä-  
 male also, then you must come to chief's house; and you the will unite in  
 chief  
 aluapk, tū'nep i u's tála skū'ktanuapk hū'nk pıl mū'yāns p'la lákıash;  
 wedlock, five you to me dollars shall pay only to the principal only chief;  
 9 hä'toks i yúalks, tsı hū'k i ndán tála, wakiánhua lā'p tála skū'ktanuapk.  
 but if you (are) poor, then you three dollars, may be two dollars have to pay.  
 Hä i yuáls tsi gúuapk sūmsä-aluapk, gät i n's skū'ktanuapk. Häts i  
 if you poor should be (and) intend to marry, that you to have to pay. And if you  
 much me  
 skū'ktish hámēniuk tū'ma wátch gitk, tūnıp i skū'ktanuapk snawä'dshash;  
 to pay want of many horses pos- five you can give in payment for the wife;  
 sessed, (horses)  
 12 hä'toks yúalks tsı i lápi wátch skū'ktanuapk, wakiánhua ndán wátch,  
 and if poor you two horses can pay, or perhaps three horses,  
 tū'ma-kans wátch gı'tking.  
 many horses when having.
- Hä' tchi m's snawä'dsh gū'skuapk, ká-i i wátch shnū'kp'li-uapk  
 And if you (your) wife should leave, not you the horses can take back  
 15 ká-i tchı snawä'dsh hūk wátch spunı'-uapka m'sh; i pı'l i hıssuáksht pıl  
 and not (your) wife a horse need transfer to you; you alone, you husband only  
 shā'wanuapk snawä'dshash gū'shkank.  
 must give (them) (your) wife when leaving.
- Ká-i i lóp snawä'dsaluapk; uā'sak i snawä'dslank gúuapk; hä'toks i  
 Not you two wives shall marry; one only you marrying must live; but if you  
 18 lóp snawä'dsaluapk, nā'-ulakuapka m'sh. Hä' tchik wéwanuısh lā'pı gıg  
 two wives marry, shall punish (I) you. If the wives double for being  
 hishtcháktanuapk, tánkt m'ish nı skuyú'shkuapk snawädsh nā'sh; tsūshnı'  
 should quarrel, then from you I shall divorce wife one; forever  
 m'sh nı skuyú'shkuapk, ká-i i tatá mbushäálp'luapk. Hä'toks i mbuseál-  
 from you I shall sever her, not you ever can marry her again. And if you associate again  
 21 p'luapk spū'li-uapká m'sh nı. Häts nā'dsiak mı snawä'ds tsū'ssak i  
 (with her) shall imprison you I. And if monogamic your with wife constantly you  
 hishtcháktanuapk, tánkt mısh nı skuyú'shkuapk, ampkáak i hıshū'kat;  
 should quarrel, finally from you I shall separate (her), or else ye may kill each  
 other;

hú'masht mîsh nî giug skuyû'shkuapk. Hä nî skuyû'shkuapka m'sh,  
therefore ye I will separate. If I should separate (her) from you,  
tsû'shnî m'sh nî skuyû'shkuapk.  
forever from you I shall divorce (her).

Ká-i mîsh nî hú'nk kí'tgik; nánuktuaanta káktak píla m's n hú'nk hém- 3  
Not you I that to tell lies about everything to tell the alone to you I that to  
truth;

kanktgik; nä'-ulakt gí'tki î snawä'dshash tchí'sh káktak pí. Ká-i n  
tell said; to observe the laws you wife also to tell the only. Not I  
truth

hú'nk gí'tkik m's píla, hihashuákshash tchîsh nánukänsh.  
this to do tell to you only, (but) to men too all (others.)

## III.

Snáwedsh tchik shú'ldshash shetólza, tsúi nát któktatska; at hûnk 6  
A female (if) with a soldier copulates, then we cut her hair off; she  
yakä'wa nä'-ulaks, ká-i hú'nk tû'mëna shunû'kanksh nálam lalákiam.  
broke the law, not she listens to the behests of our chiefs.

Tchúi tchik titátna heshszálpeli sésatuish m'nálam, tsúi szó'ktnauk tchä'k  
Also sometimes she recobtains the price paid to them, and by paying  
through barter (for her)

heshszálpeli. Tsúi snawä'dsh tchîsh nâsh híshuaksh wutódshish m'na pä'n 9  
she recobtains it. And wife one husband who repodiated his again

hú'nk snúkp'la, tsúi nä'-ulëkan titátnan hú'masht-gisht shnû'kp'lisht lä'p  
her takes up, then chastise I (him) sometimes I because he took her back for two

sháppash spû'li, titatnatóks nî ndán sháppash, titátna tchín nâsh sháppash  
months imprison, but sometimes I for three months, at times and I for one month

spû'li. Tsúi tch' hishtchákta hú'k kat lalápa wä'wans gítk; tsúi tsin nä'- 12  
imprison (him). And quarrel they who two wives have; and thus I or.

ulka skuyû'shkan. Ká-i nî nä'-ulëza, sguyushkuyá nî; gä'tak. Títatna  
der (and) separate (them) I. No more I try (them) in separate just I; that's the  
court, end of it. Sometimes

tch pálla shash ná-änts hihassuáksas snáwädsh, tchúi nî nä'-ulkan ndán  
also seduces (them) other married men a female, then I try (her) I (and) for  
three

sáppash spû'li.  
months imprison.

15

Tchúi shishóka titátna, tchúi náyäns wudsáya; hú'ukst nî nâsh sû'ndē  
And they fight sometimes, and others they injure; him I one week

spû'li, kát sas hú'k wudsháya. Títatna tch shishóka shipapélánkstant hak,  
imprison, who them has whipped. At times also they have among each other only,  
fights

ká-i shú'tka, sissukúya hak; tsúi nî né-ulëka hú'nkiasht kákat hûk sissóka. 18  
not injure, but scuffle merely; then I try those who had the row.

Láp sû'ndin lapukáyäns ilhí'. Títatna udû'pka hissúáksh snawä'dsh m'na;  
For two weeks I both parties lock up. Sometimes whip a husband wife his;

hú'ns nî hissúáksas spû'li ndán sû'ndē; hä káa udópkpakuapk snáwedsh  
that I husband lock up for three weeks; if roughly he should whp wife

m'na, hú'masht n'unck gíng ndán súndē spû'li. Títatna tch snáwädsh 21  
his, on that account I him for three weeks imprison. Sometimes also a wife  
(other?)

hishuáksh m'na wudópka, tsúi ní snawä'dshash hú'nk ná'-ulz, ká-i hú'nk  
 husband hers whips, then I wife that punish, not the

hishuákshash, láp súndē.  
 husband, for two weeks.

3 Tsúi tehik kíuks tehí'sh títatna tawí shash, tsúi hûk k'lēká tawí'sh.  
 Then a con- also at times bewitches them, and dies the bewitched  
 jurer one.

Tsúi ní ná'-ulza, tsúi tû'nip sháppash spû'li súnkst; tsúi tehik wátech nish  
 Then I try (him), and for five months imprison for man- and (if) horses to me  
 slaughter;

szókta tû'nip, tsúi ní ká-i spû'lhít szoktí'sht nish. Tsúi teh lakí ts ktú'pka  
 he pays five, then I not may imprison he having paid me. And (if) a chief heats  
 (him),

6 m'na snäwädsh, tsúi ní snä'kēlua; gä'tak lakí gí hûk.  
 his wife, then I remove (him); no longer chief re-  
 mains he.

## NOTES.

58-62. The legal practices, regulations, and ordinances given here by a subchief of the Klamath Lake tribe are observed by all the chiefs, and are apparently fashioned after American models. The principle which seems to guide most of the judicial decisions of the chiefs, is given in one (59, 20. 21) of these regulations: "If a chief makes law like white people, that will be right."\* This article is composed of three parts:

*Part I.* List of the chiefs acting as judges on the reservation in 1877.

*Part II.* Legal customs governing the Klamath Lake people.

*Part III.* Instances of application of these legal customs; amount of fines, terms of imprisonment, etc. These are the "*novella*" of Klamath legislation.

58, 1-3. P'hú, Lílú, and some other headmen mentioned here have signed the treaty of Oct. 14, 1864.

58, 4. Móatuash. There are only two Pit River families living on the whole reservation.

58, 8. Teháktot belongs to the Yahúskin tribe of Snake Indians. Cf. Ind. Aff. Report 1873, p. 324.

58, 10 etc. The future tense employed in these behests, regulations and defenses recalls the French future used in an impressive manner instead of the imperative: *tu ne tueras point, tu ne déroberas point*.

58, 10. shlí-uap̄k shash. The pronoun shash has here almost the force of a reciprocal pronoun, for the meaning of the sentence is: "do not shoot at people of your own tribe." The same is true of sas in palluápk sas, 58, 10; 58, 13 (twice); pálla shash, 61, 14.

58, 10. ksaggaynapkám̄sni is pronounced as one word, as the removal of the accent from the syllable -uápk demonstrates; and so in many of the following verbs standing in the future tense. For the sake of clearness, I have preferred to resolve these forms graphically into their component elements.

58, 11. wátsam, etc. The possessive wátsam stands here instead of the instrumental case watsátka through attraction from wännikísham. Tehíkla here means to ride away on another's horse, the horse being missed by his owner.

\* Dave Hill introduces himself in the first person as chief; but many of these decisions can be given by the headchief only, not by any of the subchiefs, to whose number Dave Hill belonged. The Modocs at Yáneks claim to observe these regulations; the Snake Indians do not.



58, 15. shetcháktanuapk stands for the more common form: shitcháktanuapk

58, 16. nánuktua shéshatuish m'na: "all what your husband has transferred to your parents to obtain your hand"; m'na stands for hishuáksham. Cf. 61, 8.

59, 7. mish, *you, to you*, is often used in this article for málash, málsh, *ye, to ye*, in allocutions to two or more persons. This is a way of expressing what may be called the "inclusive plural of the second person". This mode of speaking is observed in m's lápuk, 59, 7; lápuk mish, 59, 7. In the same manner i stands for át, 59, 8: i sissók-uapk, if ye whip each other; also 60, 22.

59, 9. i mī stands for mish mī.

59, 17. hā kúi gí'uapk: if he should fail to do his duty; 59, 19. hā tídsh gí'uapk: if he does his duty well; nanuktuánta: in every respect.

59, 22. í'zaks mī: what you may win by betting on the horses engaged in the race.

60, 2. ká'lish is the objective case of káliak, kéliak, "not having", the simple form of which, without -ak, would be káli or káliu (ká'li hú).

60, 11. túma wátech gitk. The horses have, of course, to be transferred to the parents of the bride and not to any of the chiefs.

60, 12. wátech. The horses owned by the Klamath Lake and Modoc people are valued from 20 to 25 dollars each; they descend from the hardy, enduring race of Cayuse ponies, and were originally obtained by bartering commodities with the Columbia River Indians at the Dalles, Oregon.

60, 15. wátech spnní'-uapka; wátech refers to *one* horse only, for the verb spnní', to transfer, is used of one (living) object only; sháwána is: to give *many* objects. "Not even one horse your wife has to give to you, if she leaves you; but if you leave her, you must give her several."

60, 17. láp snawá'dshla. Polygamy was abolished by the headmen of the tribe shortly after the establishment of the reservation, and this ruling was one of the greatest benefits ever conferred upon that tribe by the progress of civilization. But those who had several wives then were not compelled to dismiss all but one, and so in 1877 two or three men were still polygamists. The irascible and excitable disposition of the Modoc and Klamath females must have produced many chin-music intermezzos with their husbands at the time when polygamy was predominant.

61, 3. Ká-i mí'sh etc. In this paragraph, in: kí'tgik, káktak, hémkanktgik, gitkik, the terminal k contains the abbreviated gí, which joined to the foregoing nū, n means *I said*. The construction runs as follows: Hú'nk nī gí ká-i mísh kí'tgí; nánuktuánta káktak gí pila m's n hú'nk hémkanktki gí; ná'-ulakt gí'tki i snawá'dshash tchí'sh káktak gí píl. Ká-i etc.

61, 6. tchík. This particle does not mean *if*, but cannot be rendered *here* (and below) with a more appropriate word. It is identical with tchēk, *then*. A subordinate clause is here expressed by a co-ordinate one. Cf. 61, 9. 10. 12. 62, 4.

61, 6. któktatska: "we clip their hair in every instance", is the distributive form of któtechka, któtska, occurring in 58, 16.

61, 9. Tsúi etc. This inverted sentence has to be construed as follows: Tsúi tchísh. násh hishuaksh wntódsish snawá'dsh m'na pá'n hú'nk snúkp'la, tsúi ná'-ulēkan etc.

HUMASHT LALÁKI NÉ-ULAKTA KAKÁSHASH.  
DOCTOR JOHN TRIED BY THE CHIEFS.

OBTAINED IN THE KLAMATH LAKE DIALECT.

I. ACCOUNT OF DAVE HILL, SUBCHIEF.

- Shállalsh hú't gú'ta. Tchéui sa tchú'ta náńka kukiaks, Tătēmachí'sh  
A disease him invaded. Then they treated several conjurers, (and) Aunt Susie  
(him)
- tchú'ta; tchéui sámtsál'ya Doctor John a gén táwi; tú' táwipk, tatá Doctor  
treated then (she) discovered (that) Dr. John him bewitched; over he bewitched when Doctor  
(him); there (him),
- 3 Jolmam snáwedsh shí'la. Tánkt tawí'pk; tchí húnk sémtsál'x Tětēmatsis,  
John's wife was sick. That time he had be- eo it found out Aunt Susie,  
witched (him);
- ná-ast sémtsál'x. Tsúi Doctor John: "kí-i-á a nen Tětēmatsis"; ná-ast  
thus she discovered And Doctor John (said): "this lies Aunt Susie", so  
(it to be).
- Doctor John hémkank. Sákamka: "hú'ńk ká-i mat pí'sh siúkat; kí'ya  
Dr. John spoke. He denied it: "that man not him I killed; lies  
so again Dr. John said.
- 6 mat hú'ńk Tětēmatsis!" ná-ashtak Doctor John hémkank.  
this Aunt Susie!" so again Dr. John said.
- Tsúi sa spú'łhi láp'ni illólash; nánuk hú'ńk máklaks lóla Tětēmatsi-  
Then they locked (him) for two years; about all the Indians believed Aunt  
up
- shash. Tsúi vúlá laláki, tsúi hémkank Doctor John, tú'm hémkank ná-asht:  
Susie. Then inquired the chiefs, and said Dr. John, at length he spoke thus:  
of (him)
- 9 "Tuá ní wák ging shíukuapk? Tídshi a hú't híshuaksh, ka-ituálash shish-  
"I wherefore should have killed Honest cer. that man (was), with nobody quar-  
(him)? tainly
- tchákt'nish; wák lish í'k lóli a nen Tětēmachí'shash? At laláki hú'ńtsak  
telling; how is it ye all believe Aunt Susie! Now (ye) chiefs without rea-  
sons
- i nen lóla, kélámstank sí'tk lú'dshna; ká-i nú hú'ńk siúgat. Kátak ní nen  
ye believe, closing your eyes-alike walk along; not I him killed. With vera- I  
city
- 12 hémkank, p'laítalkni nú'sh shlá'popk há'mkankst. Tuá ní shutá'-uapk  
speak, the Most High me sees, as I speak. What I would have profited  
shíugok? nú yá ká-i ní a kúkamtchish gí'-uapk shíugok; tuá ní tála í'shka?  
by murdering I cer. never I an old man would become, had I killed what I money made?  
(him)? tainly (him);
- tuá ní a tála ya í'shka shíugok? Tidsá'wank tchía, ká-i ní kánt's shíuksh  
what I money ever made by killing (him)? I am glad to be liv- not I anybody to kill  
ing,
- 15 sanahó'li; há' ní klá'kuapk, húmashtak í tsókuapk klákuí'sh gint nú'sh.  
desire; if I shall perish, equally ye will perish as I have died.
- Ká-i ná'd tchússní'ni máklaks nánuk káila=nákant. Hú'ńdsak tchí ínsh  
Not we (are) immortal men all world all over. For no cause thus me

spû'lihi: ká-i tchín wák ò'skank. Undsä' ní né-ulakuapk; lä'nwak nä'-  
 (ye) im- not I about it am angry. Some time I shall arraign (her); not I know to have  
 prison; how

ulëxa Tétmatchishash wák hû'nk nen sémtsalka; lä ní wák nä'-ulaktanuapk  
 tried Aunt Susie for the manner by which she found out; not I know how to proceed against  
 (her)

sheshamtsalxishash hû'nk. Tánkt málsh ní shä'gsuapk málash lalákiasli. 3  
 for discovering all about it. That time to ye I will speak out my mind to ye chiefs.

Ká-i nú shayuáktant Tétēmatsi'sas; hû'nk p'läitélkni shayuákta Tétēmat-  
 Not I know about Susie; it the Most High knows, Aunt Su-  
 sisas wák gisht sá'mtsalkst, wák ta nú'sh tchishl kátak shä'gshasht  
 sie in which manner discovered (it), (but) how me also the truth to have told

slä'popka n'sh hû'nk. Sakámkst pi tsí u'sh hû'nk né-ulakuapk, hä ní 6  
 has seen me (he). For having she thus me must punish, if I

siki'tnank sä'gsuapk. Kátok ní gé-u sägsä'wa; tchí ní hû'skank."  
 falsely reporting should speak. Truth I my think I say; thus I think."

Tétēmadshish hû'nk ná-asht k'léknish at gí: "Kátak am'sh ní sémt-  
 Aunt Susie so after the death had said: "Truly you I have  
 (of Pákish)

salza, súis m'ish gé-u släá; í' hûn súga, nä'nsak toks í nen sakámka. 9  
 found out, tamánu- you my has seen; you that murdered, in vain you give a denial.  
 ash song

Ná-asht kúkíaks tsû'ssak siúkûk; kíya hû'nk ná-asht giug; tíds taks m'ish  
 Thus co jurors always after killing; he when so saying; pretty well you  
 (say)

ní kuixá m's ní. Gáhak hû'k nä'-ulaks K'mukámksam: ná-asht hû'nk  
 I know you I. Long years this (was) the law of K'mukamtsch: in this manner  
 since

há'mkanktgi síukuk máklaksas. Húmasht tchí nen hémkanka í', Doctor 12  
 to speak after mur- a person. That way so talk you, Dr.  
 dering

John!" Tsí lä'mkauk Tétēmatsis shapúk.  
 John! So spoke Susie when speak-  
 ing (about it).

Tsúi laláki wálta. "Súga í'", tchí náanka wálta laláki; nánza ts  
 Then the chiefs deliberated. "Killed you", as some uttered chiefs; others  
 (him)

"ká-i shíuk í'" sä'wa; tsúi tchí'k sa wáltaquapk. 15  
 "not killed you" thought; and afterward they were to deliberate  
 (him) again.

## II. ACCOUNT OF MINNIE FROBEN.

Tétēmadshish hû'nk shiunû'tnuak shémthash tawí'sht Doctor Johnash  
 Aunt Susie by singing tamánuash- discovered that had be- Dr. John  
 songs wretched

É-ush guní'gshta máklakshash tchí'pksh. Tékmal géna Doctor Jóhnamksh  
 Upper Kla- on opposite an Indian living. Tékmal had gone to Dr. John's lodge  
 math Lake shore

shuákidshuk tchû'tantki giug hû'nk shíllalpsh, kánt sha Doctor Jóhn- 18  
 calling (him) to treat that (man) who fell sick, whom they Dr. John

ash táwiank shí'uks gishápa. Tehúí hû'nk Doctor John tchútanhuya;  
 to have be- (and) killed said. And him Dr. John treated a while;  
 wretched

káyak tíds wémpēlank k'leká, tchúí sa shúina k'léknish tutí'ks m'nálam.  
 never recovering he died, then they sang after his death dreams their.

- Tsúi Tétēmadshish hú'nk shemtechálza tawí'sht Doctor Johnash k'lekáp-  
Then Aunt Susle discovered that had be- Dr. John the de-  
witched
- kash; tsúi mbú'shant waitólank ná-ent waitashka í'lkteha; Doctor Johnash  
ceased; and next day being over on other day buried (him); Dr. John
- 3 tchí'sh sha shpúnshna, at kléwiank sha Doctor Johnash shpúnshampēlank  
also they conveyed, now after their return Dr. John taking along
- shpúlhi, tchúi sha ká-ishnank skúkum-house mpámpatkia tchíkēminatka.  
imprisoned, and they locking the strong-house nailed (it) down with (iron-) nails.
- Tchikéskni Shkélaksh tū'la shpúlhi Doctor Johnash. Tchúi tchíwí'za  
Tchikéskni Skélag with imprisoned Dr. John. And he sat in
- 6 hátokt, tchúi hú'ksha gā'mpēle spulhi'tkuk. Pān ndā'ni tchēk waitólank  
therein, and these men went home after imprisonment. Again three at last days past
- Shzélag gátpa ktú'tp'nuk pā'sh; tchúi Szélag gā'mpēle káyak hassasuákiank  
Skélag came to bring (him) food; and Skélag returned not at all having spoken
- Doctor Johnash. Pān géna Szélag ndáni waitólank pásh ānyuk; shú'lip-  
to Dr. John. Again went Skélag three days elapsed victuals to bring; hand-
- 9 kank p'laíkní hak shéwana Doctor Johnash, P'lu toks lápēni shéwana  
ing from above there he gave (them) to Dr. John. Blow however twice gave
- náyant waitashtat. Hú'kt píl nā'dshek; hú'ksha toks, nánka ká-i hú'masht  
another on day. This one (was) the only one; those (men) (did), other (men) not like (him)
- shéwanat shí'ukshtka gúg Doctor Johnash. Tchéshak lápi sha shíkēnitksh  
gave (any food) kill in order to Dr. John. Constantly two they a pistol  
(men)
- 12 shishí'tilat k shíutunapkg hú'nk. Agency tchúi gépksh tapí' tí'ta shash,  
were carrying in to fire on him. To the Agency (they) had after a while they,  
their dress gone
- ktiugínank ká-ishtish, tchúi wátech hátokt tkú'tkapksh shláank gé'hlap-  
he kicked open the door-cover, and a horse there standing finding (he) mounted
- tchapka, m'na únakam gatpēnótash. Tchéu gí'ta hushótpa agency, tchéu  
it, his son having come (with the horse). Then here he rode up to the agency, and
- 15 yá-uks-mēnámksh gátpēnank guli'. Tchéu agencí'nish lákiash hashashu-  
in the physician's house coming entered. And to the agent he ap-  
peared, for Minnie sending to interpret the agent for conversing with.

## NOTES.

64, 1. In September 1877 Púkish, an elderly Indian, died after a very short illness on the western side of Upper Klamath Lake. The rumor that he had been bewitched and thereby feloniously killed by Kákash, one of the conjurers who treated him, soon gained credence, and the excitement in the tribe ran high. The first account of the occurrence was obtained by one of the subchiefs, who, with his colleagues, passed sentence over the unfortunate Kákash.

64, 1. hú't, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hú't refers to a person standing visibly *before* the speaker, and it is remarkable that the dead are referred to by this pronoun, and not by a pronoun marking distance out of sight, like húkt, hú'kta etc. Cf. hú't híshuaksh, 64, 9., gén, 64, 2., hú'nk pí'sh, 64, 5., 68, 11. etc. The subject nánka kukíaks does not exclude the use of the subject pronoun sha, *they*, the account being worded in the conversational style.

64, 1. Tetōmádshish or Annt Susie is one of the numerous female "doctors", who eke out a scanty living from some patients of the Klamath Lake tribe. She received the above name for having been a washerwoman to the soldiers stationed at Fort Klamath, and the nickname Wúya-ak was bestowed on her on account of her predilection for small sucker fish.

64, 2. süntsálza. The means employed by her to discover that Dr. John had cast upon the patient a spell of a deadly character, were the singing or recital of tamán-nash songs, and the *dreams* which she had on that subject. Her tamánuash songs had *seen* those of the accused conjurer. See 65, 9. The great majority of the tribe still believes in the possibility of witchcraft.

64, 7. The two sentences contained in this line anticipate the result of the whole trial, and the popular verdict. The proper place for them would be after 65, 15.

64, 9. Tuá ni etc. The defense made by Dr. John in his own case is not an unable one, nor is it devoid of oratorical powers. But if the arguments were delivered in the order as given by Dave Hill, they ought to have followed each other in a more logical order to attain their full effect.

64, 10. wák lish etc. The logical connection existing between this sentence and the foregoing has to be supplied by: "why should he have been my personal enemy?"

64, 10, 11, 15 etc. i, ik stands here for át (*ye*); because, when the headchief is addressed in council, all the others are addressed also. Lóli stands for lóla i. The trial took place on Williamson River.

64, 13. kúkamtchish. The distributive form is used here instead of the absolute verbal k'mû'tchish, because old age comes on *gradually, by degrees*.

64, 16. tehî insh instead of tehî nish; the language likes juxtaposition of two short equal vowels, even when a metathesis is required.

65, 8. Kátak etc. Aunt Susie's opinion, given just after Púkish's death and some time *before* the trial, did not fail to have a striking effect on the superstitious judges and tribe, for her arguments perfectly agree with the national ideas. But to us the arguments seem so weak, that no conviction seems justified, if not based on other evidence.

65, 9. nă'nsak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'mukámtsam nă'-nlaks: "the old customs of the people."

65, 16. The second account of this tamánuash-case was obtained a few weeks after the trial; Dr. John was present at the agency buildings at the time of the dictation, furnishing the facts to my informant.

66, 4. ká-ishmank etc. This underground jail was in such an unhealthy condition that Dr. John could not have lived in it through the tenth part of his long term of imprisonment.

66, 5. Tehikéskni and Skélag, names of two watchmen (*i-álhish*); the chiefs appoint watchmen from time to time. Skélag is "the young weasel" and Tehikéskni "man living at Tehikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. nă'dshek for nă'dsh ak: "the only one". Compare nádshiak, 60, 21; waitak, 56, 7. and *Notes*.

66, 12. shishitlatk. The past participle often stands for forms of periphrastic conjugation: shishitlatko gi, they *were* carrying in their dress. Cf. illólatko, 55, 20.

66, 13. gé'hlaptechapka. The verb gelápka means to step on, to mount, ascend; with 'h infixed, to mount upon something by using one's hands; ge'hlap'tcha is to perform this while on the way, while going or travelling; gé'hlaptechapka, to perform this at a distance from other people and unseen by them. Doctor John escaped, aided by his son, in the midnight hour.

66, 14. m'na únakam gatpěnótash. Gatpěnóta is a derivative of gátp'na with a durative signification, the suffix -óta pointing to an action performed while another is going on. "His son having arrived close by, while he was imprisoned."

66, 16. shnú'ntatka, verbal intentional of shnú'nta, the suffix -tka being sometimes substituted for the usual -tki, -tki giug.

## PUNISHMENT OF MANSLAUGHTER THROUGH WITCHCRAFT.

OBTAINED FROM "SERGEANT" MORGAN IN THE KLAMATH LAKE DIALECT.

- Tína máklaks mā'ntch-g'í'tk ná-asht gi: "tú salxí'ta snawédsh gé-u  
Once man long ago thus spoke: "over is bewitched wife my  
there
- shíllalsht! í a-i táwi!" Tsúi tchíkash skúyui suákitsatki giug; tsúi géna  
having fallen you bewitched Then an old man he sent out to call a conjurer; and he  
sick; (her)!" started
- 3 tchíka suákitsuk, tsúi shuákiuk ndéna, tsúyuk túmēna shuúshuk, kíuksam  
the old to fetch the con- and 'to call him out halloed, and he heard the magic songs, conjurers'  
man jurer,
- yaínatat shuú'sh; áti ha shuúshuk. Tsúi géna kíuks tsutánsuk, tú'shtaks a  
on the moun- songs; far (arc) songs Then goes the con- to treat (her), to the spot  
tain away these. jurer where
- salxí'ta. At shú'ta hú'nk, tchúi hántsna. Gétpa mú'ns súmmatka, shuú'shuk  
she lies Now he works on her, and snaks. Comes out a big thing through (his) to sing  
bewitched. month,
- 6 tpéwa, summatka hántsantkiug. Tsúi hántchipka, tsúi putá, tsúi húsatchip-  
he orders with (his) mouth while he would snak Then he snaks out, and feels and throws up  
(those present), on. choked,
- gapéle hánshish m'na; szú'dxa lúatkish. At hú'k szótka, kú-i hukí' tsutísh  
again snaked-out his; swallows (it) (his) expounder. Now he has swal- worse that being  
article (after) lowed (it), (patient) treated
- gi'ntak, kú-i gi, wigá telsámpka k'lä'ksh. Kíuks hú'k tché-ulxa shú'kpal-  
in spite of, worse is, almost she looks towards the Conjurer the starts to leave wanting to  
(she) spirit land.
- 9 taking kú-i gí'sht ká-i gí'lzisht pásh; tchúi hú'k ná-asht gi kálamtak  
retire worse because (and) passing through the food; hereupon he thus speaks whose own  
she turned not (bowels)
- snéwedsh shí'la shalxí'tnuk, kíukshash: "í a-i táwi húnksh." Tchúyuk  
wife is sick for being bewitched, to the conjurer: "you have bewitched her." But
- sakámka kíuks: "ká-i a nú táwit! shí'laka hût!" kíuks tchúi nā'sht  
opposes denial the con- "not I did bewitch had become she!" conjurer then so  
jurer: (her)!" sick (before)
- 12 hémkank. At k'léka snawédsh.  
said. Now dies the woman.

Wudoká hushtsóža sha kíuksas sálzitnuk kléksht húnk snawédshash.  
 Struck (and) killed they the conjurer for being be- having died this woman.  
 witched (and)

Tsúi sa lúluksla snawédsh kíuksam síuks; hú'nk sa kíuksas ä'mpěle  
 And cremated the woman by the conjurer killed; him they the conjurer brought back  
 tchí'shtal, tsúi sa lúluksla máklaks.  
 to (his) lodge, and cremated the people.  
 (him)

3

## NOTES.

68, 1 etc. This is a pretty good illustration of the method of doctoring by suction adopted in similar tamánuash cases. Persons sent out to call for the conjurer do not enter his cabin, but loudly halloo outside till he appears; in this instance he is supposed to sing his medicine songs amidst the solitary wilds of the mountain slopes.

68, 1. mā'utah-gí'tk. This temporal adverb places the mode of punishment described by the informant among the *ancient* customs of the people. Compared to what is stated here, the trial of Doctor John shows a material modification in the dealings with suspected conjurers, attributable to the influence of the white population.

68, 1. 10. sálzíta is always used in a passive signification, "to be afflicted with the tamánuash spell or bewitching power", which conjurers can send out at will.

68, 1. 2. The words inclosed in quotation marks *anticipate* all that follows up to 68, 10.

68, 2. 8. a-i. This particle has the signification: "undeniably, evidently".

68, 5. shú'ta hú'nk. The "working" of a conjurer on a patient's body consists in rubbing, pressing, magnetizing, in blowing on it, and in pouring water over the face or other parts. Sucking out the object which caused the disease is of course the principal operation called for to effect a cure.

68, 5. mú'ns; it is not stated whether this hánsish was a frog, a worm, a small stick, or any such thing; this is immaterial, for the Indian strictly believes that the article was removed from the patient's body and that it caused the disease.

68, 6. hántsantking and 68, 8: shúkaltaking stand for hántchantki gíug and shukpalítki gíug; cf. shú'kpěli.

68, 6. hántchipka properly means: "he sucks towards himself"; husatchipgápěle "he throws up again to himself"; viz. into his mouth, so as to be able to take it out with his hands.

68, 7. lúatkish is the conjurer's assistant. His office is to repeat his tunes or speeches before those present in the lodge, to expound or explain his sayings, to start songs and tunes in his stead, and to perform such manipulations as mentioned here.

68, 8. k'lā'ksh, contracted from k'lākāpkash, the dead, the deceased; k'lekāpkash telshāmpka, to be on the point of death.

68, 8. tché-nlža: he rises from his seat on the ground, or on a blanket near the patient's couch, for the purpose of leaving.

69, 1. hushtsóža. The killing of a doctor or doctress by the relatives of the patient who died under his or her treatment was nothing unusual in the Columbia Basin until quite recently. In some tribes the third failure in curing brought certain death on the conjurer, especially when he had received his reward in advance.

## SHAMANIC DANCE-DIRECTIONS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

- "Wálok mat tú'nepni waitólat nát génuapka kshiuláktsuápkuk we-  
"For sweating during five days we shall go to have a dance the  
 walä'ksh tchish. At géntak í'lksat pán a. Wú'sa ní lúskuapkg. Kílink  
old women also. Ye shall go on a feast to eat. I fear I may get too warm. Lond  
 (meu)
- 3 āt tsuínuapk; túnepni āt nūtish tsuínuapk. At tchish híhashuaksh kšíu-  
ye must sing; at five ye fires ye have to sing. Ye too (women and) fellows begin  
 laktampka lítstakiank; untsä'g ná'tnag pá-uapk tú'm mbû'shant. "Sílalsh  
to dance with exertion; by and by then ye shall eat plenty to-morrow. "Disease  
 mat ná'bakuapk" kíuks ná-asht shápa, yayayá-as mat ná-asht sápa; "kû't-  
will come on" the sha- thus says, some tamánuash- (to him) "It is so" says; "of small-  
 man medicine
- 6 kaks mat síssalaluapk" yayayá-as mat ná-asht shápa. Suássuaktchí mák-  
pox it says will suffer (the peo- the tamánuash just so says. Are weeping peo-  
 ple)"
- laks nánuk wussóga kû'txaks. Ná-asht kíuks wálok sápa: "Tánni ílksh  
ple all afraid of smallpox. So the sha- before speaks; "How many food-  
 man sweating buckets
- shä'tu āt? tánkēni at í'lks? Lápni tá-unepanta pá'n túnep pé-ula;  
do ye count? how many already buckets? Twice ten and five;
- 9 kánk a ní sá'tû."  
so many I count."

## NOTES.

70, 1 etc. This is a fair specimen of the careless, jargon-like conversational style in vogue among the É-ukshikni, and without commentaries and glosses it would be impossible to get at the true meaning.

These directions are intended to gather the people at the communal dance-house for a dance lasting five nights. The dance is performed around the fires with almost superhuman exertions, in order to produce profuse perspiration and to prevent thereby any infection by disease. The conjurer or shaman is charged with the inauguration of all dances, most of which are of a religious character. This kind of sweating is called "wála", while sweating in a temazcalli or sweat-house is "spúkli". The kíuks is introduced as speaking all these words. The particle mat indicates that the words given are those of another than of the narrator.

70, 1. waitólat; in common parlance: túnepni waitash gí'ulank, or: túnepni gíulank, or in Modoc túnepni waitólan.

70, 1. kshiulaktcha different from kshiulēxa; see Grammar (List of suffixes). These dances take place in winter time and are held from two to four times every season.

70, 2. wewalä'ksh. This is one of the festivities from which old women are not excluded; they often take part in the dance themselves.



70, 2. *í'lks* (from *élza, ílza, to lay down*) is the full dish, basket, or bucket (*kála*), on which the victuals are brought in; but it means also the food itself, and the dance-feast on which they are eaten. Locative case: *í'lksat*.

70, 3. *shuína* is often incorrectly pronounced *tsuína*.

70, 3. *nutí'sh*; verbally: while burning fivefold; while five fires are blazing.

70, 3. At *tchí'sh*: the young men, who strip themselves naked down to the hips during the performance, begin their dance after the women have had one turn.

70, 5. *nä'bakuapk*: see *népka*, in Dictionary.

70, 5. *yayayá-as* means a certain *tamánuash* witchcraft which inspires the conjurer: the conjurer tells the people just what (*ná-ast*) the *yayayá-as* said to him.

70, 6. 7. *s, sh* is here in three words doubled to *ss*: *shíshalanapka, shuashnáktscha, and wusóga*; *kú'tzaks* forms the indirect object of the first of these verbs.

70, 7. *wálok sápa*. The *kíuks* gets the inspiration from the *yayayá-as* only after sweating; then he can tell (*sápa*) the people, *when* the disease will come.

70, 8. *tánkēni*: after *tánkēni* at *í'lks* supply *ítpa?* (did ye bring in?).

70, 8. 9. *shā'tu, sǎ'tu* for the more usual form *shā'tua*; *pā'n* after *tá-unepanta* is incorrect and unnecessary; this conjunction should stand there only after *ta-unépní* or *tá-unep*.

## DETAILS OF A CONJURER'S PRACTICE.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

*Máklaks shuákiuk kíuksash ká-i gú'lhi húnkēlam ládshashtat, ndéna*  
Indians in calling the conjurer not enter him into lodge, they halloo

*sha'hmóknok; kíuksh toks wán kiukáyank mú'luash m'na kaníta pí'sh.*  
to call (him) out; the conjurer red fox hanging out on a pole as sign his outside "of him".

*Kukíaks tchû'tanish gátp'nank wigáta tchélyza mā'shipksh. Lútatkish 3*  
Conjurers when treating approaching close by sit down the patient. The expounder

*wigáta kíukshēsh tcha'hlánshna. Shuyéga kíuks, wéwannish tchik winóta*  
close to the conjurer sits down. Starts chruses the conjurer, females then join in singing

*liukiámnank nadshā'shak tchû'tchtnishash. Hánshna mā'shish hú'nk*  
crowding around him simultaneously while he treats (the sick). He sucks diseased that

*hishuákshash, tátktish í'shkuk, hantchípka tchí'k kukuága, wishinkága, 6*  
man, the disease to extract, he sucks out then a small frog, small snake,

*mú'lkaga, káko gí'ntak, káhaktok nánuktua nshendshkáne. Ts'ú'ks toks*  
small insect, bone afterwards, whatsoever anything small. A leg

*ké-usht tchékēle ítkal; lúlp toks mā'shisht tchékēlitat lgú'm shú'kēlank*  
being fractured the (bad) blood he extracts; eyes but being sore into blood coal mixing

*kí'tua lú'lpāt, kú'tash tchish kshéwa lúlpāt pú'klash tuixámpgatk 9*  
he pours into the eyes, a louse too introduces into the eye the white of eye protruding

*ltúixaktgi giúg.*  
for eating out.

## NOTES.

71, 1. shuákia does not mean "to call on somebody" generally, but only "to call on the conjurer or medicine man".

71, 2. wán stands for wánam nī'l: the fur or skin of a red or silver fox; kaníta pí'sh stands for kanítana látkhash m'nálam: "outside of his lodge or cabin". The meaning of the sentence is: they raise their voices to call him out. Conjurers are in the habit of fastening a fox-skin outside of their lodges, as a business sign, and to let it dangle from a rod stuck out in an oblique direction.

71, 3. tchélya. During the treatment of a patient who stays in a winter-house, the lodge is often shut up at the top, and the people sit in a circle inside in utter darkness.

71, 5. liukiámnank. The women and all who take a part in the chorus usually sit in a circle around the conjurer and his assistant; the suffix -mna indicates close proximity. Nadshā'shak qualifies the verb winóta.

71, 5. tchútehtnshash. The distributive form of tchú't'na refers to each of the various manipulations performed by the conjurer on the patient.

71, 5. mā'shish, shortened from māshípkash, mā'shipksh, like k'lā'ksh from k'lāk-ápkash, 68, 8.

71, 6. 7. There is a stylistic incongruity in using the distributive form only in kukuága (kúe, *frog*), káhaktok, and in nshendshkáne (nshékáni, ndshékani, tsékani, tchékēni, *small*), while inserting the absolute form in wishinkága (wishink, *garter-snake*) and in káko; mú'lkaga is more of a generic term and its distributive form is therefore not in use.

71, 7. káhaktok for ká-akt ak; ká-akt being the transposed distributive form kákat, of kát, which, what (pron. relat.).

71, 8. lgú'm. The application of remedial *drugs* is very unfrequent in this tribe; and this is one of the reasons why the term "conjurer" or "shaman" will prove to be a better name for the medicine man than that of "Indian doctor".

71, 9. kú'tash etc. The conjurer introduces a louse into the eye to make it eat up the protruding white portion of the sore eye.

## KÁLAK.

## THE RELAPSE.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Hä náyäns hissuaáksas mā'shitk kálak, tsúi kíuks nā'-ulakta tchután-  
When another man fell sick as a relapse, then the conjurer concludes to treat  
 uapku. T'chúi tchúta; tchúi yá-uks huk shláá kálak a gēk. T'chí huk  
(him). And he treats; and remedy this finds out (that) relapsed he. Thus the  
 3 shuí'sh sápa. Tsúi nā'sh shuí'sh sáyuaks hú'mtcha kálak, tchúi nánuk hūk  
song-rem. indicates. And one song-rem. having found (that) of the kind of re- then all those  
edy edy ont lapsed (he is),  
 shuí'sh tpā'wa hú'nksht kaltchitchíksash heshuampēl'tki gígug. T'chúi  
remedies indicate (that) him the spider (-remedy) would cure. Then

hû'k káltechichiks yá-uka; ubá-us hûk káltechichiksam tchutēnō'tkish.  
 the spider treats him; a piece of of the spider (is) the curling-tool.  
 Tsúi húnkantka ubá-ustka tchutá; tātáktak huk kálak mā'sha, gū'tak  
 Then by means of that deer-skin he treats just the size that relapse is infected, so much  
 (him); of the spot  
 ubá-ush ktū'shka tā'tak huk mā'sha. Tsúi hûk káltechichiks siunóta 3  
 of deer-skin he cuts out as where he is suffering. Then the "spider" song is started  
 nā'dskank hū'nk ubá-ush. Tchū'yuk p'laíta nētatka skútash, tsúi sha hū'nk  
 while applying that skin-piece. And he over it he stretches a blanket, and they it  
 udū'pka hānā'shishtka, tsúi hū'k gutā'ga tsulā'kshtat; gā'tsa lūpí kiatéga,  
 strike with conjurer's arrows, then it enters into the body; a particle firstly enters,  
 tsúi tsulē'ks k'lāká, tchúi at pushpúshuk shlē'sh hûk ubá-ush. Tsúi mā'ns 6  
 then (it) body becomes, and now dark it to look at that skin-piece. Then after a  
 while  
 tánkēni ak wātash hû'k pūshpúshli at mā'ns-gitk tsulā'ks-sitk shlā'sh. Tsí  
 after so and days that black (thing) at last (is) flesh-like to look at. Thus  
 so many  
 nī sáyuaakta; túni hū'nk sháyuaakta hū'masht-gisht tchutí'sht; tsúyuk  
 I am informed; many men know, (that) in this manner were effected and he then  
 cures;  
 tsúshni wā'mpēle.  
 always was well again.

## NOTES.

72, 1. náyāns hissuáksas: another man than the conjurers of the tribe. The objective case shows that mā'shitk has to be regarded here as the participle of an impersonal verb: mā'sha nūsh, and mā'sha nū, it ails me, I am sick.

72, 1. kálak, relapse. Relapse is not substantive, but adjective in the sense of a person having fallen back into the same disease by which he was afflicted before; kálkēla, to fall sick.

72, 2. yá-uks is remedy in general, spiritual as well as material. Here a tamán-uash song is meant by it, which, when sung by the conjurer, will furnish him the certainty if his patient is a relapse or not. There are several of these medicine-songs, but all of them (nánuk hū'k shuī'sh) when consulted point out the spider-medicine as the one to apply in this case. The spider's curing-instrument is that small piece of buckskin (ubá-ush) which has to be inserted under the patient's skin. It is called the spider's medicine because the spider-song is sung during its application. A spider-song in use among the MODOES is given below.

73, 5. hā'nāshish appears as the subject of an incantation song in the song-list of Sergeant Morgan.

73, 5. gutā'ga. The whole operation is concealed from the eyes of spectators by a skin or blanket stretched over the patient and the hands of the operator.

73, 5. kiatéga. The buckskin piece has an oblong or longitudinal shape in most instances, and it is passed under the skin sideways and very gradually.

73, 7. tánkēni ak wātash. Dave Hill gave as an approximate limit five days' time.

## THE MONTHS OF THE YEAR.

OBTAINED FROM "PETE" IN THE KLAMATH LAKE DIALECT.

- Gáptsatka É-nkshikni máklaks páha udsáks; lúela kápto Yá-ag;  
 In the month of the small finger the Lake Indians dry the large snoker; kill gudgeons at the Bridge;
- Ktaí-Túpakshi tkálmakstant otí'ks lúela hō'ank. At sa kó-izaktchuapka,  
 of Standing-Rock to the westward fish-dam kill when jump- ing. Now they will leave home (soon),
- 3 at kámals paliá; kó-izaga, ká'shla sa, kolálsuapk mat sa, tawiksálsuapk  
 and dry fish they pre- pare; they leave, go after ipos they, will gather kol they, will gather tawiks
- mat s at, pō'ksalsuapk mat sa, at sa pópakuapk sátnalhuapka sa, suaítlal-  
 they, will dig camass they, they will bake (it), roast it (3 days) they, roast it
- uapk; saká a pō'ks.  
 (1 day): eat raw camass.
- 6 T'xópowatka pahá at pō'ks iwí'dshat, at É-uksi génuapka woksalsuap-  
 In the thumb-month dried then camass they put un- der ground, now for Kla- marsh they will start to gather
- kátki giug; káyudsh nú'ka wókash. At nú'ka wókash, wóksalsha at túnepni  
 lily-seed; not yet is ripe pond-lily seed. Now has lily-seed, they gather (it) for five
- waitash, kánktak wókslat Eúkshikni. Sníkanua nadshgshaptánkni waitash;  
 days, so long may gather the Lake people. They let it ripen during six days;
- 9 nadshgshaptánkni waitash wókash shutä'shlat, awō'lat, péksat, shiulína,  
 during six days the nuphar- seed they grind, cook, rub fine, winnow,
- lulína. Nā'shí willishik pálasham=wázoksh láp tála, l'xálxamnishi lulínash  
 make flour. One sack of the flour-bags two dollars, in a long, heavy sack the ground-up wókash
- túnep tála. Nú'xatk wókash iwí'xi'e ká-itua nú káíla. "Tánk a iwí'xa í?  
 five dollars. Roasted lily-seed filled in none in the "How many did fill you? country.
- 12 lápkshapta kán iwí'xa willíshik?" "nú té-unip willí'shik iwí'xa!" Wé-  
 seven who did fill sacks?" "I ten sacks have fill-d up!" Wo-
- wan'sh pí'la wō'kshla, hí'hassuaks gánkanka pazō'les, tchä'-u. At sa héwi-  
 men only gather wókash, the men hunt mink-deers, antelopes. Now they will haul
- uapk, skúya wókash. At a sha í hí'wi-uapk; áwalues skéna, máktsina  
 (it) home, crush lily-seed. Just they home will bring it; to the island they row, camp there
- 15 Nú'shkshi, wō'ns í'lksat Lémé-isham Nutē'ks, Vushi'nkam Tínuash, Lál'láks,  
 at Skull-place, canoes they put away at Thunderbolt, at "Snaks-Drowned", at "Slope- steps"
- Lkō'm Ä'-ush; kákokísh lóloksgish ktél'xa, Stópalsh-Tamā'dsh, Tó'ilkat  
 at Black Lake; at the ford the rifle drop, at Peeled-Pine, at Rail-Pyra- mid
- pí'la wf'hla; tchía nánuk Kák-Ksháwaliäksh; nánka tchía Tchíass=  
 atop every one at Raven's Place; some (will) stop at Bird's
- 18 Walákgishtat.  
 Lookout.

Spéluishtka at héwi, iwí-idsha wókash. Nāt a génanuapk! nánuk  
 In the index-month they haul, take home the lily-seed. We will go there! all  
 nat éna! nátoks waítuapk, wewálha wátch, hú'masht nat gí waíta wéwal-  
 of us carry it! but we will wait one are sore (our) horses, therefore we wait too because  
 day, day  
 hasht wátch ká'mat. Nad gitá piénuapk pólókuantch, ktálowalshuápka 3  
 are sore horses on back. We there will scrape up moth-chrysalids, gather pine-nuts  
 nād. Tchatchápělu, hóllaksh, títánksham, hahashkemólsham, lolóloisam,  
 we. Sweet resin, winged pine-nuts, blackberry, black cherry, wild gooseberry,  
 tsinéyam, klá-ads, wáshlalam íwam nā'd stá-ila. Kó-idse, shitéaltk ktá'lo.  
 sort of wókash, pines, squirrels' huckle-berries we gather. Of bad taste, full of resin pine-nuts.  
 (are)

Txópowatka í-umämi wátch lalá-a; gépgapěle máklaks kěli'wiank, 6  
 In the thumb-month at berry-time mares foal; return the Indians having done  
 (gathering),  
 at wéwanuishi o-olalóna, at sa í'-umaltka. Bú'nuapka tehä'kéle í'wam,  
 the females dry berries by they return from berry-gathering. They will drink red juice of huckle-berries,  
 tchilálat hūn í'wam. Ánshat ánika shash í'wam; wí'dsika nánka í'wam.  
 bull the berries. You may go and ask them for huckle-berries; retentive some (are) of berries.  
 Túpeluishi aní'k tēlú'ks, tehákēla n's skai tak; tsákēlatka n's skaitki stá. 9  
 To next lodge I send tule-basket, willow-basket to me to give in; in the basket to me to give it filled.  
 Pahápk tchish íwam lúitki n's léwichta á. Ká-i sheshätui'shtka.  
 Dried too huckle-berries to give to me they did not want. Not I intend to sell them.  
 Spéluishtka spū'klishtat kshíwalza, papiä'na luldamalákstat. At hú'k  
 In the index-month in the sweat-house they dance, inaugurate by feast the winter-house. Now such a  
 kshū'n híwidshuapk, at hū't hí'wi; túnepni nā'd shópelakuapk. "Tú'sh 12  
 hay will haul home, and that man hauls (it) in five (stacks) we will stack (it) up. "Where  
 nū shópelakuapk"? "lápash í'lyat, atí'sh shuí'nshnank í'lyat; í' tchekash í  
 I shall stack it"? "in two stacks heap it in a long- (stack) stacking heap it you also you  
 ye, stretchlog ye!"  
 nū'sh shatúáyuapk mbúsant. Únīpni wáitash í n's shatúáyuapka."  
 me must help to-morrow. Four days you me must help."

Tátzēlam hehátze tūpak.  
 In the midfinger-month fall the leaves.

Gáptchēlam shináktishtka ká'na.  
 In the ring-finger month it is snow-  
 ing.

Gáptsatka mū ká'na.  
 In the mouth of heavily it snows.  
 the small finger

Txópowatka wétko é-ush; kēna.  
 In the thumb-month is frozen the lake; it is snow-  
 ing.

Spéluishtka któ'tsa mū; wála kshíúlgishtat.  
 In the index-month it rains much; they dance in the dance-house.

Tátzēlam tsuám lúela Nílaksi Tsuyakē'ksni.  
 In the midfinger-month large kill at Nílaks the Linkville Indians.

Gáptsēlam shináktishtka udsáksalsha Kókētāt, ká'shla sa.  
 In the ring-finger month they take large euckers in Lost River, (and) get ipoa.

15

18

21

## NOTES.

This text intends to give a sketch of the various occupations of the northern tribe or É-ukshikni in every month of the year, and is partially worded in a form which may be called dramatic. These statements are not always arranged in logical order, but a profusion of ethnologic details gives intrinsic value to them.

The months of the Máklaks year do not coincide with the months of our calendar, for they extend from one new moon to the next one, and therefore should be more properly called *moons* or *lunations*. Twelve and a half of them make up the year, and they are counted on the fingers of both hands. The first moon of their year begins on the first new moon after their return from the wólash-harvest at Klamath Marsh, which is the time when all the provisions and needful articles have been gathered in for the winter. Work is then stopped and the communal dances begin, the doctor-dances as well as those conducted by the chiefs, and everybody participates in them except those who are out hunting in the mountains during the latter part of the year. This mode of counting the moons on the digits was once popular, but on account of its imperfections it is now forgotten by the majority of the tribe. Instead of it they reckon time by the seasons in which natural products are harvested, as: udsaksä'mi, "in the big sucker time"; i-umä'mi, "in the berry season", or they use our calendar months.

The first moon mentioned in our text, gáptche, answers generally to our May. The two next moons are counted on the thumb and forefinger of the hand not used immediately before; with this last moon their year has come to an end. The next five moons are counted again on the digits of the first hand, and so forth. The half moon making up their full year is not accounted for in this text.

74, 2. Ktaí-Túpakshi is a locality of renown in the folklore of the Klamath tribe. It lies near the confluence of Sprague and Williamson Rivers, on the property of an Indian named Tehélozins. The otiks is the fish-dam (from utila), where the Indians wade in the water with their dip-nets and catch the fish while it ascends the river in spring-time in enormous quantities. This fish-dam does not reach the water's surface.

74, 2. The direct object of lúela is kápto, its subject máklaks hō'ank.

74, 3. kámalsh pahá means: they dry the fish which they have just caught by exposing it to the sun on limbs of trees, and then make kámalsh by pounding it. Kámalsh is a derivative from gáma, to pound.

74, 3. kó-izaga is identical with gúikaka; derived from kúí, "away, far off"; guí-zátechka is: to start out annually to the prairies where roots etc. are harvested.

74, 5. saká a pō'ks: they eat *sometimes* the camass raw, but only at the time when digging it. Bulbs, roots, pods, chrysalids and berries are gathered by women only.

74, 6. pahá at p.; this is equivalent to pahátko pō'ks iwídashat. They bake the camass and put it in their cachés at the place where they intend to stay next winter.

74, 8. shuikannua. During the time when a pause is made in the gathering-process, the conjurer carefully watches the ripening of the pods not yet harvested and arranges public dances. When the sun has done its work, he solemnly announces it to the women, and they go to work again in their canoes.

74, 9. shiulína. From the preceding we should expect shiulínat, lulínat.

74, 10. willishik is the generic term for larger kinds of provision-sacks; it means here a sack of fifty pounds seed or grain, while the wázoks holds hundred pounds. In pálasham-wázoksh, however, the latter word is taken in its *generic* sense of sack, bag.

All these different kinds of sacks or bags were originally made of bulrush-stalks (*tule*) and the *táyash* was made of straw.

74, 11. *kaítua nú ká'ila*. The sense is incomplete. Probably *sháynakta* is left out: "I do not know of any in the whole country", *káila* often standing for *káilatat*.

74, 14. *ávalues*. There are several islands in the shallow waters of the vast extent of Klamath Marsh, but only *one* is meant here.

74, 15. *wó'ns ilktsat*. They submerge their dug-outs at several places on the beach, where they are certain to find them in the next *wólash*-season.

74, 17. *pí'la wí'hla* (or *píla willash*) contains perhaps a proper name of a locality, or stands in connection with *Tóilkat*, "at the Rail-Pyramid"; *wilbaslash* means top, apex. The stations from the "Ford" to "Bird's Lookout" are passed by the tribe when they return home with the lily-seed harvest-crop. "They drop the rifle" is: they take a rest. All these localities are either on the open waters of Klamath Marsh or on Williamson River, which forms its outlet.

75, 1. *iwí-idsha wólash*. The distance between Klamath Marsh and the Williamson River is from 20 to 25 miles, and horses carrying *wólash* can make it in one day. The next day they return to carry another load.

75, 2. *nátoks waítuapk*: we will lie over one day to let our horses rest, or recover from the swellings on their backs. *Nátoks* stands for *nát toks*.

75, 5. *klá-ads* is probably a kind of wild prunes. See Dictionary: *kélatch*.

75, 8. *wídsika íwam*. "Some are economical with their own berries, and prefer not to scatter them in the hands of others"; *íwam*, huckleberry, has become the generic term for all berries, and *i-umá'mi* is "*berry-season*".

75, 11. *spú'klish* here means the large communal sweat-house; it is used frequently for dances and *kshinwál'zishat*, contr. *kshin'í'zishat* might stand instead of *spúklishtat*.

75, 11. *papiü'na*, vocalic dissimilation for *papa-éna*; derived from *pán*, to eat.

75, 13. *atí'sh* etc. "Heap ye up that hay in two stacks, which must have a lengthy, long-stretching, and not a high, cone-shaped form!" For heaping up long stacks one verb is here used, and another for making the high, round ones.

# PŪLAM SHUMSHE-ÉLSHTAT SHASHAPKĒLÉASH.

## A SKETCH OF BALL'S MARRIED LIFE.

GIVEN BY DAVE HULL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

Póluk *ká'liak snáwáds t'shín*. Tsúi *snawá'dshla Pámpiam pá'-ia lupí'*;  
 Ball he without a wife grew up. Then he married Pámpi'a daughter at first;  
*tsúi wá'kala, tsúi tatá mántsak mbusá'lan gí*. Tsúi *ká'tsa, tsúi mbusá'-*  
 and she had a babe, and then quite a while he lived with (her). Then he left (her), and lived with  
*alpéli pán, tsúi pán kétsa sissú'kuk tsú'ssak*. Násh *wá'ka sham kláká, ná'sh* 3  
 (her) again, and again left (her) quarreling continually. One babe to them died, another  
*tchía; at sa sipí'tza, tsúi ná's shnawá'dshla pán Látsam pá'-ia; wáts säwána*  
 lived; still they separated, then one he married after Látsam's daughter; horses he gave  
 (woman) (this)

- sas tánkak. Tsúi wiggátak tchía, tsúi wä'kala, tsúi hūk mukák k'láká.  
 to them not many. Then together they lived, and she became and the babo died.  
 mother,
- Tsúi hū'nk pän wutódsna, tsúi pän mbusé-alpēle. Kú-idshi hū'k snawéds;  
 Then her again he gave up, and again lived with (her). Mischievous (is) that woman;
- 3 tsú'ssak sū'la sha, hissuáks hū'k wū'lantana: "tám mī'sh setū'lza kaní?  
 constantly haggled they, husband the used to ask (her): "(did) with you consort anybody?  
 sū'gs' ish, ká-i sa-i'shiank." Tsí sa hū'n kī nánuk spunä'ks; tsúi sī'ssūka  
 tell me, not concealing." So they said every night; then they lived  
 ná-asht gíng. Tsúi sa kú-i sū'ta pipélángshtan stáinas, tsúi sa kú-i tchía.  
 for saying so. And they embittered mutually hearts, and they wretchedly lived.
- 6 Hū'masht-gíng tū'mēni laláki nā'-ulza, tūmēni huskiū'tankpēle. Tína  
 On this subject often the chiefs ruled, many times made them live together Once  
 again.
- snawáds hūk pálla hishuáks m'na shū'ldsisas shätō'lz; vū'nsatka hūnk  
 woman that deceived husband her (and) with a soldier copulated; in canoe (she)  
 skā'na pállank sas sūldsámkshi. Tsí hūk shū'ta titná huk snawá'ds; tsúi  
 towed abstracting from to the troops. Thus acted at a time that woman; and  
 away (it) them
- 9 laláki nā'-ulza hū'uksht Pū'lam snawá'dsas; ktū'tsga sa hūk laláki sātó-  
 the chiefs tried that Ball's wife; cut hair off they the chiefs for bay-  
 lakst sū'ldsisas. Tchúi pän kédsa Paúl; Waitängí'shash tsí's setō'lz tántk.  
 ing-slept with soldier. Then again left (her) Ball; with a Warm Spring man too he lodged then.  
 Tsúi pän mbusé-alpla, tsúi sas wáts skókta pän, tsúi sha pän ak sissō'ka;  
 And again he lived with (her), and to horses he paid once and they again quarreled;  
 them over more,
- 12 at sa kú-i hak tsía tsússak, tsúi laláki pānak hū'skiūtka. Tsúi pän  
 they wretchedly lived, always, and the chiefs once more made them live And again  
 together.
- mbū'se-alp'l, tū'sh spungátgapēle É-ustat tchí'pkshí hūnk snawá'dsas. Pū'l  
 he lived with (her), over he brought back on Lake shore home the wife. Ball  
 there
- toks hí'wí hūnboks tántk, tchúi hí-i lélkteha tchí'ktehik spū'nkchapaluk.  
 hauled logs then, and there abandoned the wagon to bring (her) back.
- 15 Tsúi spū'ntpampēle, tsúi nā'-ulza sha pā'n, spū'lhí sa Pū'lash, tsúi sa  
 And he brought (her) back, and tried they again, imprisoned they Ball, and heard  
 she
- szókta sas pū'n wáteh, tsúi sa spunkámpēle pän, tsúi sa pän hū'nk  
 paid them once horses, and they set (him) free again, and they again  
 more
- sumsä'-alank tsía.  
 marrying lived.
- 18 Wakák tsik sa tchía, ká-i ní tū'mēnat.  
 How since they have not I learnt.

## NOTES.

Matrimonial reverses like the one given in this narrative are by no means uncommon among the Klamaths of the present day. They are one of the unavoidable consequences of the gradual emancipation of the females from the former rule of their brutal husbands through the advent of the whites, and also of the obnoxious and corrupting neighborhood of the soldiers at Fort Klamath.



77, 1. The name Pól is pronounced in very different ways, and most people think it is the English name Ball; Póluk is Po'l hû'k; tchía, "lived", would be preferable to t'shín in this connection.

77, 2. 3. kã'tsa, kétsa properly means to cast away; here: to abandon, leave; almost identical with wutódsna occurring below, 78, 2.

77, 4. säwána sas: he did not give many horses for her to her parents.

78, 8. pállank sas. This shash properly refers to Pámpi and his family, for Pól's wife took the dug-out canoe of Pámpi and rowed with it to the soldiers. This was in the northeastern part of Upper Klamath Lake, and occurred in the winter of 1876-77.

78, 13. É-ustat is the location of the old agency buildings at Koháshti, in northeast corner of Upper Klamath Lake.

78, 14. hí'i. On that occasion Ball left his wagon in the midst of the woods; hí, hí-i means "on the ground".

78, 15. nä'ulza sha pä'n. About the middle of September 1877 a strong escort of Indians brought Ball and his wife to the "law-house" at the Klamath agency to be tried by the chiefs. A delay of several days occurred before he was confronted with the judges, and during the time he was imprisoned at the "skúkum-house", a strong log cabin at the agency serving as jail. He is still a very young man, and on being brought there he was allowed to ride on horseback with a rifle on his shoulders. His father is an Indian from the Spokaue tribe, and Spúkän is his name.

78, 16. szókta, to pay a fine; to be fined (by the chiefs). See: "Legal Customs", 62, 5.

## GAMES OF THE KLAMATH LAKE PEOPLE.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

## I.

É-ukshikni shákēluk shî-i'zaga yámnash, wátech, skútash tchîsh.  
The Lake people in gambling win from each beads, horses, blankets also.  
other

Vû'nip shulshēshlank; láp mû'mēni, szû'tash tchîsh lápi ndshekáne.  
With four they play the stick-game; (there thick (sticks), skin-covered also two slender.  
(sticks) are) two sticks

Ndshékansh sha szétechashtka shlín, mû'mēnish toksh a yû'shakēnank 3  
At the slender they with index and mid- guess, at the thick (ones) however (they) with index finger  
(sticks) dle finger

shlín; vû'ish sha klátechnank shlín, tẏopowátka teh lénank shlín. Wû'ishtka  
guess; at the they moving hand side- guess, with the thumb also making a they guess By the vû'ish  
vû'ish ways side move nt.

toks sha nã'shak kshē'sh wí-uka; szétechashtka sha láp wí-uka kshē'sh,  
they only one counting- (can) win; with index and mid- they two win counting-  
stick dle finger sticks,

yû'shẏish spēlshisht. Tehú sa kēlēwi ndúiwisham i'zaguk nánuk.  
the index having put for- Then they stop, from the losers when they all (stakes).  
ward. have won

## II.

- É-ukshikni wéwanniish skû'sha pû'mam tûtatka lêmátchat kē'ltamank.  
 The Klamath Lake females play a game beavers' with teeth, on a rubbing stone letting (them) drop.
- Shúshmalua-kîpksh p'laítala tût nánuk ní'kualksht lā'p kshē'sh yánkua.  
 Where they are marked upside teeth all having fallen, two checks they win.
- 3 Kukulúák taksh takaní'lkuk gélza, tsúi sha nā'sh kshē'sh wí'úza.  
 Both female (teeth) only (if) falling right side up come down, then they one check win.
- Lálakiak tchish takaní'lyuk gélza, hû'nkant tchish a nā'sh wí'uka kshē'sh.  
 Both male (teeth) only (if) falling right side up come down, on that account also one (they) gain check.
- Kshawínasht tûksh kaitua wí'uzant; tchúi sha nánuk heshkûsh shí-í'zaguk  
 Falling unequally however nothing they win; and they all the stakes having won from each other
- 6 kéléwi. Wéwanniish pila skû'sha, híhashuaksh pil shákals.  
 quit. Women only play (this game), men only play the stick-game.

## III.

- É-ukskni wéwanniish tchí'mma-uk tínkauka nánuk shuékûsh shésham-  
 The Klamath Lake women in playing tchím-má-ash run forth and every one (willow-) poles hold-  
 back,
- tchautk. Pípelangshtant yû'ashblank tátzêlam shalzúétgish téwa áнку,  
 ing. On either side for fixing bases in the middle of the starting-places (they) sticks, plant
- 9 tchúi sha wutû'walza shuekô'shtka tchímma-ash. Kawû'tank sha vu-  
 then they throw up with (their) poles the game-string. Having caught (it) they throw
- tû'dshna, tchúi sha tûshna hátoktala, shû'dshnuk tchímma-ash shútualsha.  
 (it to others), then they run over there, while chasing each other the game-string they throw.
- Tûkni wá'hkîsh wû'tû-ípêle shiwákuash m'na; tchúi sha kíudshna léna,  
 One party the poles throw back to the girls (on) their (side); and they run off run aside,
- 12 shû'dshna yû'ashtala sha tchúi.  
 chase each other to the bases they then.

## NOTES.

I. The game described in this paragraph is played with four shúlshesh-sticks. From this term is formed a denominative verb, shulshéshla: to play the stick-game. It is a guessing game, and the guesses are made known by putting fingers forward, a gesture which is called spélshna. Hence spélshna, sometimes corrupted into spéldshna, is used as a term equivalent to shulshéshla, to play the stick-game; and a third verb for this pastime is shákalsha. More minute descriptions of the three games will follow elsewhere.

79, 1. shí-í'zaga is the reciprocal form of í'zaga to win, gain, occurring below. These terms mainly refer to gains made in gambling.

79, 2. shulshéshlank stands here for the periphrastic shulshéshlank gi, or the simple shulshéshla. Derived from shúlshesh, and this from shúla, to hand over, to pass to another.

79, 2. szû'tash, not to be confounded with skútash, blanket, forms apposition to lápi ndshekáne. The two slender game-sticks are wrapped in narrow strips of buckskin leather (skúta, to wrap in).

79, 3. *szétcha*, to extend two fingers, viz. the index and the middle finger; the instrumental case of the verbal substantive, *szétehashtka*: by extending these two fingers.

79, 3. *shlin*, to shoot, to shoot forward, to hit; figuratively used for the rapid motion of the hand in guessing at the location of the sticks lying under the tray or *pá'hla*. *yú'shakna*, *yúshkēna*, or *yú'sza*, to put forward, to use the index finger. In this game that finger is called *yú'shizish*, and not by its usual name, *spéluish*.

79, 4. *vú'ish* is the location of the thicker sticks coupled on one side, and of the thinner ones on the other; the gesture for guessing at it is to make a side motion with the hand, thumb included. In the text, the sense would become clearer by wording it thus: *vú'ish sha népatka tʒopowátka teh lénank shlin*, "they guess at the *vú'ish*, whirling around with the hand, thumb included." *Léna* is to perform a circular motion; *klátchua*, a side motion.

79, 5. *szétehashtka sha láp wí-uka*. *Szétehashtka* collides here apparently with *yú'shizish spélsisht*; it seems to stand for: "they win two checks, if they have guessed right at the slender sticks".

79, 5. *wí-uka*. They win one (*nā'shak*) of the six checks or counting-sticks, if the party opposite did not guess correctly.

II. To play at dropping beavers' teeth (*shkû'sha*) is the subject of this paragraph; the game itself is *skúshash*. The four teeth of the beaver are marked for this game by the incision of parallel lines or crosses on one side, and a small piece of woolen or other cloth is inserted into the hollow to prevent breaks in falling. The two longer or upper teeth of the beaver are called the *male* (*lakí*), the pair of lower and shorter the *female* teeth (*gúlo*, *kúlu*; distributive form: *kúkahu*). The teeth are dropped on a hard, level substance, as a metate or grinding stone, to make them lie flat. The marked side of the teeth wins, if it is turned up after dropping. The teeth of the woodchuck (*mú-i*, *mói*) serve for the same purpose.

80, 2. *Shúshmalua-kípksh* stands for *shúshmaluash=gípshtka* or *=gípkashtka*, the instrumental case of the participle *gítka*, possessed of: "(if they fall down) on that side, where each is possessed of marks" (*shúmaluash*).

80, 2-4. *kshē'sh*. In this game of beavers' teeth (*púmam tút*), or woodchucks' teeth (*múyam tút*) they use twelve check-sticks to count their gains with. The game is played by two persons, or by two partners on each side.

80, 5. *Kshawínasht tûksh*. *Kshawína* means several teeth to fall down, but, as the prefix *ksh-* indicates, only *one* tooth with the marked or winning side up.

III. The *tehimná-ash* game is played almost exclusively by females. The *tehimná-ash* is a string about 2-3 feet long, to the ends of which sticks or pieces of cloth are tied; it is taken up and thrown forward by two flexible willow rods (*shuékûsh*, *wá'hikish*) to playmates, who divide themselves into two parties. Before the commencement of the game, two limits (*yúash*) are meted out on the ground, which serve as bases. Both of them are located between the lines of starting (*shalxuétgish*).

80, 7. *shuékûsh*: two poles; players hold one of them in each hand.

80, 9. *Kawú'tank* refers to the playmates of the opposite party, who are bound to catch the flying *tehimná-ash*.

80, 11. *shiwákuash* seems to be a dissimilation of *shiwáka-ash*.

80, 11. *kíudshna léna*, or better: *kíudshuank léna*.

## SWEAT-LODGES.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

- É-ukshkni lápa spû'klîsh gítko. Kúkiuk këlekápkash spû'klîshla yé-  
 The Lako people two sweat-lodges have. To weep over the deceased they build sweat- dig-  
 (kinds of) lodges lodges
- pank kâila; stutílantko spû'klîsh, kâila waltchátko. Spû'klîsh a sha shû'ta  
 ging up the ground; are roofed (these) sweat- with covered. (Another) sweat- they build  
 lodges, earth lodge lodges
- 3 kué-utch, kítechikan'sh stínága-shítko; skû'tash a wáldsha spû'klîshat tata-  
 of willows, a little cabin looking like; blankets they spread over the sweating- when  
 lodge
- ták sě spû'klîá. Tátataks a hú'nk wéas lúla, tatátaks a híshuaksh tchíměna,  
 in it they sweat. Whenever children died, or when a husband became wid-  
 ower,
- snáwedsh wénuitk, kû'ki këlekátko, spû'klitcha túmi shashámoks=lólatko;  
 (or) the wife (le) widowed, they for canoe of death, go sweating many relatives who have  
 weep lost;
- 6 túnepni wáitash tchík sa hú'nk spû'klîa. Shiúlakiank a sha ktái húyuka  
 five days then they sweat. Gathering they stones, (they) beat  
 (them)
- skoilakuápkuk; hútoks ktái ká-i tata spukliû't'huîsh. Spû'klîsh lúpia  
 to heap them up (after those stones never having been used for Sweat-lodge in front  
 use); sweating.
- húyuka; kélpka a át, ílhiat átui, kídshma ai í ámbu, kliulála. Spû'klî a  
 they heat heated (being) when, they bring at once, pour on water, sprinkle. Sweat then  
 (them); (them) inside them
- 9 sha túměni "hours"; kélpkuk géka shualkólteluk péniak kō'ks pépe-udshak  
 they several hours; belong quite they (and) to cool them- without dress only to go bathing  
 warmed up leave selves off
- éwagatat, kóketat, é-ush wigáta. Spukli-uápka mā'ntch. Shpótuok  
 in a spring, river, lake close by. They will sweat for long hours. To make them-  
 selves strong
- i-akéwa kápka, skû'tawia sha wéwakag knû'kstga. Ndshíetchatka knû'ks  
 they bend young-pine- (they) tie together they small brush- with ropes. Of (willow-)bark the ropes  
 down trees, wood
- 12 a sha shúshata. Gátpampělank shkoshki'lxa ktáktiag hú'shkankok kële-  
 they make. On going home they heap up into small stones in remembrance of the  
 cairns
- kápkash, ktá-i shúshuankaptcha í'hiank.  
 dead, stones of equal size selecting.

## NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-house, as is the custom throughout the West. One kind of these lodges, intended for the use of mourners only, are solid structures, almost underground; three of them are now in existence, all believed to be the gift of the principal national deity. Sudatories of the other kind are found near every Indian lodge, and consist of a few willow-rods stuck into

the ground, both ends being bent over. The process gone through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned 82, 4-13., all refer to sweating in the mourners' sweat-lodges. The sudatories of the Oregomans have no analogy with the *estufas* of the Pueblo Indians of New Mexico, as far as their construction is concerned. Cf. *Notes* to 70, 1. 75, 11.

82, 1. lápa spú'klsh, two sweat-lodges, stands for two *kinds* of sweat-lodges.

82, 5. shashámoks-lólatko forms *one* compound word: one who, or: those who have lost relatives by death; cf. ptísh-lúlsh, pgísh-lúlsh; hishuákga ptísh-lúlatk, male orphan whose father has died. In the same manner, kēlekátko stands here as a participle referring simultaneously to líshuaksh and to suáwedsh wénuitk, and can be rendered by "*bereaved*". Shashámoks, distr. form of shá-amoks, is often pronounced sheshámaks. Túmi etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parents, because the deceased were related to them. Cf. lē'pk'leza, lē'pk'lekátko.

82, 6. Shiúlakiank etc. For developing steam the natives collect only such stones for heating as are neither too large nor too small; a medium size seeming most appropriate for concentrating the largest amount of heat. The old sweat-lodges are surrounded with large accumulations of stones which, to judge from their blackened exterior, have served the purpose of generating steam; they weigh not over 3 to 5 pounds in the average, and in the vicinity travelers discover many small cairns, not over four feet high, and others lying in ruins. The shrubbery around the sudatory is in many localities tied up with willow wisps and ropes.

82, 10. Spukli-uápka mā'ntch means that the sweating-process is repeated many times during the five days of observance; they sweat at least twice a day.

# LUÁTPÍSHLA SNÉWEDSH M'NA.

## LAMENT OVER A WIFE'S LOSS.

OBTAINED FROM DAVE HILL IN THE KLAMATH LAKE DIALECT.

Snáweds k'leká. Tsúi tsik shpótû hissuáksûk, pá'wa tsúi, pá'ně  
 A wife dies. Upon this strengthens (her) husband alone, plunges then, again  
 mákual, sta-ótank kaitua pát; tsúi tûti'z yaínatat tû'tshna. Tsúi shlaá  
 camps out, famished nothing eats; then (he) dreams, on the mount- he dozes. Then he sees  
 (and) sins  
 máklaks, tûti'z hûnk ná-asht; tsúi gã'mpěle ládsashtat, tsúi psín hûshti'k- 3  
 people, dreams (he) thus; then he returns to (his) lodge, and at night he frequently  
 tamna, tsúi shlä'popk, tsúi at shlä'popk siunoti'sh tchkash. Tsúi at shui'sh  
 dreams, and has visions, and then he has hallucin- of (female) also. And magic songs  
 nation's choruses  
 hû'k nā'sht ki: "tchä'kěli gékanuapka, súmat tsúk at géka tchákěle"! tsúi  
 these thus say: "blood will come up, to the in time comes up blood"! then  
 throat

huk tchékél' a gépka. Tsúi wéwan'sh gúli' winō'tnîsh; shashuaki'sh tchî'sh,  
 the blood comes up. Then women enter who form chorus; people who call the too,  
 conjurer

lutatkî'sh tchîsh, shuashuáktchîsh matchatgi'sh tchîsh guli' látchashtat  
 (the song-repeater too, bewailers, listeners also enter lodge

3 m'na.  
 his.

## NOTES.

The ascetic performances and ceremonies here described are going into disuse at the present time. When they were fully observed, the bereaved husband wandered alone through the woods and wilds (spótu) for five days, but to the widow these observances extended over a shorter time. For this purpose both sexes wore warm clothing, but took to worn-out blankets or old articles of raiment, and used wisps of the serviceberry-bush as belts.

83, 1. shpótû: strong and unusual bodily exercise, running up hill, plunging etc. was and is still considered beneficial to the body, and is much in favor with the Indians. Cf. 82, 10, 11.

83, 1. hisnuáksûk for híshuaksh ak; the husband *alone*, not in company of others; pã'ně for pã'n a, pën a, cf. átēnen for át a nen; and sě for sha, they, 82, 4.

83, 2. ka-ítua pát or p'át: he eats nothing at the time while wandering; páuk, p'ánk might stand here instead of pát; tú'tshna: for dozing they did not lie down, but tried to catch a little sleep while walking and wandering.

83, 2. shlaá, and tchákěle 83, 5, forms sometimes used in conversation instead of shläá, shleá; tchä'kěle, tchékěli. Cf. yáka for yä'ka, yěka: *Note to 16, 10.*

83, 3. húshtî'ktamna; the suffix -tamna shows that pshín stands for nánuk pshí'n gî'sh: "nightly, every night."

83, 4. siunō'tish and shuí'sh are both tamánuash-songs, but of a different character. See Dictionary. Shlä'popka: he sees in his dreams what he has heard mentioned in the songs. To sing or repeat songs started by the conjurer devolves almost exclusively on the women present at the ceremony.

83, 5. súmat: into the mouth; their blood, disturbed by the constant excitement produced by the night rambles, ascends to the throat, and is sometimes spit out by them.

84, 2. shuashuáktchîsh. By their loud and noisy lamentations (shuáktcha, to cry, to weep) they expect to avert from the bereaved husband the effects of the tamánuash-spell (shuí'sh) which he has seen in his dreams.

84, 2. matchátgîsh: those listening to the words uttered by the conjurer and his repeater or expounder; they are of both sexes and also act as bewailers.

## CREMATION OF THE DEAD.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

- É-ukshíkni Mō'dokni tutenépní waitólan kéléksht vûmí'. At ídshí'sht  
 The Klamath (and) Modocs on the fifth day after decease bury. When bringing out (the bodies)
- lā'pí géna tídsh shutedshnóka. At gátpamnan káílatat wawálya wawaiha  
 two go (ahead), well to make (all) ready. Then having arrived on the ground they sit down (and) wait (men)
- kélekápkash itpanō'pkasht. Skentanápkash at itpanō'pkasht kshet'lázíp- 3  
 the dead person to be brought. Sewed up for transportation (and) tied trans-
- kash wátchtat at tchpínú'tat ítpa. Hekshatlēkítko k'lezápkash lûpí' wátch  
 versely on a horse to the burying-ground they bring. Carrying transversely the deceased ahead the horse
- géna; k'lezápkām nánuk shá-amoksh tâpí' gálampaga.  
 marches; of the deceased all relations behind follow in a file.
- Tánkni máklāks kshélya k'lekápkash, wátch shiúka, ksháwal at hûnk 6  
 The ancient Indians laid down the corpse, the horse they killed, deposited then the
- k'lekápkash ángo kedshlákstat, wátch hûnk tchúi ktédéga, wátchām  
 deceased of wood on a pile, the horse then ent up, the horse's
- tchû'leks nánukash k'lekápkash ídshya. Lákíām tpéwash vuní'pí hahas-  
 flesh all over the corpse strewed. Chief's by orders four
- suátchzash lóloksh shnuitámpka. Pipélántan luelualóyan shnuitámpka 9  
 men the fire were keeping up. On both sides standing by they kept (it) up
- tchû'shak pítchash tchōk, tchúi sha k'léwi. Lû'lúksh shpítcht tchúi tzálām  
 constantly, it went out until, then they quit. The fire being out then in the midst
- lûkslākshtat libéna, lûkslāksh néwisht tchí'sh shekē'lke, káila kē'la-unan  
 of the ashes (a hole) they dug, the ashes, the remains also they raked into earth throwing over (it),
- tchúi ktá-i lkáppa. Vûmí-ú'lan nánuk tchí'shtala kikantchámpēle. Ge- 12  
 then stones (they) piled up. After burial all towards home they marched back single Hav-
- luipgáp'lín p'nā'lām tchí'-ishtat k'lekápkām tchí'sh shnēlyan tchúi nánuk  
 ing returned to their settlement, of deceased the lodge burning down then all
- máklāks shemáshla. K'lekápkām tchíwishtat ktái léktcha; k'lezápkām  
 Indians removed elsewhere. Of deceased on the late dwell- stones they left; of deceased ing-place
- shá-amoksh hádaktna genō'ga ktá-i hádākt nutolā'ktcha. 15  
 (any) relative by this spot passing a stone on it threw.
- Hā kaní tú'ma wewesháltko k'léya, pēn húnkēlam wé-ash k'léka  
 If somebody much offspring-having died, again his children after death
- hatóktok hûnk vûmí'; nánka atí' ídshnan hatá'ktok pēn vûmí'.  
 right there them they buried; some from bringing at this very again they buried. afar (them) spot

## NOTES.

Cremating the dead is a practice which was abolished by the chiefs on the territory of the reservation in or about 1868. At the Indian graveyard north of the Williamson River a hill of 12 feet altitude, where the corpses of Indians of the Klamath Lake (not Modoc) chieftaincy were burnt, is still visible and untouched since then. With the exception of the sentence from Skentanápkash to ítpa, the first paragraph refers to the present as well as to the former mode of funeral, while the second describes the ancient mode of cremation. Cremation prevailed also among the Snake and Pai-Uta Indians, living in the vicinity of the Máklaks; cf. Dr. W. T. Hoffman, *Pahute Cremation*; Cremation among the Digger Indians, in *Proceedings of the Am. Philosophical Soc., Philadelphia*; vol. XIV, p. 297 sq., 414 sq., (1876). According to Stephen Powers, cremation prevailed among the Pomos of Northern California, west of the Sacramento River, and the Erio, a tribe living at the mouth of Russian River, believe that all deceased Indians will become grizzly bears if not disposed of in this manner. The Indians inhabiting the shores of Middle and Lower Columbia River placed their dead on platforms erected on hills, or into the canoes of which they had been the owners; the Kalapuyas on both sides of the Willamet River buried their dead by inhumation.

Our notice makes no mention of the mourning ceremony among the Modocs, by which widows had their long hair cut off at the funeral of their husbands, then dripped the resin from the pyre, liquefied by the heat, upon their bared heads, vowing not to marry again before this ghastly head-cover had worn off by length of time. The Modocs cremated their dead on any day from the first to the fifth day after decease, according to choice.

85, 1. *tutenépní*. Here we have again the sacred number five occurring so often in the traditions, myths and customs of the Oregonian tribes. Cf. 70, 1. 3. 82, 6. 88, 4.

85, 1. Instead of *ídsha* may be used Klamath Lake *ílza* (or *éua*) *luhuksháldshuk*, to bring out for cremation. The northern dialect uses *vumí* only in the sense of putting dried provisions into the ground. A funeral is *íktcha* in the Modoc dialect.

85, 2. *shutédslna*: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. *káílatat* means here the same as *tehpínú'tat*, 85, 4.

85, 2. *wawáíha*. Another form of the verb *wáíha* is said to exist in the Modoc dialect: *wawáíha*; its distributive form: *wawawáíha*.

85, 3. *itpanó'pkasht* is the synizesis of *itpanuápkasht*.

85, 6. *Tánkni*; the term *mā'ntehni* is often used instead.

85, 7. *ánko* for *ánkuam kedshlákstat*.

85, 10. *pitchash* for Klamath Lake *pitchkash*, "until it has gone out".

85, 11. Modoc *hibéna* or *ipéna* for the Klamath Lake *yépa*, *yépona*: to dig a hole.

85, 11. *néwisht*. Of this term the original meaning seems to be "thrown by hand into the air", a manipulation resorted to by some Indians, though not here, with the burnt ashes of the deceased.

85, 12. *lkáppa*. These piles of stones evidently were, as well as the piles erected on the spot of the burnt lodge, intended as monuments of the deceased. These cairns are of considerable size, and can be seen in the old Modoc country at the present time.

85, 16. *pēn húnkēlam* etc. *Pēn* introduces the verb *vumí'*, and *k'léka* is a verb co-ordinate to *vumí'*: "his children die, right there again they bury them."



## PRESENT MODE OF INHUMATION.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

Hishuákshash snawédshash gíntak k'lē'ksht tchúi sha hú'nk bóxtka  
 Male or female npon having died then they (him or her) in a coffin  
 ísha húnkantka waitashka ámpka waitólank tchísh. Pápkashti shú'tank  
 bury on the same day or one day past also. Of lumber they are mak-  
 ing

box, shnutchlú'ktagiank káyak tadsh tálakank Bóshtinam-shítko. Pú- 3  
 a coffin, planing (it), not however they are paint- in the American shape. Small  
 ing (it)

pakuak gíntak a sha nánuktua ilzóta, shulótish gíntak, kmă' tchí'sh,  
 drinking-cups thereupon they of every kind bury with clothing hereupon, skull-caps too,  
 (him),

yámnash tchísh, tálátoks ká-i. Hä' nen wă'g'n kă'git, wátchatka sha hú'nk  
 beads too, but money not. If a wagon is not on on horses they them  
 hand,

énank i'lytcha. Tû'mi shashā'moks ilkszē'ni shash, túmi wéwanuish 6  
 carrying bury. Many relatives to the grave them, many women  
 out

tchí'sh, hihassuáksh tchí'sh, ká-i tatáksni, gasháksina shash ilkszē'ni.  
 too, men also, (but) no children, follow them to grave.

Ílksgísh yépointk tú'nep nádshgshapt pē'teh atí gíntégatk.  
 The graves are dug five (or) six feet deep into the ground  
 going.

Wă'g'n a lû'pi géna ilkszē'ni, shashamoks tchí'k kí'nsbaksna; hú'd- 9  
 The wagon first goes to the grave, relatives hereupon walk in file; those  
 shatoks atíkni gátpa, wátchatka gátpa. Ilkszē'ni a sha shnúka nē'p  
 who from afar come, on horses come. At the grave they seize by the  
 hand

k'lákápkash, a tchíks hú'nk unégank kélua káila ilzúk, tántak tchíks  
 the deceased, then him lowering fill up the earth to bury simultaneously also  
 (bint),

a hú'nk luátpishluk shúina. Gakiámnank tû'k sha tzálamtana gû'hlian 12  
 over him for mourning they sing. Forming a circle from it they through the middle passing

shnú'ka stélapksh nē'p, lupí'tal tchík sha gékampēle; télishtoks wudámatko  
 shake (his) right hand, to the first then they return; (his) face is covered  
 place

handkerchipátka: "Tchá shékug mí'sh nû shnúka nē'p; tchá at tchí' m'sh  
 by a handkerchief: "Now to bid good to you I shake (seize) hand; now thua to you  
 bye

nû shéka gēn waitash; géna mî at hukí'sh!" 15  
 I bid fare- this day; gone is your spirit!"  
 well

Títatnatoks flags máklaks kí'utchna ilkszē'ni wă'ginat; shashámoksh  
 Sometimes flags an Indian oticks up at the grave on the wagon; the relatives  
 láp kí'mbaks gasháktchna, wéwanuish násh kí'mbaks, hihashuaksh tchí'sh  
 in two files follow, the women in one file, the males too

- násh túnshish. Nā'sh káflatoks nādsháshak tēhpí'nualank, nánuk titads-  
 in one row. On one ground all together they are burying, every provided  
 xátko píl ílkteh spūshpaktehámpka, shushtedshxátko wáshash wuwatuáp-  
 with boards grave they make mound-shaped, fenced in prairie-wolves to keep  
 3 kasht ké-utēhishash tēhí'sh. Ká-i mā'ntēh gítko sha hū'nk spū'klitcha  
 off grey wolves also. Not long after this they go to sweat  
 tútenāpni wáitash. Wátēh a lúluagsh tēhí'sh ká-i tatá mā'ntēh gínkanka  
 for five days. Horses s'aves also no longer they bring there  
 luélkish, m'nátoks sha wátēh shéshatni shkútashat í'lxútehluók.  
 to kill, but his own they horses trade off for blankets to bury him in.

## NOTES.

This short notice describes a funeral (ísha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. *tálaka* means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. *Hä' nen wä'g'n*. In this connection they can also say: *hä' nem wä'g'n*; and for *wátehatka*: *wátēhka*.

87, 11. *tánktak*, in this connection, is a compound of *tánkt* and *ak*, not of *tánk* and *tak*: "just at that time."

87, 17. *láp kimbaks gasháktehna*: they follow the corpse, which is placed on the wagon, in two files *on horseback*; *kimbaks* is apposition to *shashámoks*.

88, 1. *Nā'sh* etc. The appearance of their graveyard (*tēhpínū*) near the Williamson River does not differ much from that of our cemeteries; it lies in the midst of the woods. For *titadsxátko* see Dictionary.

## FUNERAL OF WARRIORS.

GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KOHÁSHTI.

- 6 Ní'shta hä'ma mū'kash txū'txuk: "máklaks k'lä'k!" Tsúi gátpa  
 All night long screeches the big owl presaging: "people die!" Then come  
 máklaks ktaklí'sh, tsúi shneshnalzō'ta hushtsózok. Nā's wípka hū ámbotat,  
 men par-flesh-euirassed, and while burning down murder they. One escaped into the water,  
 (man)  
 tsúi shtí'ldshna tū' sa-amoksámkshi m'na; gená shtí'ldshnuk. Tsúi gépka  
 and reported over there at relative's house his; he went to announce. Then came  
 (there)  
 9 tumí' máklaks wa-u'hátakiug; tsúi shenótank gē'kshta túníp hushtsóz shenó-  
 many people to disperse (them); and while fighting on one side five were killed in  
 tankok. Gē'kshta tēhkaish hushtsózā tūm, nánka géna ká'ktsnuk vū'shuk;  
 battle. On other side also were killed many, some started to run away from fear;

tsúi sha shiū'lgip' tsózapksh, tsúi sa ánkuala tú'm, tsúi sa kshú'íwal lú'-  
 then they collected, the fallen, and they cut limbs many, and they laid on the pyre to  
 (of trees)

lukshaluapkug. Tsúi sa nutá hû'k, nánuktua núta; pualála sha hû'nkēlam .  
 cremate (him). Then they fired it, the whole they cast into they his  
 fired;

tû'kanksh. Stútzyishla sha yutátkug; k'léksht shtútzyishla. At hû'k nánuk 3  
 quiver. Sorrowfully wept they in mourning; at his death they wept. New that whole

nátspka tchulä'ks, at sa nánuk gä'mbēle lólokshaltkuk. Gátpampēle  
 was burnt up body, then they all returned from cremating. They came back

tchí'shtat shisháshka sha lák hû'k snáwedsh hû'nkēlam wenóya; hissuáksh  
 to homes (and) cut off they hair to wife his, who was husband  
 widowed;

m'na k'léksht wenóya. Shtíē shupēlōka nū'ss wenóyuk, tsúi spúklitch. 6  
 her having died she became Resin she laid on (her) because widowed, then went sweating.  
 widow.

Túnipni spúkēli, k'lá'wi at; at gä'mbēle, kiä'm pán. At gä'tak.  
 Fire (days) she sweated, stopped then; and returned home, (and) fish ate. That's the end.

## NOTES.

The style of this little piece is far from what we would call accomplished, and of incongruencies and unnecessary repetitions there are a score. The fight in which the five warriors were killed is imputed to the presaging, night-long cry of an ear-owl, and in ancient times Indians seem to have been justified by universal custom in attacking and killing their neighbors if an owl or raven was vociferating at night in close proximity to the lodge or lodges of these unfortunate people.

88, 7. hushtsózok for hushtsóza hûk.

88, 9. 10. hushtsóza is used here in an active sense, but is better translated by the passive form.

89, 1. kshúiwala has for direct object tsózapksh, the dead body. For the same operation the verb ksháwala, ksháwal is also frequently used: 85, 6. From here the informant begins to speak of *one* body only, as if only one warrior, not many, had been killed in this battle. Cf. Note to 80, 5.

89, 2. hûnkēlam stands in this line for hunkēlámsham or p'nálam: "their, theirs".

89, 5. lák. After their return they cut off the hair of the widow and then she put pitch or resin on the head. In most tribes they did it *at the time* of cremation, while they witnessed the action of the flames upon the body.

89, 5. hûk snáwedsh: one widowed wife only is mentioned here instead of many: "*pars pro toto*"-construction. This sentence, if built regularly, would run as follows: shisháshka sha lák hû'nkēlam snawédshash, kát hûk wenóya; hissuákshash m'na k'léksht wenóya.

89, 7. spúkēli, to sweat in the sweat-lodge, viz. in one of the three sweat-lodges given by K'múkamtch to the Klamath Lake people: spú'klitcha, spú'klidsha, to start out for sweating there. Cf. hunkóka and wála. To eat fish only, and no meat, means *to fast on fish*.

## VARIOUS ETHNOGRAPHIC NOTICES.

## I.

- Ė-ukshikni vunépni laláki gítko. T'iná hundred ndankshaptánkni  
 The Lake people four chiefs have. Once hundred (and) eight times  
 té-unip hiihashuátchzash pé-ulatko Ė-ushtat, túnepni tá-unep máklaks  
 ten men (are) at the lake, five times ten persons  
 3 Ė-ukshikni Yafnakshi. T'iná hundred pēn lāp pé-ula lātchash. Tumántka  
 of the Lake people at Yáneks. Once hundred and two (are) lodges. By the crowd  
 shute-uápka lakí.  
 will be elected a chief.

- Ė-ukshikni hushmō'kla hushmoklō'tkishtka; kinkán' smō'k gí'tk,  
 The Lake men remove the beard with hair-pincers; spare beard they have,  
 6 atínsh lāk gí'tko. Shiášhgatko lāk; snawédshash kálish pan lāk gítk. Hā  
 long hair having. Is cut (their) hair; a woman belt down to hair wears. If  
 snawédshash hishuátchzash mbū'shni, hūnk ktū'tehka; hishuákshash wátch  
 a female with a man consorts, they crop (her) hair; the man for horses  
 szókta: tū'm wátch wuzó-we.  
 they fine: many horses he has to give up.

- 9 Shū'dsha lóloks slikuíshtka; tsússak m'nálamtana lātchash shū'dsha.  
 They kindle the fire by fire drill; constantly close to their lodges they have a fire.

Lakí kshiulakgishzéni géna nanuká'nash' ndéna: "tíds ul wéwal-  
 A chief to the dance-house goes (and) to all cries out: "straight stand  
 zat! tchā'lyet nánuk! wawályat! shúinat! hīshuaksh pil shúinat! Nū  
 up! sit down ye all! stand up! sing! the men only must sing! My-  
 self

- 12 tchúinuapk! i tchuí'n! túla shuí'n! T'ia'mantk shuí'sh. Átēnish ewá  
 I will sing! you sing! with (me) sing! (I am) hungry for songs. Now I have enough  
 shuí'sh; átēni kēléwi shuí'sh."—"Slámuapk i nánuk! shuáktehuapk i nánuk!  
 of songs; now I quit singing." "Stop singing ye all! cry and weep ye every one!  
 Ká-i i shlámuapk, shuínuapk i nánuk. Nánuk tíds wawályat! shlā-uápkat  
 Not ye cease to sing, but sing all of ye. All straight stand up! (and) look at

- 15 k'lekápksh!"  
 the corpse!"

## II.

- Ká-iu Bósltinash gátpish, Mō'dokni mbá-ush shulō'tantko, pupuit-  
 Before the Americans arrived, the Modocs in buckskins (were) dressed, with  
 lantehámpkash ka-ilalápshtkitko, vúnām mbá-ush tchutchi-esháltko.  
 fringes on leggings dressed, (of) elk's skin dressed in caps.  
 18 Shelóluka shtétnashtka ngē'shtka shenótanka; tchiktchikáshtka sna-  
 (When) fighting with poisoned arrows they fought; for hatchets a wo-  
 wédshash shkēa. Hā tchilloýága lō'k shiúka ámka táslatch, át hūk  
 man they bought. If a young man a killed or a cougar, then  
 sheshalólesh kēléxa.  
 a warrior he became.

Nkā'kginga t'shí'shap p'ki'shap taúnäpni wáfta ká-i tchú'leks pán,  
 After a childbirth, the father (and) the mother ten days no meat eat,  
 shápēle mákläksäm tchí'sh pásh pán; túnepni wáfta lonkóka, nadshksap-  
 bread, the Indians also food eat; five days they sweat, sixth  
 táknki at wáitólau shulótish p'nálām nánuk púedsha. 3  
 then day over, garments their own all cast away.  
 Tishiwápkash wá'k gítko shuentchága p'gi'shap hú'nkélām wá'k tkuyá;  
 Crooked limbs having a babe mother its the rubs;  
 há lish kaá kalkálish lú'lp gítko hú'nkélām p'gi'shap lú'lp tkuyá nepátka,  
 If too rounded eyes having its mother the eyes rubs with hand,  
 kikannéga lú'lpút nepátka, tchúi shishatchélō'tka; at tídsh tchēk shūtū'lan 6  
 applies to the eyes the hands, then spreads (them) apart; then well finally after arranging  
 kēléwi. Húmasht taks hú Mō'dokni giúga ktaktanapátko shítko shlé-ish  
 she stops. Therefore the Modocs sleepy- alike to look at  
 nánuki. Há lish kó-idshi wawákish gi suéntchām, p'ki'shap taks tídsh  
 all are. If misshaped the ears are of the babe, the mother aright  
 shū'ta, patádsha suéntchām wawákash, nenpága, peptchága. Naishlashlák- 9  
 shapes she stretches the babe's both ears, little hands, little feet. Toads-  
 (them).  
 gish-gítko ktcháyash tchí'sh wéktat itá ní'sh tchí'sh.  
 harned beetles with fangs also on the she on the also.  
 arms lays, neck

## NOTES.

With the exception of the first, these ethnographic notices concern the people composing the southern chieftaincy as much as those of the northern.

I. The four items of section I are worded in the Klamath Lake dialect, and were obtained from Frank, a young Indian settled at Kuyamská'iksi, "the Crab's River-Trail," on the Williamson River.

90, 1 etc. The census figures given in the first paragraph refer to one of the latest counts made of the individuals in the tribe, probably to that of 1876.

90, 1. vnnépní laláki gítko. Correctly worded, this phrase would read vunepä'nash lalákiash, or vunépuish, or at least vunépní lalákiash gítko.

90, 2. pé-ulatko ought to be used only when units are mentioned after the decads of figures. If the relator wanted to say, 180 men were counted, the verb shá'tui, shétui would be the proper term. Cf. Note to 70, 8. 9.

90, 3. Tumántka, "by the many", by the crowd: by the majority of the men in the tribe.

90, 7. hishuátchash is a form for the word *man*, *male*, common to Klamath Lakes and Modocs, but more frequently used among the latter. The reverse is true of the form híshuaksh.

90, 10-13. Part first of the fourth notice refers to dances at the communal dance-lodge, organized and directed by chiefs. The chief starts the songs; sometimes the men, sometimes the women sing in chorus; or a song may be sung by all present. When the chief sees one, who does not sing, he cries out: "i tchúín; túla shuí i!" All dances are accompanied by songs or other music.

90, 10 ul probably stands for ún, ú'n, ú'na, a conjunction more frequently used in the Modoc than in the Klamath Lake dialect.

90, 11. *tehä'lyet* for *tehä'lyat*! sit ye down!

90, 11. 14. *wéwalzat*, *wawálzat*. *Wálza* means: to look out for, to be expectant; the dancers are commanded to make ready for the next song, which implies that they have to rise upon their feet.

90, 12. *tehúinuapk*. See *Note* to 70, 3.

90, 13-15. The words from *Slámuapk* to *k'lekápksh* are commands of the chiefs or subchiefs heard at the solemn ceremonies held in or around the lodge of a deceased person the day before the funeral. Chiefs are entrusted with the leadership of choruses sung by those who mourn over the defunct, and in presence of the corpse.

90, 13. 14. *shlámuapk* for *shlámi-napkat*, or *shlámi-napk'í*! See *Dictionary*.

11. The items contained in section II were obtained from J. C. D. Riddle, and are worded in the Modoc dialect.

90, 17. The Klamath Lakes wore a kind of elk-skin hat, wide brimmed, high and painted in colors, which they called *púkalsh tehuyésh*. Leggings were called *kailá-lapsh*, because they reached to the ground (*káíla*).

90, 18. 19. *Shelóluka* and *sheshalólsh*; both derived from the verb *shéllual*, to make war, to fight.

90, 18. *shtétnashotka*. All Indian tribes of the border region between California and Oregon are reported to have fought with poisoned arrows in early times.

91, 1. *Nká'kginga*, literally: on account of a childbirth. That the father denies to himself the use of meat during ten days is a custom not unlike the world-renowned *couvade*; the sweating has the effect of keeping him at home in such a time when his family stands most in need of his protection.

91, 2. *shápéle* is flour of any kind of grains and the bread made from such; *mák-laksam pásh*, Indian food: edible roots, berries, *wókash* etc.; *lomkóka* for the Klamath Lake: *spúkli*: to sweat in a sweat-house. Cf. *Note* to 89, 7.

91, 3. *p'nálam shulótish*, the dress which they wore at the time of the childbirth.

91, 4. *Tishiwápkash*. The Modoc *tishíwatko*, crooked, stands for Klamath Lake *tishílatko*, to which compare *tikiwatko* and *tíszantko*.

91, 5. *kalkálsh*. This adjective is variously pronounced *kálkali* and *kólkoli*.

91, 6. In its signification *lúlpát* approaches very near to *lúlpát*, as the Klamaths would say; *lúlpát*, however, involves the idea: she *raises* her hand *up* to the eyes. This manipulation probably contributes to some extent to the oblique convergency of both eyes towards the nose or mouth and approaches the Oregonians to the Mongolian type of mankind. All the manipulations described are frequently repeated by mothers and other females inhabiting a lodge, and they often do it without any necessity.

91, 8. *nánukí* stands for *námuk gí*. *suéntchám*: in the Modoc dialect *suéntch* means a baby, infant, while carried on the baby-board; the Klamath Lakes, however, use this word in its original sense of baby-board, cradle-board, to which the infant is strapped or tied.

91, 10. *ktháyash*. The application of insects etc., is certainly done for the purpose of rendering children fearless against danger and unmoved by sudden fright in after-life.

## ÁMPZÄNKNI MÁKLAKS.

## AN OPINION ABOUT THE WASCO INDIANS.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM CHARLES PRESTON.

Ámpzänkni gátpa mû shanáholiuk snáwedsh, ká-i spâni vushúk;  
 One Wasco came very desiring a wife, (but) not gave from fear;  
 Ámpzänkni shawíatk; kíya Ámpzänkni. Génuapk túni É-ukskni  
 the Wascoes are irritable; liara are the Wascoes. Would go many Lake men  
 Ámpzáni sheshatuíkuapk lû'ksh mā'ntch-gítko; skútash shanáholiuk 3  
 to the Dalles, would trade off slaves formerly; blankets (they) wanted  
 pā'niak, skútash í'ktsa Ámpzáni yámnash tchish. Nāsh sápush gépgapě-  
 belong un- blankets they at the Dalles beads also. In one month they would  
 clothed, fetched  
 liuapk, tsíalsh épkuapk, káwi tchish épkuapk. Tānni sha géna? té-unipni  
 return, salmon they would lamprey- too bring. How many of did go! ten men  
 bring, eels them  
 a-i sha géna, snáwedsh tchish géna, ká-i sha i-a vû'sha Ámpzänkni'shash. 6  
 they went, (a) woman also went, not they of feared the Wascoes. course  
 Ámpzänkni ak sas hushtsózuapk; sasságank í gí! Ká-i nû shtínta  
 The Wascoes them might kill; imperilled ye are! Not I like  
 Ámpzänkni'shash, ká-i tídshi, ká-i tídsh hû'shkank. Hā' tídshí gítik  
 the Wasco people, not good (they are), not well intentioned. If good-hearted were  
 máklaks Ámpzänkni, tántk ní gē'nt, sasságuk ká-i géna. Tídshi há'k 9  
 people the Wascoes, then I may go being in peril I will not go. Good if to be  
 there,  
 túmēnank génuapka nû.  
 I hear (them) shall go I (there).

## NOTES.

The Wasco Indians form a portion of the Upper Chinook Indians of Columbia River. Their ancient homes were around and at the Dalles, and a few of them still live there, while others now inhabit a section of the Warm Spring Indian reservation on Des Chutes River, Oregon. The Dalles formerly were, and are still to a certain extent, the locality, where all the tribes of the Columbia River Basin sold and bartered their products and commodities. The Warm Spring Indians call the Wascoes: Was-kopam, "men of the grass region"; the Klá-kamas-Chinooks call them Guithlasko. The Klamath Lake and Modoc Indians also were among the frequenters of the intertribal market, exchanging there the slaves caught on their raids for ponies, provisions etc., when they went down to the Dalles on their annual trips. My Indian informant, Charles Preston, had lived long at the Dalles, and also gave me a list of Wasco words and sentences.

93, 1. ká-i spúní vushúk: the subject of spúní, É-ukskni máklaks, is left out by inadvertence. Some Wascoes wanted to marry into another tribe; for "one Wasco man" stands here for "some men of the Wasco people."

93, 3. 4. Ampzä'ni, contraction of ambuzē'ni "thither, where the water is", where the waters rush down in a cataract, or in rapids. The rapids of the Columbia River at the Dalles impede navigation.

93, 7. sasságank í gí! ye are in peril, when going to the Dalles and being Indians, therefore take care of yourselves! í stands for át; cf. 64, 10 and Note; 90, 13. 14.

93, 7. 9. Instead of ká-i nū shtínta may be said also, in this connection, ká-i nū shanáhole; instead of táñkt nī gēnt: gēntēni, gēnt a nī; instead of Tídshi há'k: tídshák, tídshi há gí.

### K'MUKÁMTCHAM AÍSHISHAM TCHÍSH SHASHAPKĚLÉASH.

## K'MÚKAMTCH ATTEMPTS THE DESTRUCTION OF HIS SON AÍSHISH.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

- Lûpí nā'lish hûnk K'múkamtch shutäyēga; ná-asht nā'lish hûnk gá-ag  
 At first us K'múkamtch began to create; so to us long ago
- kēmûтчátk shashapkĕlî-í'a génta kăilatat. Tchía hû'k lâ'pi shá-ûngaltk  
 an old man told the myth this world about. Lived the two related as son and father,
- 3 Aíshish K'mû'kamtchish; né-ulza hûnk gē'n, nánuktua ká-akt hû'k gäg,  
 Aíshish (and) K'múkamtch; resolved this one, (that) all things, whichever (are) here, (and)
- nánuktua kiä'm ámbutat wá, gítki giug. Tchúyunk pä'n I-ulalónan  
 all kinds of fish, in the water (which) should come into live, existence. Then again at the outlet at Linkville
- tchkash né-ulza páplishash gítki giug, mû' gînt nkí'llipsh tí'wish ndû'l-  
 also he caused a dam to come into exist- very there rapidly the rushing running waters
- 6 shampksh páltki, mû'ash shlé-uyuk, tchúyunk máklaksash kiä'm í'tklank  
 down to leave dry, the south wind when blows, and hereupon the Indians the fish scooping up
- pálshtat pátki gí.  
 on the bottom left dry should feed upon.
- Tchúi pân húmasht gíulank K'múkamtch únaka tchkash m'na Aíshi-  
 Hereupon having performed this K'múkamtch son then his Aíshish
- 9 shash shtíltá p'laíwasham shnú'lash, shléank kĕnâwatat shkúlelam wewéka  
 sent after an eagle's eyrie, perceiving up on a kĕnâwat-stalk of a lark the young ones
- hû'nk shû'kayank, shnepē'mpemuk vunaká m'na. Snáwedsh spû'ntzashka  
 hanging (on it), in order to entrap son his. A wife to abduct (from him)



gíng tchúyunk K'mû'kamtch spû'nshna. K'mû'kamtch heméxe shí'ash-  
 then K'múkamtch took (him) along. K'múkamtch told (him) to take  
 kank hû'n tchûlîsh, kâilish tchîsh shûkatonolô'tch. Tchúi Aíshish gû'ka  
 off (his) shirt, belt also (and) hair-ribbon. Then Aíshish climbed  
 kapkágatat; tchúyunk kû'ga, atí kédsha. Aíshish shataldi'ldamna gûkê- 3  
 on the low tree; and (while) he climbed, high it grew. Aíshish steadily looked down while  
 nû'ta, atí at kédshisht; at hû'nk tchúi shlää tchitchîlî'lêka pû'-nlapksh  
 climbing, high until it had grown; and then he saw little birds lying  
 shnú'lashtat shkû'lelam. Tchúi Aíshish gé'hlapka shnú'lashtat kû'shgug  
 in the nest of the lark. Then Aíshish went into the nest being unable  
 gû'tgapêlish; hí'-ítak tchúi tchî'-napk. 6  
 to climb back; there then he was going to stay.

K'mû'kamtch toksh hû'nk nánuk Aíshisham shûlôtish shnúka; shû'-  
 K'múkamtch however the whole of Aíshish's clothing took away; dressing  
 luatchnank gâ'mbêle k'léwidshnank m'na únaka. Snéwedsh páldshapêluk  
 himself to it he returned relinquishing his son. (His) wife to abduct  
 hátokt gátpampêle Aíshisham tchî'shtat; tchúi Aíshisham wéwanuish 9  
 over there he went back of Aíshish to the dwelling; then Aíshish's wives  
 kaíxema K'múkamtch; "ká-i a hû'k gēg nálām híshuaksh" tchî' hûnk  
 suspected K'múkamtch; "not (is) this here our husband" thus  
 hû'ksha gî. Nâ'dshak hûk híshuákshlank K'múkamtchash, náuka toks  
 they said One only consorted with K'múkamtch, but the others  
 ká-i shanahô'li. 12  
 not wanted (him).

Át toks hûk Aíshish shû'isha, nánuk káko pil k'lêká tiä'muk kaítua  
 But now Aíshish became lean, all over bones nothing he became for starving (not)  
 pá-uk. Tchúi lapi wâ'kwak-wéwanuish gépkatk shlää Aíshishash shnú'-  
 eating. Then two butterfly-females soaring by saw Aíshish in the  
 lashtat kshî'klapsh. Ná-iti m'nálam sha skáyamtch pásh ámbutch 15  
 nest lying. In basket their they carried on back food water also  
 í'kugank, tchúi sha Aíshishash shéwana pásh, ámbu tchî'sh sha tchíya.  
 putting into, hereupon they to Aíshish gave food, water also they gave.  
 Kû'shga tcha, p'lû' í'tchuank shulôtish sha pân lě'vûta. Aíshish heméxe:  
 They combed oil putting on him in clothes they again dressed (him). Aíshish inquired:  
 "wák haitech át nûsh gí'-uapk a?" tchúi hû'ksha ná-asht gî: "génta a-i 18  
 "what ye with me intend to do?" then they thus said: "into this  
 mí'sh nâ'd hishtchazû'gank skatzipêli-uápka." Aíshish tóksh shash hû'nk  
 you we placing into (we) shall carry down." Aíshish but to them  
 nánuk shē'gsha: "pí' nû'sh gén géntch né-ulakta p'tí'shap gé-u K'múkám-  
 all about it explained: "ho me in this manner treated badly father my K'múk-  
 tchiksh!" hû'nk na-ā'sht gî Aíshish. 21  
 amch!" thus said Aíshish.

Tchúi yapalpûlêash mû'lua skatzipêli-uápkuk Aíshishash kâilant;  
 Hereupon the butterflies got ready to take down again Aíshish to the ground;  
 wéwanuish toks hû'k Aíshisham méya lā'pi, Klétiamtch tchî'sh Tchî'ggash  
 (and) wives of Aíshish dug roots two, (called) old also Tchika  
 Klétish

- tú'la. Wä'kal'tk hū'kt ki. Tchéui Aíshish géna me-ishxéni, tapí'tankni  
withal. Child-having this was. Then Aishish went to the digging- keeping behind  
prairie,
- gáldshui Tchéikash; Tchéikalam wä'ka shléa máhiash Aíshisham, tchéui  
he walked up to Tchéika; of Tchéika the child perceived the shadow of Aishish, and
- 3 p'ti'shalpka. Ktú'pka Tchéi'ka m'na wéka shlámiuk; tchéui Aíshish háméxe:  
cried: "father!" Slapped Tchéika her child in wrath; whereupon Aishish said:  
"wák i' ún giúg' ktú'pka?" Shatakiámna Tchéi'ka, shlaá Aíshishash  
"why you (it) slap?" Looked around Tchéika, saw who Aishish
- huyégank, hū'tan ku-ishéwank shli'péle; tchéui Aíshish spūnshámpéle  
sitting down, ran she rejoicing to meet (him) again; then Aishish took home again
- 6 Tchéi'kash stiya pí'l nū'sh gi'pksh Kletíshash pē'n galdshúyank shatmá-  
Tchéika pitch on her head having. Klétish also approaching he called (her)  
péle; tchéui shash lápok i'impéle tchéi'shtal' m'na. Tchéui shash tchéi'shxi  
home; then them both he brought towards home his. to them to his home
- i'tpampélank yámnash shéwana, tchélish hū'nk lúelank yámnashla; ndan-  
having brought back neck-wear he gave, porcupine killing he made necklaces; to
- 9 nē'ntch hū'nk wéwanshish yámnash shéwana.  
three (of his) wives neck-wear he gave.  
Tchéuyuk K'mú'kam'tch túmēna m'na únaka tchéi'sht, mú'lua génuapkug  
Upon this K'mú'kam'tch heard (that) his son was (still) (and) pre-  
pared alive, to proceed
- háaktala. Tchéui Aíshish unakáka m'na shtúli pā'ks nutolalolátkiuk lū'-  
there. Aishish to little son his enjoined the pipe to swing off into
- 12 lukshtat K'mukám'tcham. Tchéui K'mú'kam'tch gátpanank tchélxa; Aíshisham  
the fire of K'mú'kam'tch. Then K'mú'kam'tch arriving sat down; Aishish's  
hū'k wéka ku-ishé-uk hūlladshuitámna p'lukshá m'na. Tchéui hū'nk pā'ksli  
son rejoicing ran forth to and back from his grandfather. Then the pipe
- pakakóleshka K'mú'kam'tcham; pēn hūlládshui K'mú'kam'tchash. Hū'nk-  
he tried to jerk off of K'mú'kam'tch; again he ran up to K'mú'kam'tch. For
- 15 anti K'mukám'tch ká-ashtámēna: "tchéi'tchiks a hū't gi." Pā'n hū'ktag  
that K'mú'kam'tch reprimanded: "stop that matter!" Again that child  
hū'llatchuyank pakakólank pā'ksli nūtolála lū'lúkshtat; tchéui Aíshish  
running up to him jerking off the pipe threw it into the fire; then Aishish  
ke-ulálapka nádshpáksht, tché'k kéléwi. K'mú'kam'tchash shí'uga tchéui  
pushed (it) further until burnt, then he quit. K'mú'kam'tch he killed
- 18 hū'masht gink, tchéui medshá.  
by so doing, then he moved away.  
Mā'ntch-gitk pēn K'mú'kam'tch wémpéle; pí' tchkash né-ulakta m'na  
Long after again K'mú'kam'tch became alive; he then proceeded against his  
únaka. Gén hū'nk nánuk shtí'ya pítli'ga káluat; tchéui shnatgálka kálo  
son. There (he) all over pitch danced on the sky; then he set on fire the sky
- 21 hū'masht giúlan. Hū'nkanti Aíshish tía kíuyäga; háméxe: "ká-i nū'sh  
so after doing. For this reason Aishish a tray held extended; he said: "not me  
shíugat táta," wéwanuish m'na shí'namshisht Stí'ya á'-usheltkal hū'k  
he may kill ever," wives his being afraid. The pitch turned into a lake  
nánukash kálla, Aíshishamksh pí'l pahá. Tchéui Tū'húsh talpatkóla, stí'ya  
all over the world, Aishish's home only remained Then Mud Hen put its head out, the pitch  
dry.

tchík hû'nk nxi'-uliga láki; kat húk hû't tchúi lali'ga Tûhû'shash. Hû'n  
 then to it dripped on fore- which thing since stuck on Mud Hen. This one  
 head;  
 gé'tak hû'nk shkálkêla.  
 only was hurt.

## NOTES.

This is one of the most popular myths current among the É-ukishikni, and we shall find it partially repeated in another myth, recounted by Dave Hill. Aíshish and his father K'múkámtehi-ksh represent powers of nature engaged in everlasting strife for mutual extermination. In this myth K'múkamte-h resorts to the following trick to destroy his offspring. Seeing young larks in a nest on the top of a sorrel-stalk, he informs him, that if he climbs up there, he can obtain a nest of eagles with all its inmates. Gladdened with the prospect of this capture, Aíshish climbs up, but the insidious father causes the plant to grow miraculously fast under him, so that descent becomes impossible, and Aíshish comes near perishing by hunger and exposure.

In the recollection and wording of some portions of the myth my informant was assisted by "Captain Jim."

94, 1-7. The short fragment of a creation myth preceding the Aíshish tale stands in no causal connection with it, and could as well be inserted elsewhere. Myths entering upon the *details* of the creation of the world by K'múkámtehi-ksh do not, as far as ascertained, exist among this people, but in their stead we have many myths for special creations (of man, animals, islands, mountains etc.). A grammatic analysis of the terms occurring in this fragment (from Lûpí nâ'lish to pátki gí) was inserted by me in the *American Antiquarian*, Vol. I, No. 3, pages 161-166, under the heading: "Mythologic Text in the Klamath Language of Southern Oregon."

94, 1. Lûpí shntâyéga is not to be considered as a repetition, for it means: when K'múkamte-h began to create the world he made *us* before he made the fish, other animals, and the dam at Linkville. This is, of course, only a small fragment of all the creation myths of this people.

94, 2. shashapkêlîa: to tell or count stories, myths or fables in the interest or for the pleasure of somebody; the i is here doubled to obtain a rhetorical effect.

94, 3. K'mú'kamte-hish is a contraction of K'mû'kamte-h tchîsh; Aíshish, K'múk-amte-h also. The longer form of the name of the deity occurs 95, 20.

94, 3. ká-akt, metathetically for kákat; kát is pron. relat. which, what, the thing which. nánuktua ká-akt gâg comprehends all animate and inanimate creation.

94, 4. wá, uá, to stay, exist, live in; is always connected with an indirect object indicating the place, spot, locality or medium where the subject lives or exists.

94, 4-6. The construction of the sentence runs as follows: Tchûyunk (K'múkámte-h) né-ulza gí'tki giung páplishash I-ulalónan, páltki tí'wish giint ndûlshámpkash mû' nkîl-lipkash, mû'ash shlé-uyuk; "when a south wind blows, it will stop the waters from rushing down rapidly over the cataract." The outlet of Upper Klamath Lake, called Link River, runs from north to south, over the falls at Linkville; hence a powerful south wind will stem the current of Link River above the falls, leave its bottom dry or almost dry, and enable the Indians to catch the fish swimming in the shallow water or wriggling in the mud. The rocky ledge under the cataract is supposed to be the gift of K'múkamte-h.

94, 4. I-ulalónan or Yulalóna is the Indian name of the cascade of Link River above the town of Linkville, and for that town itself. The origin of this name is explained in 94, 5, 6, for the verb i-ulalóna means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. ítklank, partic. pres. of ítkal, means here: obtaining by basketfuls.

94, 9. The kēnāwat is a plant growing high in the warm climate of Northern California, especially in the ancient habitat of the Shasti Indians, and in this myth it suggested itself to the Indians on account of its property of growing very fast.

95, 5. gé'hlapka: he swung himself into the nest by climbing over the rim. Cf. Note to 66, 13.

95, 10. kaizema K'mukámtehash for the regular form K'mukámtehash. Cf. 91, 8.

95, 15. skáyamte etc. More plainly expressed this sentence runs as follows: sha skáyanna pásh tehîsh ámbu tehîsh; the first tehîsh being placed before pásh and appended to the apocopated skáyanna.

95, 16. shéwana here used differently from tehíya, which applies to liquids only.

95, 17. pl'ú' ítehuank seems to be a quite modern interpolation, for it smells of pomade and hair-oil; but it is as ancient as the myth itself.

95, 23. 96, 2. 3. 4. Tehika. I have rendered this bird-name elsewhere by "Chaffinch," and Klétish by "Sandhill Crane".

96, 3. shlámia, to feel insulted. She resented it as an insult that the child called her deceased husband by name; for it was a capital crime among the ancestors of the present Klamaths to call a dead person's name for many years after his demise.

96, 5. hú'tna is changed to hú'tan on account of being followed by a word commencing with k.

96, 6. stiya. The custom of widows to put pitch or resin on their heads at the death of their husbands was abolished only at the time when cremation became a thing of the past.

96, 6. galdsha-úyank is a more explicit form of the participle; the verb galdshui being the contracted form of galdsháwi.

96, 8. yámmashla. He used the bristles of porcupines to make necklaces of.

96, 11. unakáka m'na was the son of Aíshish and of the above mentioned Tehika.

96, 11. 12. K'mukámteham qualifies pā'ks, not lúlukshtat.

96, 14. pakakóleshka, verbal desiderative of pakakóla, to jerk away from. The suffix -óla indicates that K'múkamte wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tehítchiks is used when speaking to children. It signifies *so, so!* and means: be quiet, shut up, stop!

96, 17. tehē'k kēléwi. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aíshish ceased to poke the pipe into the fire. Cf. 85, 10. 89, 7.

96, 18. medshá: he removed from that spot with all his wives and children. Ancient customs forbid the offspring to stay where the father had breathed his last.

96, 20. Gén húnk nánuk etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K'múkamte. Myths of this kind are suggested by intense heat experienced in summer. This mode of destroying life on earth is less frequently met with in myths than the drowning in a general flood.

96, 21. kínyäga. Aíshish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in nʒi'-uliga: 97, 1. It is nasalized there on account of the preceding -k in hú'nk.

96, 23. käíla. Where I have rendered this term by "world", as here and elsewhere in creation myths and myths of a similar character, it does not signify the whole surface of the earth as known to us, but only that section of country which is known to that tribe of Indians. Thus ancient creation myths only describe the creation of that part of country where these myths originated; the creation myths of coast tribes will include the ocean in their term for "world".

96, 23. Túhush talpatkóla. Mud Hen, one of Aíshish's five wives, looked out from under the roof of Aíshish's lodge or shed to see what was going on. This fiction explains the round dark spot visible on the mud-hen's head; its *round* form is indicated by the prefix la- in lalíga.

## AÍSHISHAM SHASHAPKĚLÉASH.

## A MYTHIC TALE ABOUT AÍSHISH.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

## Shashapkěle-uápkán Aíshishash:

I am going to tell a story about Aíshish:

Aíshish mat súkla tú'ma máklaks íyamnatko; shuédshnuk mat sha  
Aíshish, they say, gambled many people having with him; when gambling on so they they  
their way, say,

shnéna lú'loks. Yámnashptchi mat lú'loks Aíshisham, Wanákalam kákä'kli 3  
built fires. Purple-blue (was), as re- the fire of Aíshish, of Silver Fox yellow  
ported,

lú'loks, K'múkamtcham shláyaksak. Tsúi sa sló'kla; Aíshish shlín tálaak,  
the fire of K múkamtch (it was) smoke only. Then they shot at the Aíshish hit (it) straight,  
(was), mark;

Wanáka yú'tlansna. K'múkamtš tú' hak yú'l'ka, náuka toks tú' hak a-áti  
Litl. Silver missed the mark. K'múkamtch this side of struck, the others but far th's side of  
Fox the mark

hak yú'l'ka; tuí sa húmasht gíulank sákaliäga. Túm sa héshkú, tsúi sas 6  
struck; right they then after so doing commenced gam- Many they bet on, then over  
bling, things them

Aíshish í'kak; séwatkashka nánuk wáthpka, tsúi sa gä'mpěle. At tú'  
Aíshish won; about noon all men had lost all they then they went home. Ever  
had,

tsússak í'zak nánuk sas.  
since he won them all.

Tú'nipnish wéwan's gitk Aíshish: Túhú'sh násh snáweds Aíshisham, 9  
Five wives had Aíshish: Mud Hen (was) ooó wife of Aíshish,

Stókua násh snáwedsh, Kli'tish násh, Wä'ks násh, Tsi'ka násh snáwedsh.  
Long-tail one wife, Sand-bill one, Mallard one, Chaffinch one wife.  
Squirrel Crane

- Tsúi K'múkamts ná'-ulakta; at unák ná'-ulakta Aísisas. Tsúi  
Then K'múkamts plotted secretly; after day-break he plotted against Aishish. Then
- K'múkamts suáktsa, skäki'sh m'na hú'shúk p'láiwash p'ti's-lúlsham m'na  
K'múkamts wept, inherited his remembering eagles dead father his
- 3 luélks. At sapi'ya Aíshishash K'múkamts: "at tû' luélkish p'láiwash  
who had killed. Now declared to Aishish K'múkamts: "far away the killing-place of (young) eagles
- yayákia nú'; ká-i lúela yáyakiuk", snáwedsas kû'ktakiuk K'múkamts  
afraid of I (am); not I killed (them) being afraid, a wife coveting K'múkamts
- Aísisam, Stokuā'ks hú'nk. At géna lápuk: Aísis K'múkamts tchish géna.  
of Aishish, Little Squirrel. Then set out both: Aishish K'múkamts also went (there).
- 6 Tchúi slää p'láiwash, tsúi aláhia K'múkamts kokántki giúg; tsúi  
Then saw the eagles, and pointed out K'múkamts (the pine) to climb up; then
- p'láiwash hunkáya kápkatat. Aísis kokántsa tû'; tsúi kedsá hûk; átû  
the eagles flew on the place. Aishish climbed up; then grew it; far up
- kaló kapáta at kápka. Tsúi hûnk gû'knank slää tchíliliks skû'lelam,  
the sky touched now the pine. And (it) having climbed he saw the young ones of a lark,
- 9 shnúlas toks hú'k p'láiwasham. Átûnk at suáktscha Aíshish shnúlástat  
the circle though it (was) of the eagle. There now wept Aishish in the circle
- tchí'klank; K'múkamts gä'mpéle at, sülú'tautsa Aíshish=shít k slä's. Gát-  
sitting; K'múkamts went away, dressed himself to Aishish alike to appear. He
- pampéle tû' tchí'shtat; tchúi shpónäk, tchúi shä'tûpk Stû'kuaksh; tchúi  
came back far to dwelling; then it was late, and he slept with Little Squirrel; then
- 12 káikéma Stukuág. Tsúi nánuk wéwan's ká-ikéma, tsúi sa kó-ika.  
suspected (him) Little Squirrel. There-upon all the wives became suspicious, and they found out.
- "K'múkamts a hō't ki!" tsí sa hú'n ki hú'ksa Aísisam wéwanuish.  
"K'múkamts this one is!" thus they said those Aishish's wives.
- Tsúi shash at shuä'tsna mbû'sant, tsúi sa nánuk géna túla, kat  
Then from them departed for next morning, and they all went with those (him) who
- 15 Aíshish túla shuetsantámēna. At sha shména lû'loks suétsnuk sas. Tsúi  
with Aishish were in the habit of gambling. And they built fires while on their gambling tour. And
- K'múkamtsam sláyaksak lû'yäga, at sa káyek'ma, at sa: "ká-i a kē'k  
to K'múkamts smoke only carried up, now they suspected, and they (said): "not (is) this
- Aísis!" hú'ksa ná-ast sa-ulankánkatk. "K'múkamts a kē'k gi!"; nā'sht sa  
Aishish! those (in the distance) thus (his) followers. "K'múkamts this is!"; so they
- 18 hú'ksa tû'kni; "ká-i a Aísis gä'pkat, ká-i hú't lû'loks Aíshisham nú'ta".  
(said) those far off; "not Aishish came, not (here) the fire of Aishish is burning"
- Hú'ksa tû' nā'shtk tálí'tankpkuk: "ā't gen slókalsht hí shlä'papakuapk;  
Those afar thus said seeing him coming: "ye this after he has shot at will find out then;  
man the mark
- Aíshish toks shlí'tam'na tálaak!" At gátpa at shlō'kla, tû' hak yû'lka  
Aishish however always hits straight! Then they arrived and they shot, (but) far this side struck
- 21 K'múkamts; Wanák tads yû'tlansna. Tsúi sha sákaliäg, tsúi sa K'múkam-  
K'múkamts; Silver Fox missed a little. Then they commenced and they over K'múkam-  
gaming,

tsas í'kak; waitash a tû'm í'kak, tsúi sa gä'mbële, tsúi sa gátpampële  
 kamtch won; all day long many they won, then they returned, and they went back

látsastat. At sa tsúi gä'tak sákla salákiuk Aísisas.  
 to the lodges. Then they quit gambling, for they Aishish.

Tsúi Aísisam wéwanuish suásuaktsa tsú'ssak, k'lewídscha m'nálam 3  
 And Aishish's wives wept constantly, (and) left their

latchash stä-íldshuk. Shti'a sa nú'shtat shí'dsho wenépi wéwanuish; nash  
 lodges to dig roots. Pitch they on heads put four wives; one

toks Wä'-aks ká-i hli'la Aísisas. Tsúi luátpislals Kliti'sam Aísis tû'mëna,  
 but Mallard not mourned Aishish. Then the weeping cries of Sandhill Aishish heard,  
 Crane

tsúi Aíshish shuáktsa tû'mënan. At Aísis tû' kálo wikā't, at k'léknapk 6  
 and Aishish wept hearing (them). Now Aishish (was) sky close to, then he was mori-  
 far away band

kakó bëla; at shí'tsa lápi wékwak tû' kálo wikáta; at shliáa Aísisas. Tsúi  
 bones nothing then soared up two butterflies far the sky close to; and (they) Aishish. Then  
 but; saw

shitshatxépële shla-ólank, tsúi gatpampëlissa, tsúi sápa, p'tisá m'na sapiya:  
 they flew back having seen (him), and returned home they, and told, to father their saying:

"tídsi k'lä'kuapk hí'ssuaks; tû' ní kaló wigáta shliáa hú'nk hissuáksas kakó 9  
 "a good will (soon) perish man; far off I sky close to saw that man bones

bëlat; tídsi hú'k k'lä'kuapk!" Tchíssa shapíya p'tisa m'nálam.  
 nothing good this will perish! So they said to father their.  
 but; (man)

Hú'k p'tissap sam shkúyui shash mbû'sant at ûnák gá-ulakuapk yáki  
 The father their ordered them on next morning early to soar up a basket

shléyamënan. Tsúi sha géna saptálatk, tsúi sa tû' gátpa pás a í'yamnatk 12  
 strung around (them). And went the sisters, and they up arrived food carrying  
 there

ámbüts í'yamnatk. Tsúi Aísisas liwátka shnú'lashtat hú'nkant, tsúi wû'la  
 water also carrying. Then Aishish they raised in eyrie that, then loqured  
 up

hú'ksa wékwak: "wák í gén gít?" ná-asht sha wû'la. Tchúi Aísis  
 these butterflies: "what are here doing?" so they inquired. Then Aishish  
 you

häméxe: "K'mukámts an'sh p'laíwash shí'ta; tsúi ní kóka kapka-ágatat, 15  
 said: "K'mukamts me after the eagles sent; and I climbed on the small pine,

tsúi kedsnú'tan's; kédsha kápka kokí'sh gé-u. Tsúi nú hú'nk shliáa  
 then it grew up under me; grew up the pine during climb- my. Then I (those) saw  
 ing

p'laíwash, skû'lálam tá'ds n'û'nk shliáa tsí'liliks." Tsíhunk Aísis há'mkank  
 eagles, of the lark only I found the young. So Aishish said,

sä'gsuk hú'nkies.  
 giving ex- to them.  
 planations

At sa hú'nk slánkok shliáa tchakëlátat ksékoga sha Aíshishas shewanó-  
 Now they spreading a wild- in the willow. placed into they Aishish after giving  
 cat's skin basket

lank pás ámbuts, tsúi sa skátýidsa, káílatat at gatpampële. Tsúi í'pka  
 (him) food water also, then they took him down on the ground he returned. And he lay  
 in the basket sick

mā'nts, at wä'mpële.  
 a long time, then he recovered.

## NOTES.

Portions of the same myth, though differently connected, will be found in the mythic tale: K'múkamteh attempts the destruction of his son Aíshish. Both narratives are complementary to each other in some important details.

99, 3. shnéna. It is the custom of gamblers to build fires at every place where they stop on their road or trail. Any party of travelling Indians will do so when stopping on their way. Cf. 23, 15.

99, 3. Yámnashptchi. Several adjectives designating colors are taken from articles of dress in both dialects: tolalúptchi, green; tchzé-utché-nshptchi, a shade of blue; and spálpchi, light-yellow, is called after a face-paint made of a kind of clay.

99, 3. Wanákalam lú'loks. The fire of Young Silver Fox was yellow or yellowish, not only because the fur of this fox-species turns from silvery white into yellowish by the change of seasons, but also, because this animal represents in mythic stories the halo around the sun. Cf. shakatchálsh in Dictionary. Wanáka always figures as the companion of the principal national deity, K'múkamteh.

99, 7. wáthpka: to stake everything in one's possession and then lose it all; wínka, to win all the stakes lost by the others.

99, 10. 100, 5. Stókua or Stúknaga was, according to another of my informants, a fish of this name, and not a squirrel. The other wives of Aíshish all have names of birds.

100, 3. huélks: K'múkamteh had inherited a locality where his father was in the habit of hunting and killing the giant-eagle (p'laíwash). Thinking of this place, K'múkamteh went there with his son Aíshish, after scheming a stratagem to let him perish there. To kill the eagles, it was necessary to climb a pine-tree; this K'múkamteh was afraid of doing, and wanted to send up there his son instead.

100, 9. shnúlas toks etc. The lark had her young in the nest of an eagle.

100, 10. súlú'tantsa. He dressed himself in Aíshish's garments, as appears from the foregoing mythic tale.

100, 15. sas. Dave Hill often uses shash, sas in an almost reciprocal sense: while (or: for) going to gamble among themselves. This pronoun does not depend here on shnéna, as we might assume. Cf. *Note* to 58, 10. It refers to the playmates of Aíshish, who set out with K'múkamteh, whom they thought to be their beloved Aíshish on account of the dress he had abstracted from him. In 100, 14 shash was explained to me by "from them", viz. from the wives of Aíshish, in whose lodge K'múkamteh had passed the night.

100, 18. gá'pkat for gépka at: did not come now, or: has not come yet.

101, 2. gá'tak. This adverb gives to understand, that they were loth or too tired to play any longer for stakes, because their beloved Aíshish was not present. "To cease or stop gambling" simply, would be expressed by saklóla.

101, 4. shí'a etc. Cf. *Notes* to 89, 5; 96, 6; and general *Note*, on page 86.

101, 4. shí'dsho wenépi, rather unusual forms for shí'dsha hú vunépní. Hú, "up, above, on head," has coalesced with shí'dsha into one word.

101, 5. Klítí'sam. Aíshish heard the cries of Klétish only, because of all the birds which are believed to be his wives, the long-necked sandhill crane is the loudest and noisiest.

101, 8. gatpámpélíssa for gatpámpéli sha, as tchíssa for tchí sa.



101, 8. p'tisá m'na for p'tisha m'nálam.

101, 10. kakó.bēlat for: kakó pil at.

101, 11. p'tissap sam. Sham, sam "their", is found standing instead of m'nálam, p'nálam, or húnkēlamsham in the conversational form of language. Cf. 107, 13. 108, 4.

101, 13. liwátka. They lifted up the famished Aishish, almost reduced to a skeleton, and seated him upright in the nest; they imparted new strength and life to him by feeding him.

101, 16. kédsha, to grow, forms kédshna, kédshnúta; n's is: nú'sh, to me, with me, under me; a sort of *dativus commodi*.

## ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

K'mû'kamteh hû'nk at né-ul'za ná-asht géu: Hû'nk E-ukshikíshash  
K'múkamteh ruled as follows: Tho Klamath Lake  
 tchá'k má'klaks shû'ta; tchú'í pén Kä'kakilsh tchágsh má'klaks shû'ta;  
from a service- berry bush people he made; hereupon the Kákakilsh from skuunks people made;  
 yámatalä génu'ta shû'shtédshna. E-ukshikíshash ktchäl'zishtat í'l'za, Bósh- 3  
northwards while he had gone he created (them) on his way. The Klamath Lakes in the sun-heat he laid the white down,  
 tinash toks shû'tólan'k má'hieshtat í'l'za; húmasht gi'ug ná'd má'klaks mû'-  
people however after creating (them) in the shade laid down; therefore we Indians (are)  
 makmû'kli, Bósh'tin toksh papálpali. É-ush guní'gshta káilali'a.  
dark, the white race but light-com-plexioned. The sea beyond he made a world for them.  
 At sha pä'n ne-ulakiéga, K'múkamteh mû'nk tchí'sh shkíshk'ish tchísh 6  
Then they began to legislate, K'múkamteh, mole also, fly-bug also,  
 wishí'nk tchísh. Mû'nk hámé'ze: "Nû a gû'ggamtehíshash má'klakshash  
garter-snake also. Mole said: "I of old ago the human beings  
 gí'tki gí!" Húnkanti' wishí'nk ná-asht hámé'ze: "nû'toks gémp'tcha  
to become want!" On that subject garter-snake thus spoke: "and I thus-made  
 má'klakshash gí'tki gí!" Tchéhunk wí'shí'nk shkíntchishzagóta: "gá-ash 9  
the men to become order!" Thus garter-snake while shedding its skin: "this way  
 nû hû'nk má'klakshash k'léktgi: tí'dshok nétnāk git k'nû'tchatk gíntak  
I the men to become having grown then to be of old age though  
 tchíltgipéletám'nûk." Húnkanti' mû'nk ná-asht hémé'ze: "nû a gémp'tcha  
always to grow young again." On that subject mole thus said: "but I thus-made  
 pshe-utíwashash gí'tki gí: gû'ggamtehíshash!" Pí muimû'yuk: "gá-asht 12  
the human beings to become want: decrepit by age!" (And) it shivering (said): "thus  
 nû pse-utíwashash gí'tki gí!" Skí'shíksh tchísh ná-asht tok ná'-ul'za  
I the human beings to become want!" Fly-bug also thus voted

mû'nkash túlak. Pî skî'shkish ná-asht: "kúi tádash ak hú'k túmi pshe-  
 mole along with. It the fly-bog thus (said): "very cruelly many human  
 utíwash giug kí'shtebkank hiétalt nûsh".  
 beings acting, when stepping (will) crush me".  
 (on me)

- 3 Tchí'hunk pā't háshaltal né-ûl'ûg. Tchúi sha pālpeliéga; mû'nk  
 Thus they mutually disputed for action. Then they began working; the mole  
 yaína shuteyéga; shtû'ya yaínaluk. At pí'pîl hún'ta né-ul'ya K'mukám-  
 mountains began to make; it made to throw up Now alone thus (it) made after K'múkamtch  
 gang-ways mountains.  
 tchām shutólash.  
 had finished creating.

## NOTES.

103, 3. tchák. There is evidently a *jeu de mots* intended between tchák and tcháksh. Which northern tribe the Kákakilsh were, my informant and other Indians were unable to say; it is a nickname, derived from *ká'k*, of some Oregonian tribe held in contempt by the Máklaks, and any reference to it causes great merriment to the Klamath Lake Indians. Máklaks is in both places separated from the tribal name by inversion; tchák and tchágsh form apposition to these tribal names and to máklaks, and for tchágsh we would expect tcháshish, which is the usual form of the word.

103, 5. É-ush. The sea or ocean, which is meant here, is mûni é-ush, while é-ush means a lake, lagoon or large pond.

103, 6. ne-ulakiéga. Three of the lower animals are here brought together to confer with K'múkamtch to determine the duration of man's life, and every one voted according to its own experience. Stephen Powers mentions a mythic story comparable to this, heard by him among the Pit River Indians (Contrib. to North Amer. Ethnology, vol. III, p. 273): "The coyote and the fox participated in the creation of men and animals, the first being an evil spirit, the other good. They quarreled as to *whether they should let men live always or not*. The coyote said: "if they want to die, let them die"; but the fox said: "if they want to come back, let them come back." But nobody ever came back, for the coyote prevailed."

103, 9. 10. After shkíntchishyagóta supply heméze, and after k'léktgî: gî.

103, 10. tí'dsok, or tí'tshok, distributive form of t'shók, of the verb t'shín to grow. Cf. tí'tsha, 107, 12.

103, 12. pshe-utíwash, abbreviated pshé-utnash, an archaic word used only in the *collective* sense of people, human beings. It occurs only in mythic stories. Cf. 105, 8.

104, 4. shtû'ya. This fiction was suggested by the manner in which moles throw up mole-hills and shows that the ancient myth-makers were not without a humoristic vein.

104, 4. pí'pîl. Every mountain was thrown up by the mole alone, each one separately. The special creation of K'múkamtch was *man*, and whatsoever stands in direct connection with his existence, welfare and customs, as fishing-places, islands, funereal sweat-lodges etc.

104, 4. hún'ta, abbreviation of hún'tala: by proceeding in *this* manner, in the *same* manner.

## HŪMASHT SHÁPASH LŪPI SHUTEYÉGATK.

## CREATION OF THE MOONS.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

Wásh hûnk lápëni té-unepant wû'nîp pé-ula shápash shû'ta. Lálap  
 The (female) twenty- four moons made. Two at a  
 coyote time

gé-upkatki giug sha shipátxûkank; tehúí at vû'nauk iggá-idshnank gékan-  
 when coming up they covered each other; then finishing suspending (them) she went  
 sha. K'mû'kamteh gû'hli' kâ'liant wáshash, wewéga pîl tchî'shî; vû'la 3  
 out. K'mû'kamteh entered, being absent the coyote, (her) children only in the lodge; he asked  
 shas: "tát' né gémpka?" "Gé't a genû'la!" K'mû'kamteh heméxe: "tû'sh  
 them: "where did she go to?" "There she went!" K'mû'kamteh said: "where  
 haftch málám p'gî'shap tchí'a?" "Hitá tchí'a!" Tehúí K'mû'kamteh hátaht  
 (does) your mother sit?" "Here she sits!" Theo K'mû'kamteh there  
 tchélxank shû'shamka: "hä hä! hä hä?" wákash tétalxok hähä'tamna. 6  
 sitting down hummed: "hä hä! hä hä?" bone-awls sticking (into he went on grunting,  
 the ground)

Pä'n shash vû'la: "wákaitch hû'n giug nü'g tû'm haktch shápësh shusháta?  
 Again of them he inquired: "why then (the absent too many altogether moons did make?  
 (mother)

wákak hûnk psé-utiwash tchí-uapk lû'ldam? tchókat ak huk lû'ldam hak;  
 how then the people could live in winter? they would in such (a long) winter;  
 perish

atí hûk lû'ldam gî't tû'mi shápash giug." Washa-wéka tzä'wag háméxe: 9  
 too long this winter would too many moons existing." Coyote-child the oldest said:

"wakaí lálap a hûn shnekû'pkashtkak î?" Tehúí K'mû'kamteh heméxe:  
 "why not twont a time shining up there do you need?" Hereupon K'mû'kamteh said:

"ká-i nû shanahō'le tû'ma shápash gî'tki giug."  
 "not I want too many moons to exist."

Tgélxa í'txe tátxélampani shápash, tchúí pekéwa K'mû'kamtehiksh, 12  
 Started up, took down one-half (of the) moons, then smashed (them) K'mû'kamteh,  
 to pieces

tchúí gémbële. Mā'ntch-gîtk wásh gátpampële; tzä'wag shapíya p'gî'sha  
 then left again. Long after this the (mother-) returned home; the oldest told mother  
 coyote

m'na: "K'mû'kamteh a gatpanû'la gî'ta." Wásh vû'la: "tû'sh haftch  
 it: "K'mû'kamteh has been here." The coyote asked: "where (did he)  
 tchä'ly'a?" "Hî't a tchä'ly'a", shapíya m'na p'gî'sha. Tehúí hátokt tché- 15  
 sit down? "Here he sat down", said (it) to its mother. Then right there sitting  
 xank tí'lankanka táлке-ug K'mû'kamtehiksh. Kî'tí'ta piták nkásh.  
 down she rolled forth and joking about K'mû'kamteh. (Then) burst her own bowels.  
 back

## NOTES.

In preference to any other beast, the prairie-wolf, small wolf, or coyote (as he is called in the West after an Aztec term meaning "digger, burrower") became connected in the mind of the Indian with the creation of the moon and the origin of the months or moons, because in moonlit nights he is heard howling from nightfall to dawn; sometimes alone, sometimes in packs of several dozen at a time. His querulous, whining howl is likened by the Indians with a "speaking to the moon". Our tale above is based upon the double sense of *moon* and *month*, in which the term *shápash* (the "indicator," from *shápa* to tell, indicate) is used. The idea of the creation of twice twelve moons originated in the delusion that in every period called *new moon*, moons were really made or manufactured *new* by the creator. The number twenty-four was perhaps suggested by the observation of lunar eclipses, or mock moons appearing in hazy weather. The coyote as the creator of the moons (and the creator of the universe among the Central Californians) naturally desired to have as many moons as possible, while K'múkamtch, as the wolf's antagonist, thought it better for the benefit of his own creation, the human beings, not to make the year too long. If the winter had to last twelve months instead of six, how could they collect roots, bulbs, seed, fish, and game enough to live through such a length of time?

105, 2. *shípátzûkanka*. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105, 2. *íggá-idshnank*. The mother-coyote had hung up the twenty-four moons made by herself around the walls and ceiling of her winter-lodge, which in this myth signifies the sky. The suffix *-idshna* points to her walking from one spot of the lodge to another while busy in suspending the moons.

105, 3. *gû'hli'*. A great deal of shrewdness is ascribed to the principal deity of the Klamath Lake people as well as to those of other *hunting* tribes. He manifests his astuteness in entering the coyote's lodge in her *absence* only, and to prepare a trick for her there.

105, 4. *tát' né* for *táta nen*.

105, 5. *Hitá tchía!* is pronounced as if it was *one* word only: *bitátelia*.

105, 6. *shû'shamka*, distributive form of *sh'û'mka*, to hum, grunt, to make *hã hã*. He grunted every time he planted another awl, sometimes in an interrogative tone of voice, and did it to disguise their secret planting into the ground.

105, 7. *wákaitch* composed of *wák haitch*; *wásha-wéka* composed of *wásham wéaga*; *tzéwag* or *tzéwaga*, diminutive of *tzé-u* first, first in order, eldest; cf. *hû'ktag*.

105, 7. *tû'm haktch*. This language has a term corresponding to our *too much* (*tû'm tcháchui*), but none which renders our *too* with accuracy. Adjectives or adverbs qualified by *too* are therefore pronounced with a higher pitch of voice and the quantity of their main vowel is increased when the Indian intends to express this adverb.

105, 10. *wakaí*, "why not," a combination of *wák* and *ká-i*.

105, 14. *gatpanû'la gí'ta*: he has come here and has left again.

105, 16. *Kiti'ta*. The coyote-wolf, while rolling forth and back on the ground, as these animals are in the habit of doing, ran her belly into the bone-awls insidiously planted there by K'múkamtch, so that the entrails shed their contents on the lodge-floor.

SKÉLAMTCHAM TCHASHGAYÁKALAM SHASHAPKĒLÉASH.

MYTH OF THE MARTEN AND THE WEASLET

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

K'mukámtech Yámsi tchía. Sátapealk Tcháshgayaks; lápiak tchía  
 K'mukámtech in the North lived. His younger brother Weaslet; only two they  
 m't'n (was) lived

káiliak wá'wans. Tsúí sa saikän géna wéwansh í'ktcha; tú'mi saikän tchía  
 without wives. And they to the went wives to bring in; many on the field were  
 prairie

máklaks tántk. Tchúi sgúyne Ská'lamts Tsásgayaks í'ktchatkî snáweds: 3  
 Indians theo. And dispatched old Marten Little Weasel to fetch a woman:

"ká-i í labě-lû'lp=gipksh shpû'nshipk, shtchokápsk í ä'pka!" Tsúí géna  
 "not you a two-eyed one bring along, a one-eyed one you bring!" Then went he

nádshiak í'ktchuk wéwans, tsúí tú' mé-ipks gáldsui. Saígatat tú'mi  
 alone to fetch women, and far off digging (roots) he met (them). On the prairie many

wéwanuish méya; shtá saíka; híhashuaksh ká'gi, gánkanka sha. At 6  
 females were digging; full the prairie was (of them); the men were away, hunted they. Now

wéwanuish ikáyula tí'tatsa pí'la, ká-i hú'shkank K'mukámstsám stú'leöls:  
 women he picked out pretty ones only, not minding of K'mukámtech the order:

shtchú'shtsçapksh K'mú'kamts épkatkî gí'ulatkî; at í'tpa tú ládsatat  
 one-eyed ones to K'mukámtech to bring enjoining; then brought over to the lodge  
 (them)

Tsáskai: "gén m's nî spûnshipkía." At hámeçe K'mukámsts: "kaní ná-asht? 9  
 Weasel: "this one for you I brought." And said K'mukámtech: "who (said) so?"

kaní ná-asht tidsá ä'pkatkî? shtchú'shtskapksh mí'sh nú ä'pkolatkik; káftoks  
 who so (said) pretty to bring? one-eyed (ones) you I to bring told; and not  
 ones

mí'sh nî tí'dsa ä'pkatkî gi!"  
 you I pretty ones to bring told!"

Tchúi at wá'wanslank shash, tsúí pálakak nyákgi lápuk; tchúi tí'tsha 12  
 And took as wives them, and pretty soon became both; and grew up  
 mothers

wewéas, at mat sa waslalá. Tchúi sí'ssok hú'k wewéas sham; tsúí stulí'  
 the children, and, it is they hunted And quarreled boys their; and advised  
 said, chipmunk.

Tsásgáyak: "shlí't í hú'nks!" taltsiáगतat sa-úli'a. At slä'popk hú'nitak  
 Weaslet: "shoot you him!" (and) on the little he put stone And was aware by himself,  
 arrows heads.

K'mukámsts stulí'sht pí'ts. K'mukámsts stulí' wá'ka m'ná: "shlí'sht m'nálsh 15  
 K'mukámtech that had ad-vised him. K'mukámtech ordered son his: "in case he him  
 vied shoots,

í shlí'n!" At lä'-udsha hú'k tátaksni, tsúí shlí'n Tsásgayákalam vû'nakag;  
 you shoot!" Then went to play the children, and shot Little Weasel's little son;

- shlí'n K'mukámtsám hú'nk únakag; tehúí sa híshlan. Tsaskayákalam  
shot of K'múkamtch the little son; then they shot at each other. Little Weasel's
- vúnak hú'nk shlín lú'pi K'mukámteham vunáka; tehúí hú'nk hú'tkalpalank  
boy shot first at K'múkamtch's son; then (that one) jumping up again
- 3 shlín Tchashgáyam únaka, tehúí tsóka lápuk.  
shot Weasel's son, then perished both.
- At sálēki ptíssísap sham. Tsashgái at káyaktsa, K'mukámts ká-i  
Then missed fathers their. Weasel went searching, (but) K'múkamtch not
- káyaktcha, skû'l̥xa tādsh sá-utamank; slā'bopk hú'nítak tū' sas hishō'kst.  
searched (for them), laid himself but, wrapped up; he knew by himself, out them to have killed there each other.

## NOTES.

Compare with this myth the first part of the "Mythic Tale of Old Marten" (Skélamteham shashapkēléash), which contains the same subject-matter.

107, 1. Yámsi, contraction of Yámashí. This is the name given at present to a mountain North of Klamath Marsh; from this direction the cold winds (yámash) blow over the highlands on Upper Klamath Lake.

107, 1. 3. 9. Tchashgai sometimes occurs in the diminutive form Tchashgáyak, because the Weasel is regarded as the *younger* brother of the Marten.

107, 2. saikán, a contraction of saigazé'ni: they went to the prairie, where the women were digging the edible roots.

107, 3. Skálamts. I have given this myth elsewhere in a longer relation, where the part played here by K'múkamtch is played by Skélamtech. Even in Dave Hill's relation the Marten is called, but once only, by its real name Skélamtech; K'múkamtch and Skélamtech are mentioned *here* as identical. The term skē'l, when not employed in its mythologic sense, means a long piece or strip of tanned otter or marten skin, used for tying the hair, or for other purposes.

107, 3. 4. íkchatki snáweds etc. One woman only is mentioned here, instead of the two, whom Weaslet was ordered to bring home as wives for his brother K'múkamtch and himself.

107, 5. wéwans a very common elision for wéwanuish.

107, 9. kaní ná-asht? ellipse for kaní ná-asht gí?

107, 10. nū ä'pkolatki. Instead of this may be said also, ä'pkatki gíula nū: "I strictly told (you) to bring in."

107, 13. sa waslalá. The two boys went together hunting chipmunks.

107, 14. sháwala to adjust stone-heads; shawalia, sa-ulía to adjust stone-heads for or in the interest of somebody. Flint-, obsidian- or iron heads are placed only on war-arrows or on arrows used in killing large game (ngé-ish, ngü'-ish); but the táldshi or lighter arrow, used in hunting birds, and the táldshiága, arrow used as boy's plaything, are usually provided with wooden points only.

107, 15. K'mukámts stlí sht pí'ts stands for K'mukámtehash stlí'sht pí'sh, the pronoun referring to the little son of K'múkamtch.

107, 15. shlí'sht. In this sentence m'nálsh is the subject of shlí'sht, and the direct object of shlín is not expressed.

107, 16. lä-udsha: they went out to play, from léwa, lä'wa to play.

SKÉLAMTCHAM SHASHAPKÉLÉASH.

MYTHIC TALE OF OLD MARTEN.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

Wéwanuish mat tû'mi méya kâ'sh shaigatat yâki shkâ'shkatgaltk.  
 Women, they say, many were dig- ing ipo on prairie, baskets carrying on back.

Shkâ'lamtel mat tchia shetzé-unaltz Tchashgâyaks. Shkâ'lamtel shtûlî  
 Old Marten, so they lived as the older brother of Little Weasel. Old Marten sent

tâ'pia m'na Tchashgâyaks i'ktchatki gîug kmâ' shtchû'shtchzapkam. Tchûi 3  
 younger his Weaslet to obtain the skull- caps of the one-eyed ones. And brother

Tchashgâyag géna; gâtpnank i'txa shash nânuk kmâ' kâ-i shtchû'shtch-  
 Weaslet went; coming there, he took from them all skull-caps, (bat) of the one- away not

zapksham tchi'sh, itpampêli Tchashgâyak, shéwana Skélamtelash kmâ'.  
 eyed (women) also, brought Little Weasel (nod) gave to Old Marten the caps.

Skélamtel hâméxe: "tâta mî'sh nû tpéwa kâ-i shtchûshzapkam epkâtki 6  
 Old Marten said: "when you I ordered not of the one-eyed to bring?

giug? lâpûk mîsh nû épkatki gî'ula shtchû'shtchzapkam pî'l." Wéwanuish  
 of both you I to bring had told of the one-eyed only " Females

nânuk gâtpa Skélamtelchamkshi shkashkâtaltk kâ'sh. Skélamtel shewanâ-  
 all came to Old Marten's home carrying on back ipo. Old Marten re-

pêle kmâ' wéwan'shash, puâkâmpêle ladshéshtat, hâ'mêta Tchashgâyaksh: 9  
 turned the caps to the women, threw (them) back out of his lodge, (and) said to Weaslet:

"tâta mîsh nû tpâ'wa tûm kmâ' ä'pkatki giug? lâpok âmsh nî ä'pkatki!"  
 "whea you I ordered many caps to bring? of both you I to bring (told)!" (only)

Wéwanuish tchik tchûi gémpêle, lâpuk shtchû'shtchzapk tchî'dsha.  
 The women after this returned, (but) both one-eyed ones remained.

Tchûi hûk shtchû'shtchzapk wéwanuish wewâ'kala. Shû'hank-shûtk 12  
 Then the one-eyed women bore children. At the same time when

mû'mkak gî'ulxa Skélamtel nteyakaliya, m'na û'nakag mû'ak t'shî'sht.  
 the infants were born Old Marten made a little bow, for his little son, taller when he would grow.

Tchashgâyak tchî'sh nteyakali'ya m'nâtak ûnakag. Tchûi tchatchâkiag  
 Little Weasel also made a little bow for his own little boy. And the little boys

lé-ntcha; hî'shla nté-ishtka tatâldshiak. Léwatuk tâtakshnî gatpâmpêli; 15  
 went to play; they shot with their bows little arrows. From the play the boys returned;

Tchâshkayagalam ûnakag heméxe: "hût án'sh tû shli'kshga." Tchash-  
 Little Weasel's boy remarked: "he me out there well nigh shot." Little

gâyag wû'la m'na ûnakag: "tâm hai tchî' m'sh hû'nk láyank téwi?"  
 Weasel asked his young son: "really thus at you taking aim he shot?"

- Tehákiak heméze: "hûshûtánpksh pû'sh nûsh hú'n gi" (msháshaltchatk  
The boy said: "approaching on the sly me it was" (squirreling were  
sha hú'nk, shléank mshásh hishlákshka). Tehúi Teshashgáyak shtuli'  
they, discovering a squirrel they almost shot each other. Then Little Weasel advised
- 3 únakag m'ua shli'tki Shkélamtcham únakag, "há hú't mish pän shli'shtka  
little son his to shoot of Old Marten the son, "if he at you again shooting  
gi'napk." Shkélamtch sháyuahta hûnk nánuk Teshashgáyakalam hém-  
should be." Old Marten became aware (of the) whole of Little Weasel's dis-  
kanksh; tehúi pi' tehish shtuli' m'ua ú'nakag shli'tki giug Teshashgáyam  
course; and he also ordered his little son to shoot Weasel's
- 6 únaka: "há' mish shli-uapk, klä'zatk gi'ntak i hú'tkalpalank shli-uapk  
son; "if you he kills, dead though, you rising up again must kill  
hû'nksh."  
him."
- Tehúi mbû'shan pä'n géna wáshlaltchuk; shláa sha wáshla, gánta sha  
Then next day again they went to hunt chipmunks; saw they a chipmunk, crept they  
(at it)
- 9 at. Skélam únakag téwi, ká'hian wáshla; wiggáta i-úlza Teshashgáyam  
then. Marten's little son shot, missing the chip- close to he struck Weasel's  
munk;  
the ground
- únaka. Teshashgáyam únak háméze: "wák ta i giug shli'kshga nûsh?"  
to the son. Weasel's little son said: "wherefore you almost shot me?"
- Skélam únak hémteha: "shní'ulatchgankan hú'n gi." Guháshktcha pën  
Marten's child replied: "glancing off it was." They started (and) agale
- 12 géna sha, shláa sha wáshla. Lápuk pí'pélantana gánta shawaltánpk  
travelled they, saw they a chipmunk. Both from opposite sides crept up moving along the ground  
tá'wi; Skélam únak shli'kshga Teshashgáyam únaka. Teshashgáyam vúnak  
shot; Marten's little son almost hit Weasel's little son. Weasel's little son  
shlínk shíuga Shkélam vúnaka; tehúi shpóka mántchak Teshashgáyam  
(then) killed Marten's child; then lay on ground for some time Weasel's  
shooting
- 15 únakag. Tgi'tszank shlépapak, kékalinásh wewatkuéla lû'lp, k'máka tgû't-  
little son. Standing near he looked (at him), tears flowed from (his) eyes, he looked while  
around
- gank hátkok. Skélam ú'nak hú'tkal, shlín at Teshashgáyam vúnaka  
standing there. Marten's son jumped up, shot then Weasel's child
- ú'shûtal; lápuk tehúi kléklzatk í'pka.  
in the breast; both then dead lay there.
- 18 Teshashgai hém'ta Skélash: "wák ta mā'nshaktch tátaksni ká'gi waíta?  
Weasel said to Marten: "Why for so long the children are ab- the whole  
sent day?
- tû'sh ak nen hú'k wák ká'la?" Skélamtch ká-i kéktchank hú'nksh, shkô'l-  
where (are) they some- what doing?" Old Marten not answering him, recom-  
pkank ktána Teshashgai géna káyaktchuk tátakiash, ká-i shléank gatpám-  
bent slept. Weasel went to look out for the children, (and) finding returned  
not
- 21 pële. Mántch-gít Skélamtch guháshktcha tû gawálpéli. Tesházapksh  
home. After a while Old Marten started out far out to find (them). Murdered
- tátakiash gáwalpálank itpámpélë; shuashuaktchéta lû'lukshalshok mú'lua,  
the children discovering he carried them with mourning cries to cremate (them) they got  
ready,



túnip wuflishik í'-amnash Skē'l éna, Tchášhgai tchí'sh túnepanti wuflishik  
five bags of neckwear Marten took, Weasel too five bags  
í'-amnash éna. Tchúi sha hú'luksla, tú'tēnipní' sha lápuk íwálpēle. Skā'lam  
of beads brought. And they burnt (them), each five (bags) they both emptied on them. To Marten

tchí'k í'amnash wewilua. Tchúi sha gémpēle tchíshzē'ni k'léwiank.  
finally beads were left over. Then they returned to their lodge after performance.

3

Skélamtch hém'ta Tchashgáyash géntki giug Mû'shamkshi, pi gē-  
Old Marten said to Weasel, he should go to the South Wind's him pro-  
nuapkug Yám'shamkshi. Tchášhgai ká-i shaná-ul' Yámshamkshí gé-ishtka  
posing to go to the North Wind's Weasel not liked to North Wind's lodge to travel.

giug. Skē'l heméze: "ká-i í génuapk Yámshamkshí, nú'tak gēsh shaná- 6  
Marten said: "not you shall go to the North Wind, myself to go want

uli Yámshamksh'; mí'sh nú géntki Múshamkshí." "Ká-i au Mû'shamkshí  
to the North Wind; you I (want) to go to South Wind's "Not I to South Wind

gē'sh shaná-ul'", at pi hém'ta ná-asht. Tchúi géna Tchášhgai Yám-  
to go desire", now he said so. And went Weasel to the  
shamksh; gátpa hátokt eíxa Múash; eíxishtok Mû'shsh k'léka Tchášh- 9  
North Wind's he came there, put the the South while had put the South Wind, died Little

gayak. Tchúi Skélamtch Mú'sham nú'sh lalkádsha; pä'n Yámshamkshi  
Weasel. And Old Marten of the South the head cut off; again, to the North Wind's lodge

géna Skélamtch, lalkádsha Yámshamntcham nú'sh.  
went Old Marten, (and) cut off the North Wind's head.

K'léwiank guhuáshktcha Lémé-ishash géluiptchuk Tchashgáyaksh 12  
Hereupon he set out the Thunders to visit, Little Weasel

hakshákchuitk. Lémé-ish hushtánka Skélamtchash, snéwedsh tú'tash  
carrying in his dress. One Thunder fell in with Old Marten, a woman loog shell-

habáshtamniksh shú'litanka. Snáwedsh hém'ta Skélamtchish: "wák ish  
having as ear-ornaments he pursued. The woman cried to Old Marten: "somehow me

shú'tä, gé-u shá-amoksh!" Tchúi Skélamtch heméze: "wák hai tchí' m's 15  
protect, my friend!" And Old Marten replied: "how then you

nú shuté-uapk?" pniudaktán tcha kátechannat, tchúi guhuáshktcha. Tapítak  
I shall protect!" blew (her) instantly into a pitch-pine and continued his way. Right after (him)

Lémé-ish petégank hí'mboks kshatgatnú'lank shíuga snáwedsh.  
the Thunder tearing up the log (and) extracting (her) killed the woman.

Skélamtch tú' at gátpa Lémé-isham ládshashtat. Lápi títska-ak Lémé- 18  
Old Marten then arrived of the Thunders at lodge. Two decrepit old Thun-

ish tchúa shukí'kash hú'nkimsham. Skélamtch wá'shí gulí' tchuyétk Yám-  
ders lived the parents of them. Old Marten into the room stepped having as hat of North

sham núsh; wayálpá nánuk wá'shín, wákish tchísh lálélaka. Ká'-utchish  
Wind the head; froze to icicles everything in the lodge the inside too became slippery Gray Wolf

gánkanktka, Skā'lam shá-amoksh, wawá'kalam pí'l hú'k tchí'sh ká-i wétk. 21  
returned from the Marten's kinsman, of his children alone the place in not froze up.

Lémé-ish gatpámpēle, máklaks tú'm í'tpa. Títská-ak Lémé-ish stí'llidanka  
The Thunders returned home, Indians many they brought. The Old Thunders reported

- shapíya m'na wanúnga: "wenníni a tuá gátpa wā'shí atí' nālsh wínixítik!"  
 (and) said to their sons: "stranger some has come into the largely to us superior!"  
 room,
- Tzé-u Lémé-ish heméxe: "gá tuáta shkaínihaktch gátpa, nú' ak ya hún  
 The oldest Thunder said: "whosoever stronger (man) has come, I (can) cer-  
 tainly,
- 3 shkáyent gí'ntak gu'hli'plít." Gékansha at, ga-ulapgápèle pätchō'le nā'shak  
 strong though enter (where he is)." He went out then, climbed up, stepped on one step only  
 (ho is), is."
- wákish, ki'shtchnank hui'zipèle. "Tútutu!" hūchampélúta Lemé-ish  
 of inside stepping on he hurried out (Crying:) "tútutu!" after running homewards (this) Thunder  
 ladder, again.
- ná-asht giúta, pén nā'sh heméxe: "tuátal shkaíniaks tchexóga" Gékan-  
 so reported, and another said: "some kind stronger one is sitting inside." Góng  
 one of a
- 6 shānank tū' gá-ulapgápèle pā'patchle lápok waki'sh; pétchnank hūzipèle.  
 out over he went on op (of pot his feet on two of inside ladder; stepping on he ran out again.  
 there winter lodge), steps only
- "Tútutu"! hūzipélúta, gúlipélank shash kátni shapíya: "wenníni tuá  
 "Tútutu"! he skipped away, entering again, those being in he told: "stranger some  
 the káyata
- gátpa." Tatzélanmni' tchkash heméxe: "ká tuák shkaíneaksh tchíwíxa?"  
 has come." The one intermediate too said: "what sort of a stronger (man) is inside?"  
 in ago
- 9 gekanshénú'nk tū' ga-ulapgápèle pépatchle; tátxélam-páni gú'txítkt lú'lula  
 (and) running out he went on lodge-top; and stepped down; half-ways having climbed he rattled  
 down up
- hū'kantchämpelok. Sti'lipéli shash kátni; nā'sh tchkash gékansha tū',  
 to run out again. He reported to those in the (another) also went out out  
 káyata; one there,
- gá-ulapgápéli, guli'pèle, gélxalgít hū'kanshampèle tútutu-ú'ta. "Ya! atí'  
 mounted up the ladder, went in, having climbed down he hurried out again while tútutu-erying. "To be by far  
 sure!"
- 12 a nā'ish winn'í'xítk tuá' ki." Tapi'ni tchkash gékansha: "ká tuáta  
 than we stronger (-oe) some it is." The last one also rushed out: "what kind of  
 shkaíniaktch?" gúhí'pélank sháhiashtalá m'na tché'lkpèle hū'tkalsnank  
 a stronger one? entering (the lodge) on couch his he sat down, (then) starting up  
 hū'kampèle.  
 ran out again.
- 15 Tchéui mā'ntch-gítch tché'k Ké-udshiamtch gatpámpèle; lí'lhankshti  
 Then some time after finally Old Wolf came home; some venison
- f'ítpa. Lemé-ish hém'ta Ká-utchéshash: "atí' a nā'ish tuá winn'í'xítk gátpa".  
 he The Thunders said to Gray Wolf: "by far than we some stronger (one) has come".  
 brought.
- Ká-udshiamtch gá-ulapgápèle, tchéui há'méle Skélamtchish: "shanatch-  
 Old Wolf climbed the lodge, then shouted to Old Marten: "take
- 18 vū'li tchúyesh!" Tchéui Skélamtch shanatchvū'lank nélxa m'na tchúyesh;  
 off (your) hat!" And Old Marten, unhatting himself, laid down his hat;  
 nánuk hū'k wayálapsh ká'gípèle. Ká-udshiamtch gulhípèle tchéui, Lémé-  
 all the icicles disappeared again. Old Wolf entered (the upon this, Thun-  
 lodge)
- ish tchish hū'k nánuk gulhí'bèle, tchéui sha shú'tchapélank páshōta.  
 ders too they all entered again, and they rebuilding a fire had a meal.
- 21 Hú'yuka sha hū'nk ktá-i at, tchéui sha máklaks pūelhí', mū'nish sha kála  
 Heated they stones now, and they people threw in, a large they flat  
 bucket

shláltpa táluodsh máklaks. Tehúi sha ktái kélpokshtak í'kagank í'wa  
gave for use, to stew the people. And they the stones as soon as heated took out (and) dipped (them)

kálati ámbó tchí'pgank; í'wa sha tchúi Nókshak sha ktái í'zakpéle,  
into a kála water containing; put in they then. As soon as stewed they the stones took out again,

Lémé-ish háshpa shash Skélamtchash, gaptchátká Lémé-ish tchí'lzia Ské- 3  
the Thunders handed them to Old Marten, with the small the Thunders placed on the for  
as food finger floor (the kála)

lash. Skélamtch gáptchatka shitchálshue máklaks kálati. Tehúi Skélamtch  
Marten. Old Marten with the little moved (more) Indians towards Then Old Marten  
finger the kála.

pátampka; Teháshgayag tchligátchktcha Skélamtchash shakō'tkug mák-  
began to eat; Weaslet pinched Old Marten insinuating for human

lakstí tchúléksh. Tehúi Shkélamtch ká-i shéwana; "kúidsha gisht", leklek- 6  
flesh. (But) Old Marten not gave (any); "it being bad", he

tchámppka Tchatchgáyash; "undshé'k mísh ní tchulé'ksh lí'lhankshti tché'k  
whispered to Little Weasel; "by and by to you I meat of venison at last

shéwanuapk." Tehúi nánuk wú'ta káyak hú'nsht shéwanank. Shlé-ipéle  
will give." Then all hente up not any to him giving. Returned

shash kála, Ké-udshiámtchakash núkaltámpka tchulé'ks. Tehúi nú'kst 9  
to them the bucket, Old Wolf also began roasting meat. When it was done,

tí'atat í'kélanek shéwana Skélamtchash, tchúi pí hú'nkanti tché'k shéwana  
on a pad- putting it he gave (it) to Old Marten, and he of it then gave  
dle

tchulé'ksh Tchashgáyaksh. Tehúi sha lú'lalza pá-ulank; Skélamtch ktán-  
meat to Little Weasel. And they went to bed having done eat- ing; Old Marten fell

shan nánui shxolxótak. 12  
asleep as soon as lying down.

Lémé-ish sheshnú'lza shíúkuapkuk Skélamtchash; ka-uloktantk-  
The (5) Thunders plotted (how) to kill Old Marten; walking up and down

tám'na sha. Tchékag pí'l télshampka Lémé-ishash káyak ktánshta. Pén  
continued they. Blackbird only looked towards the Thunders (and) not was asleep. And

Lémé-ish gákua shlé'dshuk Skélamtchash, tamú'dsh ktánshtisht, shí'uguap- 15  
the Thunders approached to look at Old Marten, whether he was asleep, proposing to

kug hú'nk. Tchékaksh Lémé-ish mbú'shaksh yí'yuzoga lú'lpat; tchúi  
kill him. To Blackbird the Thunders arrow-heads pushed into the eyes; then

hú'nk ká-i ktánuapkug ktámpsh-shítsh shléash gí'-uapk. Pshín tátzélam  
he not going to sleep, asleep-alike appearing would be. At midnight

Lémé-ish káktansha; Skélamtch skishkshō'lank pí' tchekash kakō'dsha 18  
the Thunders went to sleep; Old Marten awakening he then went over

Lémé-ishamksh, hihashlúchtánka lák Lémé-isham, té'kish shash huhashlí-  
to Thunders' place, tied together the hair of the Thunders, swords to them handed over

amna; heshamkankō'ta: "Skélam tápia gēn lúelat". Tehúi Skélamtch  
to each; they ordered each other: "Marten's younger him kill ye". Then Old Marten  
brother,

gékantgí Ká-utchí'shsh tpá'wa; tchúi Ká'-utchish géka, wewéka m'na 21  
to go out Gray Wolf ordered; and Wolf went out, children he

í'ka. Skélamtch shnélza Lémé-isham látchash, tgá-ulank wálza hú'kēn-  
took out. Old Marten set on fire of the Thunders the lodge, (and) standing on he waited to rush  
its top

uksht Lēmé-ishash; shtéyakčelakpa tgaťdnank; mû tehă'k nûťisht szi'sh-  
out the Thunders; he hearkened standing outside; atongly at last when (the fire) blazed, awoke

kshōla Lemé-ish. Huhashťapka tēkí'shtka; "Skélam tópia gēn lúelat"!  
the Thunders. They stabbed each other with the long blades; "Marten's younger brother, him kill ye!"

3 pátak huhashťapkuak.  
they stabbed each other only.

Tchúi nánuk nû'natank tehû'ka; mbáwa steínash nû'dshnuk. Ské-  
Then all by blazing up perished; exploded (one) heart while flying off. Old  
lamteh wá'hlzank wi-ulalápěle steínash lû'lukshtat; pā'n nā'sh mbáwa.  
Marten looking on struck (one) heart in the fire; again one exploded.

6 Skā'lamteh wi-ulalápěle; pā'n nā'sh mbáwa, pā'n wi-ulalápěle Skélamteh.  
Old Marten struck again; and another burst, again (when) struck Old Marten.

Tchashgáyak hāméze: "Skélamteh! nû' tehkash nā'sh wí-ulalek!" tehúi  
Little Weasel said: "Old Marten! I also one will strike!" then

pā'n mbáwa nā'sh. Tchúi Tchashgáyak ká'bhian, tehúi steínash hû'k nu-  
again burst one. (But) Weaslet missed, and heart that went

9 wálza; Wékweks shû'waltktcha Tehă'kaksh tû'la, shlû'shlakshga shualzóta.  
to the sky; Magpie flew after it Blackbird with, and picked (it) to pieces, while it flew.

Shkélamteh hāméze: "ká-i î tuá sháyinaksh kiuápka, hû'nshak î pshe-  
Old Marten said: "nothing you good for will be, in vain you the  
utuáshash shnulû'knapakak."  
people will frighten only."

12 Tchúi Skélamteh shnėlza Lēmé-ish títská-aksh.  
Then Old Marten burnt Thunders the Old.

## NOTES.

This relation of the myths is more circumstantial than the corresponding one obtained from Dave Hill, which omits some of their characteristic features. We have here an interesting and probably the most popular part of the whole cycle of *marten-myths* known to the Klamath Lake people; the above is not a single myth, but a series of myths, some of them thrown together in a rather loose connection. What connects them all is the fact that Weaslet is the constant companion of his older and more sagacious brother Old Marten, who combines the qualities of Reineke Fox with that of an elementary power of irresistible force (*shkaíni*). The Skélamteh myths present themselves in the following order:

1. Selection of the one-eyed females as wives.
2. The children of the two brothers destroy each other.
3. The fathers cremate their children's bodies.
4. The Winds are exterminated by Skélamteh.
5. Skélamteh hides a woman before one of the five Thunders.
6. Skélamteh enters the lodge of the Thunders; the hat on his head acts as a spell and prevents them from entering it.
7. Old Gray Wolf, Marten, Weasel and the five Thunders are feasting on human flesh in the lodge of the Thunders.
8. Skélamteh sets the lodges of the five Thunders and of the two Old Thunders on fire and kills the inmates.

109, 1. shkă'shगतkaltk. A verbal adjective of shkátkēla, to carry on back; kä, ka is the radical syllable, found also in kä'mat, *back*. This distributive form is apparently due to vocalic dissimilation. Women carry conical baskets (yáki) on their backs when digging roots or bulbs, and throw them over their shoulders into these receptacles.

109, 2. 6. 8. Skélamtch. See Dave Hill's relation of the same myth; *Note to 107, 3*. In speaking of somebody who acts on the sly, and differently from what he professes and means to do, the Klamath Lake people will say: "He acts like Skélamtch." This is one of the few proverbial locutions, or at least figurative modes of speech that can be traced in this tribe.

109, 3. kmă' is the rounded light cap usually worn by females, fitting tight to the skull. It is made of the stalks of aquatic plants, several species of them entering into the manufacture of each cap. The taking away of the skull-caps was intended as a signal for the women to go to their new homes.

109, 6. táta. The words of reprehension addressed by Old Marten to Weaslet are: "Did I ever order you to bring the caps of any other than of both the one-eyed women? I told you to get the caps of both one-eyed women only." Lápuk belongs to shtchûsh-zápkam, though separated from it by the inversion of the sentence; kmă' is left out.

109, 6. shtchûshzápkam. The distributive form of shtchû'za is so difficult to articulate, that abbreviations of it like the above and others, have resulted. Shtchûza is evidently the medial form of tchóza, and its meaning is therefore "to suffer destruction on oneself." Cf. shtchúyampka.

109, 10. nî ä'pkatki. After ä'pkatki supply gi: "said, told."

109, 11. The text forgets to mention the calling in of the two one-eyed women.

109, 12. Shû'hank-shîtk. In many mythic stories the newly-born children are made to grow miraculously fast, so that when a few days old they handle bow and arrows, and after a month or two they are adult people.

109, 13. ntéyāla, to make a bow or bows (nté-ish), nteyákāla, to make little bows (nteyága), nteyakalia or nteyakaliya, to make little bows *for somebody*.

109, 13. únak, *son*, is variously pronounced ū'nak, vúnaka, wúnak; and so is its diminutive únakag, únakaga, vúnakak, *little son*, "sonny".

109, 15. hîshla has two meanings, both *reciprocal*: to shoot at each other, and to shoot at the mark, *rivalling to outdo each other* in markmanship. Cf. 24, 17.

109, 15. Léwatuk for léwatko hûk: they, after having played; participle of léwa to play.

110, 1. hûshûtánkapksh etc. "This was an approaching himself on the sly towards me" is the literal rendering of this sentence, in which the first term is a *nomen actionis*, a verbal indefinite. The two pronouns are governed by it.

110, 3. mîsh shli'shtka gi'uapk, if he should want to shoot you; if he should shoot at you purposely.

110, 4. Sháyukta, "he knew." Omniscience and prescience are among the characteristic features of Old Marten, who is the personification of K'múkamtch. Cf. 107, 1. 3. 14. 103, 5. and *Note to 107, 3*.

110, 6. hûtkalpēli, to rise up suddenly, to jump up again (though killed beforehand). Cf. 108, 2.

110, 11. "shnî'ulatchgankan hû'u gi." Marten's son said, that his arrow, when

dispatched after a chipmunk, struck a log or tree, glanced off from it and came very near killing Weasel's little son.

110, 11. 21. guháshktcha instead of guhuáshktcha, cf. Dictionary.

110, 17. vû'sho, breast, chest, is also pronounced wû'shu, û'shu; û'shutala, in the chest. k'lekłzátko is the distributive plural of k'lekátko; k'léka, to die.

110, 18. mǎ'nshaktch, so long; stands for mǎ'ntchak tchí. The terminal -ak has to be taken here and in 110, 14. in the sense of the diminutive suffix: "a little long".

110, 19. kǎ'la to do or act in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. túnepanti. The partitive case in -ti, if it stands for túnepanta, is used here, because the bags of neckwear brought by Skélamtch were counted on the digits of one hand, while those of Weasel were counted on the fingers of the other.

111, 3. wewilína. Beads were left over to Old Marten, because he had brought more than five sacks full to the tehpínû or family burying ground, emptying only five sacks on the child's pyre. This was a fabulously extravagant expenditure, the beads standing high in price and the sacks or willishik being rated at more than one bushel each.

111, 4. Mû'sh and Yámsh, syncopated from Mû'ash and Yámash.

111, 9. oizishtok Mû'shash. The South Wind had put his head out; that is, a south wind had been blowing when Little Weasel died and hence was supposed to be the real cause of his death.

111, 12. Lémé-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (lúepalsh) than the roll of the thunder. There are many of them, because the thunder, when rolling over mountains and valleys, often increases again in loudness after having almost died out, and five is the often recurring "sacred" number of the Oregonian and other Northwestern Indians. The radix of lémé-ish is lam, which indicates a circular, whirling motion. The five Thunders are brothers, living in a winter-lodge or earth-house: Lémé-isham tchí'sh, thought to be a dark cave; their parents, the two Old Thunders, live in a káyata or low, small hut covered with bulrush mats. The short episode 111, 12-17 does not refer to all the five Thunders, but only to one of their number.

111, 13. tû'tash is the long white marine shell, known as dentalium; it is one of the most common Indian body-ornaments. The white resin flowing out of pine-trees seems to be symbolized in this myth by the dentalium-shell.

111, 14. wák ish shû'tä, for wák shúta i nish: "somehow do (something) for me."

111, 20. In wā'shín are combined two locative particles: i and n (for na).

111, 22. máklaks tû'm (for tû'ma). The Thunders brought home as food many human beings struck by lightning.

112, 1. wanúnga, the distributive plural of ú'nak; explained in the Dictionary.

112, 1. wenníni a tuá gátpa etc. Here and throughout this paragraph tuá means "some kind of."

112, 2. 3. shkaini combines the meaning of strong with that of bad or mischievous, and answers to our *demoniac*; shkainiak or shkainihak stands for our comparative: stronger. The -tch, -s, -sh appended is an abbreviation of tcha, now, and shkáyent stands for shkaini at.

112, 3. Gékansha. Old Marten had entered the solid "earth-house" of the Thun-

ders, while the Thunders stopped in the small kayáta which was the abode of their parents. To enter such an earth-lodge a high ladder called ga-ulúlkish must be climbed on the outside, and another ladder, as long or longer than the other (wakish) leads into the interior Pächō'le nā'shak, pépächle (for pépächōle) lápok wakish: "he had stepped once", "twice" down on the inside ladder; that is, he had made one step, two steps on it commencing from the top. Each one of the Thunders, when trying to penetrate into their own lodge, gets a little further down than the previous one, but all are driven out by the *chilling*, powerful spell of Skélamteh's headdress.

112, 7. gúlipéláuk. The second of the Thunders, frightened at the ill-success of his experiment, retired again to the low hut or kayáta, where the other Thunders were and where their parents dwelt. This word has two accents on account of shash being enclitic; cf. 111, 2. 112, 13. 113, 9.

112, 8. Tátžēlamni refers in this connection to the relative age of the brothers: "the third in age of the five Thunders."

112, 9. gekanshēnū'nk: for gekanshna hū'nk. Cf. 113, 12. ktánshan nánui szolžótak, for: ktánshna nánui szolžóta ak.

112, 9. gū'tžitkt, a contraction of gū tkitko at.

112, 11. 12. "Ya! atí' a nā'ish winnī'žitk tuā'ki." This was said by all the five Thunders simultaneously and *unisono*. In tuā' ki, á is altered into ā', almost ó. The inserted particle hū, ū "in the distance, out there, over there" seems to have produced this change.

112, 15. lí'lhankshti í'tpa "he brought some venison," a phrase corresponding exactly to the French: "il apporta *du gibier*"; both nouns standing in the partitive case. These partitives are governed by another noun in 113, 6 (máklaksti) and 113, 7.

112, 21. pūelhí': they threw the dead Indians down into the lodge from its roof. The suffix -l- indicates a downward direction, like -íla, -kuéla etc., and occurs also in 112, 17, há'měle, to speak in a downward direction, to shout to somebody standing below. The suffix -hi means down to the ground, or on the ground, earth, soil, and since the lodge-floor is the soil itself, it also means "into, or in the lodge or wigwam".

113, 2. íwa sha tehúí. They put into the bucket the bodies of the dead Indians to stew or boil them up.

113, 2. Nókshatak etc. The gray wolf, the marten and the weasel all being carnivores, there is nothing extraordinary in the fact that mythic fiction lets them participate in a meal consisting of human flesh.

113, 3. háshpa shash. Shash stands for máklaksash, the dead Indians.

113, 8. nánuk wū'ta. Marten ate up all the human flesh which he had taken out of the kála.

113, 8. shéwanank. The verb shéwana refers to a plurality of objects, the objects being sometimes expressed by a collective noun, as here (tehulē'ksh).

113, 9. Ké-ndshiamtehkash stands for Ké-ndshiamteh tehkash; nú'kla is to roast on coals; tehulē'ks is here venison meat.

113, 13. ka-nloktantktám'na. The verbal suffix -tám'na, which marks an action often repeated, or continued for a long time, is not here, as usually, appended to the simple form of the verb, but to its derivative in -tka.

113, 14. Tehékag. The blackbird has yellow eyes shining bright in the darkness,

and on that account the myth makes it watchful at night. This is another bird-species than the *Merula*, known in Great Britain as blackbird.

114, 3. *huhastápkua*k. They suspected each other of the trick, by which they had been tied together by the hair when in danger of being consumed by the raging flames, and in revenge stabbed each other. *Huhastápkua*k is vocalic dissimilation for *huhastápkua* ak; cf. *shiwákuash*, 80, 11.

114, 8. *ká'hhian*. Weaslet missed the heart in the fire when striking at it.

114, 10. *sháyuaksh*: "You will not be able, or not be powerful enough, to do mischief." The last heart that flew up is a meteor going through the skies, while the four other hearts indicate successive thunder-claps. When a meteor is seen flying west, the tribes of the Columbia River will say: "That's a deceased big man's heart going to the Great Sea." Cf. *Note* to 41, 7.

### SHÁSHAPAMTCHAM TCHÉWAMTCHAM TCHÍSH SHASHAPKĚLÉASH.

### THE MYTH OF THE BEAR AND THE ANTELOPE.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

- Sháshapamtch Tchéwamtch tû'la tchía. Sháshapamtch lápa wewéash  
 Old Grizzly Old Antelope with lived. Old She-Grizzly two children  
 gítko, Tchéwamtch tchish lápa wewéash gítko. Mbû'shant unák sha géna  
 had, She-Antelope also two children had. One morning early they went  
 3 mé-idshuk ká'sh, kléwidshnank m'nálam wewéash tchí'shzēni. Tchúí Tché-  
 to dig ipo-roots, leaving their children at home. And Old  
 wamtch shtági m'na yá'ki lû'piak Sháshapamtehash káyutch tuá ká'sh  
 Antelope filled her seed-basket sooner than She-Grizzly (not) yet any ipo  
 mé-isht. Sháshapamtch hú'nk shpé-ukitchna; tchúí sha gē'mbēle tchí'shtal.  
 had dug. Old Grizzly (them) kept on eating up; then they returned homeward.  
 6 Pá'n sha mbû'shant géna mé-idshuk ká'sh; tchúí pá'n lû'piak Tché-  
 Again they next day went out to dig ipo; and again sooner Old  
 wamtch yá'ki shtági, Lû'kamtehash gínka méya; pá'n sha gū'mpēle. Gát-  
 Antelope (her) basket filled, Old Grizzly little dug; again they returned (home). After  
 pampēlank sha ká'sh shéshuan' a m'nálam wewéka. Tchúí sha lû'lal'zank  
 return they the ipo each gave to their children. And they when going to bed  
 9 shtúli' m'nálam wewéka; Sháshapamtch ná-asht shtúli' m'na wewéka: "ká-i  
 left orders to their children; Old Grizzly thus enjoined to her enbs: "not  
 á't shuhû'lule-uapk láchashtat: steínash mā'ish ndi'-ushkuapk! ká-i á't  
 ye shall skip down from the lodge: the hearts to ye would get loose! not ye  
 shampatiázié-uapk: hú'walakuapk á't ánkutat; ká-i á't shikí'kiuapk  
 shall jump over the logs: would run against ye (some) aticks; not ye shall dive  
 12 ámbutat: pû'tank á't k'lá'kuapk."  
 under the smothering ye might die.  
 water:



Tchúi pá'u Sháshapamtech mbú'shant Tchéwamtechash tû'la géna mé-  
Then again Old Grizzly next morning Old Antelope with went to  
 idshuk. Tchéwamtech lú'piak shtági, Sháshapamtechash gí'nk mé-íshí kú'sh;  
dig roots. Old Antelope sooner filled (the basket), Old Grizzly a little having dug ipo-roots;  
 tchúi Sháshapamtech gáldshui Tchéwash. Vú'la: "gú'tashí nū'sh kú'pga 3  
then Old Grizzly went to meet Antelope. She begged: "lice me bite  
 nū'sh; kuatcháki wē ish!" Tchéwamtech heméze: "ûntehék nû mí'sh  
on the head; bite in the hair for me!" Old Antelope said: "a while from I you  
 gû'tehaluapk tchí'shzen tchē'k gátpampēlank." Pēn Sháshapamtech shátēla:  
will bite, homeward when (we) have returned." Again Old Grizzly declared:  
 "kíllank í'sh gú'tash kuatcháki!" Tchúi mánteh-gítch Tchéwamtech kua- 6  
"very hard me the lice bite in the hair!" And after a while Old Antelope bit into  
 tchága Sháshapamtechash. Pá'n pí tchekash kuatchágash hámēni Tché-  
the fur Old She-Grizzly. Then she also to bite the hair wanted to Old  
 wamtechash. Tchéwamtech heméze: "kú'gi nūsh gútash." Tchúi Sháshap-  
Antelope. Old Antelope said: "none are to me lice." And Old Grizzly  
 amtech kú'sh tchákiank kuatchaguk pū'kpuka, tchúi kowáktcha nū'sh, Tché- 9  
ipo-roots putting in mouth biting cracked, then bit through (her) neck, the  
 wash shúga humasht-gí'nk, tchúi ktetéga nánuk. Tchúi húnk nánuk  
Antelope killed in this manner, then cut (her) up wholly. And all the  
 kú'sh Tchéwamtecham í'kuga m'nátant yá'kitat, tchúléksh p'lēntant ipēnē'xi.  
ipos of Old Antelope placed into her basket, the meat on the top she placed.  
 Hú'nk toksh nánuk iggá-idsha, tchú'lēksh gí'lit tchí'sh laggá-idsha, kínkag 12  
Those but all she stuck on a pole, the meat the anus too she hung on a stick, a small portion  
 tchú'lēks émpēle tchí'shtal, tchúyunk m'na wewékaish shewána. Tchéwam  
of the meat she took home, and it to her children gave. Antelope's  
 tchísh wewékaish tchiléya tchú'lēks. Tapúnkani heméze: "p'gí'sham-shítko  
also to the children she gave meat. The younger said: "to mother alike  
 toksh nálam mā'sha"; tchéwag húnk ktí-udshua: "tchí'tchiks! ká-i ná-asht 15  
but our It tastes"; the elder (it) pushed: "be silent! not so  
 gí!" Tchí'lá'lyza sha tchúléks mbú'shant tchē'k pá-uapkuk. Sháshapamtech  
say!" Saved they the meat next day until to eat. Old Grizzly  
 háméze: "tú'hak toks nég máklēza, tú'm nē'gsh p'gí'sha málam máklaks  
said: "where (she) passed the night, much absent to mother yours the Indians  
 tchú'lēks shéwana, nū'sh toks sha gí'nak shéwana. Mbú'shant pē'n nû 18  
meat gave, to me but they a little only gave. To-morrow again I  
 génuapk nē'gsh málam p'gí'sha háitchnuk." Hú'nk tchí'sh shash shapíya  
shall go absent for your mother to look out." Also to them she said  
 ná-asht: "hú't málam p'gí'shap máklēzuk shú'dsha, killí't húnk laggáyapksh,  
thus: "there your mother for passing the night built a fire, the anus suspending,  
 shú'dshash húnkiámsham, p'gí'sha;" gíshápa, pān ú'nak guhuáshktcha 21  
while had a camp-fire these (Indians), mother;" said so, (and) again early she started out  
 í'ktchuk tchú'lēks.  
to fetch the meat.  
 Tchúi wíwalag vū'la shasháshapkash: "shuhúluléna nāt?" Shashá-  
Now the young antelopes asked the grizzly-cubs: "shall skip down from the house we?" The bear.

- shapka heméxe: "p'gí'shap nálam ká-i shanáhúle nálish shuhúluléatki giug,  
 cubs said: "mother our not wants us to go and skip down,  
 pála nálish tchíshkuapsht." Wílag pē'n vúlá shash: "haggát nat shampa-  
 the liver us to have hurt." "A young again asked them: "look here! we will jump  
 antelope
- 3 tiaziéna!" Shasháshapka heméxe: "nálaní p'gí'shap ká-i shanáhole nálish  
 over logs!" The cubs said: "our mother not wants us  
 shampatiaziéatgi, húalakuapsht nálish ánkutat" Pē'n wíl'ag vúlá: "hág-  
 to jump over logs, to run against us tree-limbs." Again a young asked: "look  
 antelope
- gat nát shikí'ziená!" Lú'kag háméxe: "nálam p'gí'shap ká-i shanáhole  
 here! us let dive!" A cub said: "our mother not wants  
 6 nálish shikízieatki ámbutat; pútank nálish k'lekuápsht." Wíl'hág vúlá  
 us to plunge in the water; smothering us to expire." The young asked  
 antelope
- pē'nak: "haggat nád lepleputá'na." Lukág heméxe: "nen nálam p'gí'shap  
 only once more: "look here! us let play "smoke out." The cub said: "our mother  
ká-i nálish shapiya; tchá-u hátak nád lá'una hú'masht!"  
 not us told presently here we will play thus!"
- 9 Tchéui wíwalág mû'lú wétli látchashtat, tsúi lú'pi gulí, tchéui shashá-  
 And the young rotten threw into the lodge, and first went into, and the bear-  
 antelopes wood
- shapka vutátchka. Wíwalag ná-asht gí: "pálakag á't hutátchkiuluapk!"  
 cubs put the cover on. The young so said: "pretty soon you must open again!"  
 antelopes
- "í", a lú'lyag; tchéui wíwalag "lepleputéa, lepleputéa, lepleputéa . . . . .  
 "yes," (said) the cubs; then the young antelopes cried: "two smoke in, two smoke out, two smoke in . . . . ."
- 12 putá', putá', á', á'." Tchéui lú'lyag kaishnóla, wíwalag tú'shkampéle; pén  
 smother, smother, á, á!" Then the cubs opened up, the young antelopes went out; then
- lú'lyag tchekash gúlí: "pálakag á't kaishnú'luapk." Tchéui lú'lyag "lep-  
 the cubs also went down: "pretty soon ye must uncover." And the cubs cried:  
 leputéa: pudshá, putá'-á." Pén wíwalag vu'léliank: "lepleputé lepleputé  
 "smoke in: smother, smother." Again the young went into: "two smoke out, two smoke in  
 antelopes
- 15 . . . . . putá', putá'á"; lú'lyag kaishnóla, tchéui wíwalag tú'shkampéle, lú'lyag  
 . . . . . smoke, smoke"; the cubs uncovered, and the antelopes came out, the cubs  
 tchekash vu'léli: "lepleputé, lepleputé . . . . . putá', putá'." Wiwa'hlág ká-i  
 also ran into: "two smoke in, two smoke in . . . . . smother, smother." The young ante- not  
 lopes
- kaishnú'li'at lú'lyagsh; tchúzasht tché'k kaishnú'la. Tchéui í'kampélank  
 would uncover for the cubs; after their death then they uncovered. Then taking out
- 18 lúlkágsh k'lá'pki í'pza télishtat; txéwaksh ánkutka shúm tákuank shnát-  
 the cubs red paint they lined in (their) faces; to the elder with a gag the snout gagging they raised  
 kual látchashtat, tapinikáyenteh tchísh ánkutka tákuank shúm ga-ulú'l-  
 (it) up on the lodge-top, the younger too with a prop gagging the mouth on lodge-  
 kishtalá shnátqual. Tchéui sha shné-ilakshtala gutéktcha, nanuktuálash  
 ladder they fastened. And they to the fire-place went in, to every article
- 21 sha shtulí'dsha ká-i sháptki giug Lú'kash gátpampélish; wákash pí'l sha  
 they enjoined not to report (to) the Grizzly having returned, the bone-awl alone they  
 yámtki ággaipksh.  
 forgot as it stuck in the ceiling.

- Tchúi mā'ntch-gítik Sháshapamtech gátpampělank shataliáyapkuga;  
 Then after a while Old Grizzly returned, looking ahead of herself;  
 shawígank k'lepgí' kekewélaksht shash heméze: "hún ak sha gé-u k'lepgí  
 angried red paint at their having wasted she said: "they my red paint  
 kekéwelya, pshe-utíwashash gé-u anul'pkūtech"! Tchúi wikátant galtchá- 3  
 have wasted, from the Indians I which filed! Then nearer approach-  
 wiank shléa lú'zag tchú'kapksh léggūta hāméze: "at ní'sh tátaksni Tché-  
 ing she saw the cubs to be dead (and) sobbing she said: "now me the children of Old  
 wamtcham ne-ulaktámpka!" Tchúi wiwál'aāksh hamóasha: "tát ā't  
 Antelope have punished!" And the young antelopes she called: "where ye  
 tátákshni gí?" tsúi tátaksni vuálza Sháshapamtechash: "gí'n at a nád 6  
 children are?" and the children replied to Old Grizzly: "right here we  
 wawatáwa ktchálzishtat." Sháshapamtech hokánsha tú'sh hai at tátaksni  
 are sitting in the sunshine." Old Grizzly ran out to where now the children  
 wawatáwa. Pān tátákshni wáshital hāméze vuálzuk Sháshapamtechash;  
 were sitting. Again the children towards the mad-house spoke in reply to Old Grizzly;  
 pā'n Sháshapamtech hulhí'pěle: "tátatataksni!" Pén wíwalag kaní giánk 9  
 again Old Grizzly ran into it: "children!" Again the young out doors being  
 wálza Sháshapamtechash: "gí'n at a nát kátuń léwa; léshma ai í' nálsh."  
 replied to Old Grizzly: "here we out-doors play; not find you us."  
 Pén Sháshapamtech hókansha.  
 Again Old Grizzly ran out (of the house).  
 Tchúi hū'k mántch-gítik m'nátak shákta shapíya: "genú'l a hū'k uná 12  
 Then some time after her bone-awl said: "went away long ago  
 tátákshni, kákíash lí'sh í ká-iga." Tchúi Sháshapamtech vū'la: "tū'shtal  
 the children, whom you look out for." And Old Grizzly asked: "which way  
 haítch sha géna?" Tchúi shákta shapíya Shashapámtechash: "gí'tal a  
 then they travelled?" And the awl told Old Grizzly: "through here  
 sha gutéktcha, gén lgú'm sha shálgidsha gutekú'shtala. Tchúi Shásha- 15  
 they crawled, here coals they placed opening against. Then Old  
 pamtech hátaktal kūtéguk tchuktzakánka; kěshguk gutéks. Tchúi guté-  
 Grizzly through it to crawl in attempted; could not she crawl in. Finally getting  
 gank géna ámnadsha: "mū'lū mū'lū te-utéwa, mū'lū mū'lū te-utéwa,"  
 in she went crying on her way: "rotten wood rotten wood breaks easy, rotten wood rotten wood breaks through."  
 genúta shuáktcha ná-asht hū'k Sháshapamtech; pén heméze: "tūsh gint 18  
 walking wept so Old Grizzly; then she said: "where  
 málash nū géntak shléta tátákíash?" hémkankatchna génuK.  
 ye I am going to find the children?" she said repeatedly while walking.  
 Tchúi wíwalāksh pinū'dsha máklězapksh kú'mětat; mū' shúdshank  
 Then the young antelopes she overtook while they camped in a cave; building a large fire  
 skū'lyá. At tátaksni shémtechalza Sháshapamtechash pinódshasht m'nálsh; 21  
 she lay down. Now the children became aware, (that) Old Grizzly had overtaken them;  
 tzéwag tapí'nkayentch wil'hágsh skíshū'la; "at a ná'ish hū'ktakag pinū'dsha;  
 the elder the younger antelope woke up; "now us 'she' caught up with;  
 skíshúli!" hémta m'na tápia. Tchúi szíshūla hū'ktag. Sháshapamtech  
 wake up!" it said to its younger. And woke up this little one. Old Grizzly

- ktána kshélu<sup>yank</sup> lû'lukshtat. "Mbû'shant tehēk málsh nû tatákiash shákē-  
 went to lying near the fire. "To-morrow at last with ye I children will play  
 sleep
- miyuap<sup>k</sup> pshépsha lû'lpatka tehēk"; tehúí ná-asht gríulank skû'lyank  
 a game in day-time, seeing sharp then"; and so speaklog (and) lying down
- 3 ktándsha. Tehúí wí'wal'hag ktánhuish shûtûyakiéa ánkutka; tamû'dsh  
 also got asleep. Then the young antelopes the sleeping one hombarred with eticks; whether
- ktándshi shéwuk shutuyakiéa. Tehúí sha ká-i shí'ktgisht tû'shikansha  
 she was asleep trying, they throw (them). And they not she moving about ran out of
- kû'métat, tû'shtelná sha palakmálank; vû'shuk Sháshapamtechash m'nálsh  
 the cave, ran away they at a quick pace; afraid (that) Old Grizzlyly them
- 6 pínódshuapksht Shû'kamtechash sha hamékúpa, kû'tagsh stû'kapksh galali-  
 might overtake Old Crane they hallooed at, minnow-fish giggling skirting the
- nóta: "nkí'llank nálsh, kúkuí, skō'tki, hû'ktakag nálsh kpû'dshapka pí'nod-  
 water: "very fast na, unele, cross over, 'she' us is chasing (and) will
- shuap<sup>k</sup> nálsh at" Tehúí Shû'kamtech skû'tza shash; wíwalag háshégsha  
 overtake us now." And Old Crane crossed over them; the young antelopes explained
- 9 Shû'kshash. Tehúí Shû'kamtech pnútakta shash shlólushtat, ka-ukawá  
 to Old Crane. Then Old Crane blew them into a whistle stick, (and) rattled
- sha látchashtat aggáyank shí'namshtnuk. Wiulágalam shapíyash Tehé-  
 they in the lodge being hung up for fear. Of the young ante- upon the message (that) Old  
 lope
- washash shíúgsht Sháshapamtechash, Shû'kamtech ndshenshkáni tehísh  
 Antelope was killed by Old Grizzly, Old Crane the young ones too
- 12 shuashuáktcha. Shû'kamtech shuáktcha: "é-ush tehiwá, é-ush tehiwá!"  
 wept. Old Crane wept (crying): "lake water, lake water!"
- Ndshenshkáni tehísh shuashuáktch: "é-ush tehi'tehû tehi'tehû."  
 The young (cranes) also wept: "lake wa- wa- wa-ter"
- At hû'k tehúí Sháshapamtech mántch=gít<sup>k</sup> szishû'lank té'lhí kû'métat:  
 Now then Old Grizzly after a time awakening looked in the cave:
- 15 "ga tuá nink tatákiash shakemíyuap<sup>k</sup> pshépsha lû'lpatka; ú'nagín shash  
 "rather hard myself with the children I shall play a game in the day-time when able to see; long ago, after they
- gémuish tû'toks hû'ksha gátpa Shû'kamtechamksh." Tehúí pén guhuá-  
 left (the cave), out there they reached to Old Crane's home." Then started
- shktcha Sháshapamtech háitchnuk wíwalagsh; kueísh sham háitchna.  
 out Old Grizzlyly to follow the young antelopes; the tracks of them she followed.
- 18 Gátzapshank kókétat vû'la Shû'kamtechash: "tám tatákiash shlē'sht?"  
 Reaching to the river she asked Old Crane: "if the children he had seen?"
- Shû'kamtech häméxe: "ká-i nû shliáa tátakiash." Gé a kuéntzapsha tátakiam  
 Old Crane said: "not I saw the children." Here (were) the not-going of the children  
 tracks
- gátzapshuish; hä'mtchna ná-asht Sháshapamtech: "aishfug tã'dsh í shásh  
 having reached (there); hallooed so Old Grizzly: "to conceal then you them
- 21 nen; kí'llank ísh szû'tkí!" Shû'kamtech häméxe: "kági gé-u vû'nsh"; pän  
 (want); quickly me set over!" Old Crane said: "None to me canoe"; again
- Sháshapamtech: "kí'llank skû'tgi ísh! kí'llank í'sh skû'tkí!" Tehúí mántch=gít<sup>k</sup>  
 (said) Old Grizzly: "quickly cross me! fast me set over!" And after a while
- Shû'kamtech spû'kua m'na tehû'ksh, máksha néklank (kü'liak hû'nk vû'nsh  
 Old Crane spread out his legs, a skull-cap carrying (on leg) (with) (be) canoe

gíug) tchû'kslitka shzû'tka. Sháshapamteh gélapka tchû'kslitat; tátzě-  
 being) on the leg, he crossed (her). Old Grizzly stepped on the leg; to the  
 lampani gággûtk ámpû pû'nua mákshatka. Těhúí wudû'pka mákshatka  
 midst (of river) coming water she drank from the skull-cap. And she struck with the skull-cap  
 Shû'ksham tchû'ksh punû'lank u'hłitchug. Shû'kamteh shawíguk Shášha- 3  
 Crane's leg after drinking, to shake out (the Old Crane angried Old  
 water).  
 pamtchash shnindû'wa ámbutat; tchúí nté-ish í'ktchapěli Shû'kamteh,  
 Grizzly doused into the water; then a how fetched at home Old Crane,  
 ngé-ishan Sháshapauntchash. Wiwalága tchúík géknank shłû'lúshtat, Shō'k-  
 shot Old Grizzly, The young antelope then came out of the whistle, Crane's  
 shām wewékalam sha hū'nk táldshítko ngé-ishan Sháshapamtechash; tchúí 6  
 of the children they armed with the shot Old Grizzly; then  
 arrows,  
 sha shiúga.  
 they killed (her).

NOTES.

The myth of the Bear and the Antelope is one of the most attractive and best stylized of this collection. It forms a whole mythic story by itself, and not a series of myths like the preceding article. The Grizzly Bear's figure is drawn in very natural and characteristic outlines, and the same may be said of the other animals of the story. Some archaic words seem to prove that the myth has been handed down for many centuries to the present generation, which repeats it to the offspring with the same expressions as used by the parents. The archaic terms alluded to are Sháshapamteh, psépscha, pshe-ntíwash, kúkui, tchítchû; probably also lepleputéa.

118, 1. 7. Sháshapamteh alternates in this tale with Lû'kamteh, the "Grizzly Bear of the Ancients," and so does lû'kaga with shashápka. -ámteh, -ámtehniksh is the usual attribute "old" appended to mythologic characters. In the mythologic stories of the Indians bear-cubs always appear *two* in number, the older and the younger one. The same may be said of the majority of the other quadrupeds; cf. the two young of Old Antelope, in this story, and tżéwag, 105, 9, as well as of many of the personified powers of nature. Cf. the term lepleputéa.

118, 7. 119, 2. gí'nk or kínka: a little, not much: mé-ishí contains the particle í or hí: "on the ground".

119, 9. pû'kpuka: she cracked hard ipo-roots, feigning to crack lice which she pretended to have found on the antelope's body. Picking lice from each others' heads (gútash kshíkla) and eating them is a disgusting practice which travellers have observed among all Indians of North and South America.

119, 10. námk: the whole of her body.

119, 11. ipěně'zi: to place something into a basket or receptacle which is already filled to the brim.

119, 20. 21. hū t málam etc. The construction is as follows: "málam p'gí'shap hū't máklěznk shû'dsha, p'gí'sha laggayápkash hū'nk killí't, hū'kiámsham shû'dshash": your mother made a fire out there because she must have passed the night there, and because she hung up this anus on a stick, while the Indians (who gave meat to both of us) had a camp-fire.

120, 2. *tehishknapsh* instead of *tehishkuápkash*.

120, 10. *vntátekia* is also pronounced *utátekia*, *hutátekia*. Earth-lodges which open on the top can be closed by means of a large cover placed over the smoke-hole.

120, 11. *lepleputéa* or properly: *leplep-putéa*, "to play the smoke out game with two on each side," is a compound of *lápēni* *two* in the shorter form *láp*, and *púta* to be smothering. *Láp* has changed its vowel into a shorter vowel, *e*, on account of removal of accent, and is here redoubled by iterative, not by distributive reduplication. Cf. *lepžléks* from *láp* and *k'léka*. A series of points after *lepleputéa* indicates that the animals repeated this word an indefinite number of times, while the others were inside the lodge, and while pronouncing *putā'*, they opened again to let them out.

120, 17. *tehúzasht* *tehē'k* *kaishnú'la*. Literally rendered, this means: having perished finally, they uncovered. The subject of *tehúzasht*, *lú'zagsh*, has to be supplied from what precedes. The smoke of the burning rotten wood killed the cubs.

120, 19. *ga-ulh'lkish*, from *ga-ulóla* to go out, is the outside ladder of the Indian "mud-house" or winter-lodge, averaging in length from 10 to 15 feet; the inside ladder, *wákish*, is somewhat longer to reach the excavated floor.

120, 21. The complete wording of this sentence, in which *sháptki* stands for *shápatki*, would be: *ká-i sháptki giug Lúkash*, *gátpampélish* *hú'nksh* (*hú'nkiash*).

120, 22. *ággaipksh*, contraction of *aggayápkash*: *aggáya* to be hung up, or to be stuck into; said of long-shaped articles only.

121, 3. *anulípka* to take away something from another's lodge or house without asking for it; the suffix *-ipka* expressing the idea of "towards oneself." *Anulípkuish*, "what was once abstracted from others" appears here in the contracted form *anulí'p-kúteh*; *gé-u* "by me, through me."

121, 9. *tátatataksni* shows repetition of the two first syllables of *tatáksni* children, but at the same time means "where are the children?"

121, 15. *shálgidsha*; the antelopes placed the coals there to secure their flight from the Bear; had the coals been put there by somebody else, *lákidsha* would be used.

121, 22. 122, 7. *hú'ktakag*: familiar diminutive name given to the Grizzly Bear; *hú'ktag*, 121, 23., stands for one of the young antelopes.

122, 1. 2. *Mbúshant* *tehē'k* etc. The sense of this exclamatory sentence is as follows: "To-morrow at last I will play a sharp game with ye children, when in the day-time I can use my eyes to advantage." *Lúlpatka* is: *lúlpatko a*; "possessing eyes" is the primary signification of *lúlpatko*, but here it means "enabled to make use of the eyes". Cf. *múkasham nú lúlpatko*: I see as sharp as a horned owl. The distributive form *pshépsha*, of *pshé*, "during day-time" means "any time when the sun shines bright." Cf. *pshéksh*, noon-time.

122, 9. This blowing of personified objects of nature into sticks etc., is a fiction of which we have another instance in 111, 16.

122, 11. *ndshenshkáni*. See Note to 71, 6. 7.

122, 12. 13. *tehiwá*, *tehi'tehu*: *tehi* is a syllable found in many words referring to water and liquids, as *tehiya* to give water; *tehiéga* to overflow. This radical is no doubt an obsolete Klamath word for water and recalls the term *tehú'k* "water" in Chinook jargon: *tltsuk* in Lower Chinook, *tl'tchuku* in Clatsop; *tehaúk* in Nútka. It also occurs under various forms in the Sahaptin dialects. By this lake undoubtedly Upper Klamath Lake is meant. Cf. *tehiwa* in Dictionary.

122, 15. ga tuá nink for ká-a tuá ni gíank; ká-a means here "vehemently, cruelly, sharply", tuá: "in some way or other".

122, 16. shash génuish: after they had left the cave.

122, 20. "aishíng tá'dsh î shásh nen". Here nen stands for some finite verb; either shaná-uli î: you want to conceal them; or for ná-asht î shapíya: "you speak so, in order to conceal them".

122, 23. spû'kua. The spread-out legs of the Crane had to serve as a bridge to the Grizzly Bear, for there was no dug-out canoe at their disposal to cross the river.

122, 23. máksha néklank. Old Crane carried on his leg a vase or skull-cap that belonged to a dug-out canoe, but did not possess a canoe himself.

123, 3. n'hlítha. Grizzly shook out the remainder of the water to let the skull-cap become dry. Skull-caps are used throughout as drinking vases.

123, 6. táldshitko. This sentence has to be construed: wíwalag, shō'ksham wewá-kalam táldshitko, ngé-ishan, and táldshitko stands for táldshi gítko: "the young antelopes, armed with the arrows of the Crane's children, shot" etc.

# K'MUKÁMTCHIKSHĀM SHASHAPKĒLEASH.

## THE MYTH OF K'MÚKAMTCH, THE FIVE LYNXES AND THE ANTELOPE.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

K'múkamtchíktch hûnk géntko káílatat, káílash shutólan, túnep shlóa  
 K'múkamtch walking earth upon, the world, having created, five he saw  
 shlóa ánkotat wawakayápkash. Káilio skútatko K'mukómtehgish shpakága  
 lynxes on trees sitting. In a rabbit-blanket clad K'múkamtch tore to pieces  
 p'ná káilio=skútash, hemézen: "tídsí' ûn gé-u skú'tash gítak shlú'a lue- 3  
 his rabbit-skin robe, (and) said: "a good to me robe will be the lynxes when  
 lóka." Ktái pe-uyégan shlóa kái'hhō'ta; nāsh shlóa hūtzídshnan hūdshna.  
 I kill." Stones picking up the he missed; one lynx jumping down ran away.  
 lynxes  
 Hemézen: "ē, ká-i tídsi skútash gi-uápka!" Pēn kái'hhō'ta ktayátka,  
 He said: "oh! not a good mantle it will become!" Again he missed with a stone,  
 pē'n nāsh shlóa hūtzídshnan hū'dshna. K'mukómtehgish hemézen: "pē'n 6  
 another lynx jumping down ran off. K'múkamtch said: "again  
 nāsh hūtzídsha; at gé-n ketchgáne skútash gi-uápka." Ndáni shlóa wawag-  
 one skipped away; now my small mantle will become." The three lynxes sitting on  
 gáyan K'mukámtehāsh shushaluákta; pēn ktayátka shlóa kái'lha. Nā'sh  
 (trees) at K'múkamtch accosted; again with a stone the he missed. Another  
 lynxes  
 pēn hūtzídshna hūdshna. K'mukómtehgish hāméze: "kémat pí'la nīsh 9  
 one jumped down (and) ran away. K'múkamtch said: "the back only to me

ûn wáldshtak." Pēn ktái luyégan shlóa kaf'ha, lápuk hûhatzídshnan  
it will cover." (Another) stone picking up the lynxes he missed, both skipping down

hûhátchma. K'mukómtehi<sup>ksh</sup> shuaktehtámpka:  
ran away. K'múkamte<sup>h</sup> crying-commenced:

3 "ló-i lóyan lóyak, ló-i lóyan lóyak,"

pēn kaílio ndandkalkáukan hahashtatchmáyan ánkûtká kaílio p'na, pēn  
again (of his) gathering the pieces he pinned together with splinters blanket his, then

skû'tan kûháshgdsha.  
putting it started off.  
around himself

6 Wigá hak génan tché-u kímádashm pátko kládshat gshí'kla. Kaílio  
Not far having an antelope tooth-aching on a clearing lay. Mantle

p'na tché-u wáldshan tchéwash hûnk idû'pka tchékéli fíltgti. Mbúshaksh  
his over the spreading, the antelope he kicked to make it bloodshot. For a stone-kullie

kayaktámpka nashgiú'tua; tché-u tapitámma hú'dshma; lē'ltki hûnk tchúi  
he began to search to skin (it) with; the antelope behind (him) ran off; looking at it forth-with

9 hemézen: "gé-u tchí'sh hûmtchí ki." Tehé-u K'mû'kamtehásh huyá-  
he said: "mine also like this is." The antelope of K'múkamte<sup>h</sup> ran in

eilsha. K'mukómtehi<sup>ksh</sup> kaílio tchéwat shleklápkash shléa, heméze: "tgélz,  
front. K'múkamte<sup>h</sup> (his) on the ante- lying perceived, (and) said: "stop,

tgélz! Pshe-utíwash mîsh ûn shushaluaktántak, kó-idsha mîsh kaíliu  
stop! The people you will deride, the miserable you rabbit

12 ámpthiksh gé-u skútash skutápkash."  
old my garment wrapped in."

## NOTES.

125, 1. káilash is one of the few instances where inanimate nouns assume the ending -sh in the objective case. This is, however, no instance of personification. Cf. páplishash 94, 5. Concerning the signification of káila, cf. Note to 96, 23.

125, 2. kaílio, kaíliu, rabbit skins sewed together to form a garment, mantle or blanket. As the name indicates, it was originally made from the fur of the kaí-rabbit. Skútash may be rendered here by different terms, since many Indians used their skin robes, in which they slept at night, as garments or cloaks during the day.

125, 3. huléka. The plurality of the lynxes is indicated by the verb lúela, which can be used only when *many* are killed; its singular form is shiúga. A similar remark applies to pe-nyégan and to wawaggáya. Lynxes are usually spoken of in the West as *wild cats*.

126, 3. ló-i lóyan lóyak is probably an interjectional and satiric variation of the verb luaíŷa: "they make fun of me", the distributive form of luaíŷa.

126, 6. Wigá hak: *only* a little way. Subject of génan is K'múkamtehi<sup>ksh</sup>.

126, 11, 12. Pshe-utíwash etc. This sentence shows the following structure: The human beings will laugh at you, dressed (as you are) in my miserable, good-for-nothing rabbit-fur robe. ámpthiksh here means worn out, old, good for nothing. This word is phonetically transposed from ámtch gish: "old being", "long existing". As such it appears also in K'múkamtehi<sup>ksh</sup>, a Modoc form for K'múkamte<sup>h</sup>.



KTCHÍDSHUAM, TCHÁSHAM, GÚSHUAM, WÁSHAM SHASHAPKĒLÉASH.

## THE STORIES OF THE BAT, THE SKUNK, THE HOG AND THE PRAIRIE-WOLF.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

## I.

Ktchí'dshö únāk skálaps shúlti'latko tcháwal ktáyat. Mo-ówe hünk  
 A bat early a bat holding under its sat on a rock. A mole  
 arm  
 hûtápēnan; mo-ówe hünk heméze: "hágga mī skálaps shlé-i-ek".  
 ran past; the mole (to it) said: "well, your hat let see".  
 Ktchí'dshö vúlá: "ká-i nū shaná-uli szálaps shlé-etki."—"Hágga ta ;  
 The bat replied: "not I want the bat to show (you)." "Well,  
 shlé-ek". Ktchí'dsho heméze: "ká-i tehe nū mish nen."—Mo-ówe ktchí-  
 show it". The bat said: "not I you as you say." The mole on the  
 dshuash hū'tnan skálapsh lū'tza; lū'tzan kawakága, tchúi wā'shtat hū'lhe.  
 bat leaping the bat took away; having ripped (it) with then into a den ran.  
 taken (it) its teeth,  
 Ktchí'dsho hünk áńko tūm shiū'lagian, tchúi wā'shtat yankápshtian wí-uka. 6  
 The bat wood much gathered, thereupon the den putting (it) before blew on the  
 smoke.  
 Mū'-ūe pū'tan hūkánsha, pēn náyanta wā'shtat hū'lhe. Ktchí'dsho tchúi  
 The mole smothering ran out, and another into a hole ran. The bat then  
 kēshga hushákish.  
 could not drive it out.

## II.

Tcháshāsh tū'ma watcháltkō nā'sh waíta nánuk wátech ktchínkshtat 9  
 A skunk many horses-owning one day all horses into an inclosure  
 ní-ūle. Nāsh tchā'shāsh tchókāsh nkéwatko gátpa. Tcháshāsh-láki nánuk  
 drove. Another skunk (with) a leg cut off arrived. The skunk-owner all  
 p'na wátech ní-uknan shtútka ní-udshma kúke yulalína, kúketat tchúi níwa.  
 his own horses driving out on the road drove (them) a river alongside, into the river then drove  
 (them).  
 Nánuk wátech tchlā'lza, pitakmaní.  
 All horses were drawn, itself too.

12

## III.

Ē-ukshíkni Mō'dokni lóla kó-idsha skú'ksh gū'shútat wáshtat tchish  
 The Klamath (and) Modocs believe a wicked spirit in the hog, in the coyote also  
 Lakes  
 wénkogsht. Tātátaks gū'shu nánuk mū'ni é-ushtat gé-upgan wéngga,  
 to reside. That time, when hogs all into the sea running perished,

- nā'shak pūshpū'shli gū'shū kshī'ta, tántkchik hūnk gū'shuash kó-idshi  
 one only black hog escaped, that time into hogs a wicked  
 shkū'ksh gátktá. Ká-i tádshítoksh hū máklāksh pupashpū'shlish gū'shū  
 spirit entered. Not therefore the Indians black hogs  
 3 húela.  
 kill.

## IV.

- Tína máklāks wāsh shléan shiúkash shanáhulí, shkū'ks wāshash yu-  
 Once a Modoc man, a coyote finding to kill (it) wanted, a demon the coyote in-  
 hiéna gí'sht lólan; wāsh padsháyāmat gākayáphan kā'kin. Pélakag mū'ni  
 side to be thinking; the coyote into a manzanita-thicket entering disappeared. Suddenly a large  
 6 wítām ktchikayū'la. Késhga kaní hūnk wítā'm shiúkash, shtú'ishtat gát-  
 brown bear came out of it. Could not anybody (this) brown bear kill, a (gopher's) den en-  
 pamnan at kā'kin Nánka gakankánkish shíshala.  
 tiring he disappeared. Several hunters became elk.  
 Tína máklāksh tū'ma wāsh shléa kshiúlzápkash wigatán tchish; tchá-  
 Once an Indian many coyotes saw dancing near (his) camp; he be-  
 9 wika mā'ntch shle-úga. Tanktchí'kni ká-i wāsh luélsh hámēni. Hū'k  
 came for some time for seeing Since then not coyotes to kill they tried. These  
 insane (them).  
 wāsh máklāks-shítko shlésh gí, tapí'tni tchú'kash nūsh pā'ni.  
 coyotes men-alike to look at are, from behind the hip the head up to.

## NOTES.

I. In mythology the bat is sometimes regarded as a symbol of watchfulness at night, and this is expressed here by the adverb únāk.

127, 2. 3. 4. shlé-i-ek for: shléa i gí, "you cause to see;" shlé-etki for shléatki in a passive signification: "to be seen, in order to be seen"; shlé-ek for shléa gí: "make it to be seen, let it see."

127, 2. skálaps, a Modoc term for a bat of some kind. The verb lútʔa, used in connection with it, indicates its rounded shape.

127, 4. ká-i tehe nū mīsh nen. Tehe is abbreviated from tchēk, particle pointing to the future, or to the termination of an action or state; the verb gí to do or shléa to see or to be seen is omitted: "I will not at all show (it), as you say."

127, 6. yaukápshtia, to place into the entrance in order to impede or prevent egress. The radical in this term is tkáp, stalk, straw, little stick; yána, "down, down into", serves as a prefix.

II. This story of the skunk is manifestly a mere fragment of a longer one, for the omission of motives renders it as silly as can be. I have inserted it here to show the various verbs formed from níwa, "to drive into the water, or upon a level ground". This is a verb applying to many objects only; speaking of one object, shúwa is in use. For all the derivatives of both verbs, see Dictionary.

127, 12. pitakmaní stands for pi tak m'na hí'.

III. This hog story is evidently the result of the consolidation of aboriginal superstitions with the evangelist's relation of the Gergesene swine throwing themselves into the Lake of Galilee from the headlands of Gadara. In Chapter XVII of his "Winemu",

Meacham has given several of these concretionary products of the uncultivated Modoc mind. In making a study of aboriginal mythology and folklore such fictions must be disregarded, though they may be of interest to psychologists.

IV. Races in an undeveloped, primitive state of mind are prone to regard living animals as the abodes of spirits, and most frequently the wild and carnivorous quadrupeds are believed to harbor wicked spirits. These are either elementary spirits, or the ghosts of deceased persons. To see a spirit means death, and in their terrified state they often behold, as here, the spirit in a half human, half beastly appearance, when coyote-wolves, gray wolves, bears, congars etc. come in sight. Such a sight can cause the instant death of the hunter, or deprive him of his reason, or make him sick for months. In Greek and Roman mythology, Pan, the Satyrs and the Fauns retain something of these primitive notions (in the panic terror etc.), though these genii were largely idealized in the later periods of national development. In every nation a relatively large amount of superstitions refers to hunting and the chase of wild beasts.

128, 9. Tanktchí'kni is in fact an adjective, not an adverb; literally, it means "those who existed, or hunted since that time", and is composed of tánk, a while or time ago, tchēk, finally, and the suffix -ni. Cf. 13, 2. 128, 1.

## SKŪ'KS-KIÄ'M.

## HUMAN SOULS METEMPSYCHOSED INTO FISH.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

## I.

Ká-i hú'nk shlá' at kaní kiä'mat skū'kshash. Hū'k pīl únk shlā't  
 Not can see anybody in a fish a dead man's spirit. Dead men only can see  
 shkū'ks; pīl máklaks hú'k shlā't skū'ks. Hushti'zak tsä'taks ní'sh, sí'uks  
 spirit; only dead Indians can see spirits. He makes dream but if me, to kill  
 only (about deceased) (me)  
 tchē'k sanahō'li hūk, wakíanua shuisháltkí tchä bants' gí'ug nūsh. Hä'toks 3  
 then he wants, or perhaps to keep the song- because he wants me. If  
 medicine  
 ní' shlāát k'lákatak nī; hä n' ū'nk shlāát skū'ks=kiäm, hä n' ū'nk shlāát  
 I should see might die I; if I it should see, the spirit-fish, if I him should see  
 (the dead),  
 máklaks hú'nk skō'ks tchí'sh, k'lakát n' ū'nk shlā-ók; wakiánua hissúnuk  
 the dead person the spirit also, may die I, him for having seen; or perhaps if song-medicine  
 is applied,  
 tchä'tch ní'sh ká-i siú'gat. Hū'masht hú'nkash shlā-úkit nā'd máklaks, 6  
 then me not he may kill. Therefore him if should see we Indians,  
 hú'k tchish kiä'm, kat gēk wá; ká-i hú'nk shlāát hú'nkesh kiä'mat  
 the dead also (would appear which there lives; not I can see it in the fish  
 as) a fish,  
 skókshash.  
 the dead man's  
 spirit.

## II.

Kiä'm k'leká tchú'shni; tsúyunk hû'ksa tsóxatk píl kiä'm, nánuktua  
 Fish remain forever; therefore those dead (exist) as fish, as all kinds of  
 (people) only  
 kiä'm, nánuktua máklaksní tsókatk. Hä' n' hû'nk hû'nkiash shläát skû'k-  
 fish, all kinds of Indians dead. If I (of a deceased) should behold the  
 3 shash, k'lákát ní hû'nk släók; hä'toks ní shuîshaltk, tchêk gúg ká-i  
 spirit, would die I it through seeling; but if I recur to magic songs, then not  
 siúgat nís.  
 he may me.  
 kill

## NOTES.

My efforts towards obtaining exhaustive texts from the natives concerning their belief in the transmigration of human souls were not crowned with entire success. Of the two items obtained, No. II is intended as a commentary of No. I, both treating of the presence of human souls in fish. The cause why so many Indian tribes shun the flesh of certain fish lies in the fact that these species were seen feeding upon the bodies of drowned men and swimming around them. This induced the belief that man's soul will pass into the organisms of these finny inhabitants of the wave, even when death has resulted from other causes than from drowning. According to Hill, the Máklaks believe that the souls or spirits of the deceased pass into the bodies of living fish; they become inseparably connected with the fish's body and therefore cannot be perceived by Indians under usual circumstances. But in *one* status only they become visible to them; when Indians are bewitched by the irresistible, magic spell of a conjurer or of a wicked genius. Then they enter into a tamánuash-dream, and when they see a dead person's spirit in such a dream, they are almost certain to die from it. Only the intervention of the conjurer and of his song-medicine can save them from perishing; rigorous fasting and ascetic performances cannot be then dispensed with, and with all that no certitude of his final rescue is to be had.

Here as elsewhere the pronouns hûk, hûnkiash etc., are inserted instead of the unpronounceable name of the deceased, and mean: *dead person, spirit*.

129, 2. píl máklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the skû'ks; this belief is a privilege of the Indians.

129, 2. Hushtí'zak etc. This sentence runs as follows: Tehê'ktoks hushtí'za ak nîsh, hûk tehê'k nîsh síuksh shanahô'li, wakiánhua tchêk p'nâsh (or pû'sh) nû'sh shuî-shaltki gúg shanahô'li: "if he (the bad genius) makes me only dream in that manner, then he intends either to kill me, or perhaps he wants me to keep the song-medicine for myself." To keep the song-medicine, shuîshla, is to undergo fasts and ascetic performances under the supervision of some conjurer for an almost unlimited time, five years at least.

129, 3. 4. Hä'toks ní shläát etc.: if I should see (the dead) while I am *awake*.

129, 4. Skû'ks-kiäm, a compound word, may be rendered by spirit-fish, letiferous fish.

130, 1. Kiä'm k'leká etc. The rather obscure sense of this statement may be made comprehensible by the following: "When fish are dead, they are dead forever; hence

the souls of all dead Indians continue to exist in the living fish, in all kinds of *living* fish only."

130, 2. tsóyat̓k. This refers to Indians who have perished by a violent death, as well as to those who died in the natural way.

## THE SPELL OF THE LAUGHING RAVEN.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

## I.

Shúyuzalkshi tchúyunk É-ukshikni máklaks hátokt shuyúžēla, túmi  
 At "dance-place" when the Klamath Lake people there pilpil-danced, many  
 hūk hátokt máklaks gī. K'múkamtch hátokt a géna. Tchéui Ká-akamtch  
 there people were. K'múkamtch there went. Then Old Raven  
 shash hátokt wétanta shúyūžalpksh, tchéui hū ktá-i k'lä'ka nánuk máklaks 3  
 at them there laughed when they danced, and rocks became all people  
 shúyukaltk hátokt.  
 dancing there.

## II.

Yámakni hū'k Káyutchish gátpa Kí'uti kúitit; tchúyunk i'-uag  
 From the North Gray Wolf arrived Kinti above; then he stopped  
 shkū'l'za káyak tchí'sh gátpēnunk, nánuk shūlū'tamantk hátkok yámnash 6  
 (and) lay down not yet home having reached, in full dress at that spot beads  
 (to sleep),  
 wáwakshnatk tchish; túla tchish hū'k gákatpantk i'ug sha hū'nk tū'kēl'za.  
 with meccasins eu too; together with (him) those coming stopped they (and) rested.  
 Tchéui Sháshapamtch hū'nk gáldsha-uyank Ké-utchiamtchash skū'lpkank  
 Then Old Grizzly approached Old Gray Wolf lying (and)  
 ktámpsh. Tchéui Sháshapamtch pálla Ke-utchíshash wákshta yámnash 9  
 asleep. And Old Grizzly stole from Gray Wolf the meccasins beads  
 tchish shūlū'dshnank wū'kshxēn génuapkg. Tchéui Ke-utchiamtch  
 also, (and) put them on, to the fishing-place for golog. Upon this Old Gray Wolf  
 sxishū'lank ktí'ukuēla Sháshapamtchash; vud'hitakuēla ktáyat pállapksh  
 waking up threw down hill the Old Grizzly; he rolled (him) down over the rocks for having  
 robbed  
 pásh wákshta yámnash tchish. Tchéui hū'nk shíuga pī Sháshapamtchash, 12  
 him of meccasins neckwear also. Then killed he the Old Grizzly,  
 tchéui É-ukshikni máklaks shellualtámpka Yámakishash, Sháshapamtchash  
 where- the Klamath Lake people commenced fighting the Northerners, (because) Old Grizzly  
 npon  
 hūnk Ká'-utchishash shíugsht. Tchéui Ká-akamtch wétanta shash shél-  
 by Gray Wolf had been killed. Then Old Raven laughed at them when  
 lnalpksh, ktá-i sha k'léka.  
 fighting, and rocks they became.

## III.

K'múkamteh hû'nk nákosk hû'nk táplalash né-ul'za shne-uyalátki  
 K'múkamteh a dam the loon ordered to destroy  
 shash. K'múkamteh hû'nk pí tpä'wa táplalash shnewí'tki gíug, pí ká-i  
 to them. K'múkamteh he ordered the loon to destroy (it), (but) no  
 3 tuá kiä'm lüluak. Hû'ksha hû'nk nakushkshákshni kú-idsha kiä'm  
 fish to kill. Those who dwelt at the dam rotten fish  
 nutuyakía nákosk gä'tant, K'múkamtehish shíuguk, kú-idsha kiä'm pátki  
 threw over the dam' to the other (for) K'múkamteh to kill, rotten fish (ho) go-  
 side of,  
 gíug. Tehúi K'múkamteh sháwiguk kú-i sham nákúsh shú'ta; tchúi  
 ing to eat. Then K'múkamteh in wrath their dam spoiled; upon this  
 6 nakushzēnkni shlāniuk shtí'ya shishí'dsha shú'ktaldshank lāk. Tchéúi  
 the dam-neighbors in mourning pitch put on head, cutting off (their) hair. Then  
 Ká-ag wétanta shash, ktá-i sha k'léka. Tchéuyunk K'múkamteh lúpaksh  
 the Raven laughed at them, rocks they became. Hereupon K'múkamteh chalk  
 shna-ulámna taplálash.  
 spit over the loon.

## NOTES.

I. This myth intends to explain the existence of the large number of rocks found at the locality called Shúyuzalkshi.

131, 2. Ká-akamteh. The adjectives -amteh, -ámtehiksh appended to animal names designate mythologic characters. Adjectives of an equal meaning occur in all the western languages, as far as these have been studied. Cf. *Note* to 126, 11. 12.

II. In this myth, as well as in other grizzly bear stories recorded in this volume, this bear is always killed, conquered or cheated by his quicker and more cunning adversaries. Nevertheless his clumsy form and narrow, ferocious intellect are very popular among the tribes, who have invented and still invent numerous stories to illustrate his habits and disposition.

131, 5. Kínti is the name of an Indian camping-place situated a short distance north of Modoc Point, on eastern shore of Upper Klamath Lake.

131, 6. hátkok qualifies shkú'l'za and yámnash is the indirect object of shúlú'tamantk. Shkú'l'za, nánnk yámnash shúlú'tamantko, wawakshnátko tchîsh: "he lay down to sleep, keeping all his neckwear on himself, and not taking off his moccasins." Shúlú'tamna can in other connections refer to the clothing, but here it has special reference to the beads.

131, 11. ktí'ukuela. Tradition reports, that Old Grizzly was pushed over some of the high rocks at Modoc Point.

131, 13. Yámakishash etc. In these words may be recorded the reminiscence of an ancient fight between the Klamath people and some Northern tribe which had come South on a hunting expedition. A Klamath song-line given in this volume also recalls an ancient inroad made by the "Northerners". The grizzly bear represented the Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the bear having been killed by an intruder, the Klamaths had to take revenge for the insult.

III. The object of this myth is to explain, among other things, the origin of the white spots on the head and back of the loon (táplal). But the myth as given in the

text is far from being complete. It refers to a locality above the confluence of Sprague and Williamson Rivers, called Ktaifini, or "Standing Rock". A high rock stands there at the edge of a steep hill, and, according to the legend, the Indians who put pitch on their head were changed into that rock. Near by, a lumber-dam looking like a beaver-dam, across the Williamson River, partly resting on rocks projecting from the bottom of the river. K'múkamtch longed for the destruction of this dam, muddied the water to prevent the Indians from fishing and hired the loon to destroy the objectionable structure. The loon dived into the waters and forced its way through the dam by main strength. The Indians dwelling on the shore depended for their living on the fisheries, and seeing their existence at stake tried to gig the loon, but succeeded only in hitting its tail-feathers. When the loon had accomplished his task K'múkamtch offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and K'múkamtch satisfied the request by spitting chalk upon the downy surface of its body.

132, 3. lúluak; formed by vocalic dissimilation; cf. *Note* to 114, 3.

## BELIEFS AND SUPERSTITIONS.

## I.

Wásh txû'tzatkish; tsúi sa lû'la wásham txû'tzash.  
Prairie-wolf is soothsayer; and they believe in wolf's prophecy.

Máklaks hú'nk lû'la wásham pákluipkash k'lékuapsht tehē'k; txu'-  
Indians believe, prairie-wolf when howls, they will die after a while; pre-  
txuk pákluiyka. 3  
aging he howls.

Máklaks hú'nk lû'la púshish há'masht î-unégshtka, txû'tzuk héma;  
Indians believe, the eat when cries just after sunset, for presaging it mews;  
death

tchíkí'n tchish há'masht î-unégshtka gû'lu, txû'tzuk tehēk há'ma. Wátchag  
the chicken also when crows just after sunset the female, for presaging then it crows. The dog  
death

tchí'sh wawá-a î-unégshtka, kú-i tchämlûk. 6  
also (when) whines right after sunset, the signs are bad.

Watság tchí'shtat txótza î-unä'gshtka; tsúi gátpa máklaks, gû'li ngé-  
A dog at a lodge howls just after sunset; then comes an Indian, attacks, wounds  
prophetically

isha at hustsō'za. Sa-ámoks hátokt tchía tû'sht hushtchō'za, ká-i hûnk  
and kills (the owner). A relative, (who) there lived right where the murder was, did not him

shiúga; tsúi tû'tûk spû'nshna lû'gshla vû'nsh széna witsû'ls éna tû'tuk 9  
kill; then seizing (him) they arrest, enslave him, the canoe row away, fishing-net carry taking  
with them

ktsí'k, snáwedsh spû'nshna híssuaks shíukaluk. Kilú'sh at kétak a  
ears, his wife they abduct, (her) husband being the murderer. Furious he quits and

tsā'wik.  
is demented

- Kák txú'txatkish; tsúi sa lúluk sa kákam · txú'txatkash, tsúi sa  
A raven is a soothsayer; and they believing the raven's repeated prophecy, they  
shenótanka; píts hú'uk pán kák máklaks.  
fight each other; it also eats, the (dead) men.  
raven,
- 3 Tutíksh máklaks shuína tchú'xapkam m'nálam shashámoksham;  
Dreams the natives sing about dead their relatives;  
húmasht sháhunk gíug kíukayunk flags.  
for this same reason they stick out flags.
- Tmélhak gítko shaklō'tkish tíds tínxa; tú'm íxaga. Tmélhak tá'dsh  
A tmélhak- having, the gambler well succeeds; much he wine. The tmélhak (he) certainly  
squirrel
- 6 sháyuaks; shakálshtat lakí, tíds sualaliámpkatko.  
of much account; in the game (it is) well managing (it).  
chief,
- Tcháshash mú'na lushántsnank mbáwa skí's; tsúi máklaks nánuk  
The skunk deep down while scratching a hole emitted a bleat; upon this people all  
hushtsóga tsáshash-kíuks. Snáwedsh shanahóliuk spú'nshna p'laiwásham  
killed the skunk-conjuror. A wife seeking he carried off the eagle's
- 9 tú'paks ktanápkash. Shléank tchawíka p'laiwash, wí-udsna ánkutka  
sister when asleep. Seeing (this) became furious eagle, beat with a club  
tchásēs, wí-udsish k'láká, tsúi kó-i pílu. Ndopóg ktsō'l hámetsípka:  
the skunk, the beaten one died, then badly stunk. Smelling (it) the stars said:  
"pátka!" at p'laiwash pátka'p'le, stópatchka, tsúi gémpēle túpakshash  
"get up!" and eagle rose up again, washed the face, then went home sister
- 12 m'na énak.  
his taking with him.

## II.

- Hä shaklō'tkish pí'sham shnú'lash ntággal, shaklō'tkish tíds vumí',  
If a gambler of humming-bird the nest finds, (and) the gambler well hides (it) away,  
kaítoks kaní vuiní'xi. Hä kó-e shléa pahápkash, pē'tch ktákta skā'tish  
not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left
- 15 tapí'dshnish vumí'; húmashtak shú'ta shaklō'tkish, kaítoks kaní vuiní'xi.  
bind (leg), hides away; (if) thus acts the gambler, (then) not any one beats (him).
- Hä kaní tchatchlaíptcha shlä'-a (kinkáni tût wá), tíds tí'nxa. Hä kaní  
If any one a kind of fire-bug finds (scarce there they are), good luck it brings. If any one  
mā'ntchnish mákläksām shtáp shuálka, pahápkash källa-shushatí'shash  
old-fashioned Indian arrow-head saves, dried-up a mole
- 18 tchí'sh, hú'kt húmashtak tíds tí'nxa tchí'sh.  
also, he in the same way well succeeds also.
- É-ukshíkni Mō'dokni lóla p'laikí'shash lákiash, shtínta tchísh wengáp-  
The Klamath Lakes (and) Modocs believe in the heavenly ruler, reverse also of the de-  
kam shkō'kshash.  
ceased the spirits.
- 21 Mō'dokni shtúpuyúka túnäpni wáíta túnäpni pshín gshiúlaka káyak  
The Modocs at first menstruation five days (and) five nights dance never  
ktákt'nan; wewánuish ta-unä'pni wáíta ká-i tchú'lēks pán.  
sleeping; the females for ten days no ment eat.



Hä' i shma'htcháktak yaínatat, ká-i i ún késh shlé-etak; há'-atoks  
 If. you let your shadow fall on the hill, not you lpo will find; but if  
 † ká-i shma'htcháktak, tú'm i ún késh shlé-etak.  
 you not let your shadow fall, much you lpo will find.  
 Móatuash, k'le-ugtkiuápkasht tchíalash Móatuashám kóketat, ká-i mhû' 3  
 The Pit River (lest) would cease to come the salmon up the Pit River, not grouse  
 Indians,  
 lúela skó; Mō'dokni tchí'sh lóla shuátash kfām tchûká shátma, humásht=  
 they kill in spring the Modoc also assume, sage-hens the flesh to swim up invite, there-  
 time;  
 gisht ká-i lúela.  
 fore not they kill  
 (them).

## NOTES.

I. What is contained in these short items refers equally to the Klamath Lake and to the Modoc people, although those contained under I. were obtained from various informants belonging to the former chieftaincy.

133, 2. páka to howl, bark; pák'la to howl repeatedly, to howl for a while; pák-lupka to howl for a while in the distance towards somebody.

133, 4. 5. The cat and the chicken being but recently introduced among these tribes, this superstition must have been transferred to them from other animals. By inversion, the words tchíkin gû'lu, *the hen*, appear here widely separated from each other.

133, 6. Kú-i tchäm'lúk has to be resolved into: kú-i tchē mál (for málash) hú'k: "bad then for you this is!" Cruel fights will follow.

133, 7-11. This story is not clearly worded, but we are taught by it how these Indians are conversing among each other with laconic breviloquence. An Indian living in the vicinity has heard the whining of the dog which means death to his owner. He goes there, shoots the man and takes to his heels. A relative of the murdered man comes up and is mistaken by others for the murderer. They deprive him of his wife, his property and his liberty; he becomes a madman on account of the injustice done to him.

134, 1. 2. The raven (kák) is supposed to be a bird of fatal augury, because he was seen devouring the flesh of dead Indians. Compare: General Note on page 130.

134, 4. kíukayunk. They adjust a rag or piece of skin to a pole and stiek out that improvised *flag* on the top of the lodge to notify neighbors that they had a dream last night and desire an interpreter for it.

134, 5. One of the legs of a dead black tmélhak-squirrel is cut off and laid under the gaming-disk or the pá'hla to insure luck to the player.

134, 7-12. Tcháshāsh etc. This is a fragmentary extract of a scurrilous skunk-myth, which I have not been able to obtain in full from my informant, the Modoc chief Johnson, who speaks the Klamath dialect. This myth is well known through the whole of Oregon, for parts of it are embodied in a popular and melodious song of the Mólale tribe, whose ancient home is the country east and southeast of Oregon City and Portland.

134, 7. 8. máklaks nánuk is the direct object of hushtsóga; the skunk killed them by his stench.

134, 9. tú'paks stands for tú'pakshash; túpakship, abbreviated túpaksh, is properly the younger sister, as called by or with reference to an elder brother, while pa-ánip

is the elder sister, called so by or with reference to a younger brother. Two other terms exist for the relative age of sisters among themselves.

134, 11. pátkalp'le. The myth adds, that the eagle got up again at dinner-time and that after washing the face he took a nap before taking his sister home.

II. These items were all obtained in the Modoc dialect from J. C. D. Riddle. Many of the articles mentioned as gamblers' amulets are supposed to bring good luck to the gambler on account of their *scarcity*, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134, 13. ntággal, udákal: to find accidentally; shléa: to find, generally, after a search. vumí' is to hide away either on one's own person or in the ground.

134, 16. 18. tídsch tínza is to succeed, to be lucky; without tídsch in: hútoks tínzantko gí, that man is lucky.

134, 17. shtáp is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135, 1. há'-atoks is formed from há toks with intercalation of the declarative particle a.

135, 3. k'le-ugtiki-uápkasht is a periphrastic conjugational form composed of gi-uápkasht, of the verb gí, and of k'lé-utka, the usitative of k'léwi, to cease, stop, terminate; -utka has turned into -ugt- by metathesis. Literally: "would habitually cease to be in the Pit River." mhû', the grouse, is called by the Klamath Lakes tmû'.

## REFLECTIONS OF EVERY-DAY LIFE

MONOLOGUES IN THE KLAMATH LAKE DIALECT BY JOHNSON, CHIEF OF THE MODOCs

- Ká-i mîsh nû ó-it nû tidsä'wa nté-ish, shliútuk mä'makla pá-uk shlínk  
 Not you I to let I like (my) how, for shooting ducks to eat killing  
 have (them)
- ndektí'shtka. Tidsä'wa ká-i mîsh úya, tû génuapka úyamnank nté-ish  
 with arrows. I like not to you to give over I will go taking along bow and  
 (it), there (them) arrows
- 3 gé-u, hishlátsanuapka. Yó-ishi! tatála kä'gi, ká-i shláa tatákni yû'lx;  
 my, (and) will amuse myself Are lost! right they are not I found where they went  
 by shooting. (ahead) not, (them) down;
- yó-ishin, mā'ns ká-ika. Ūnds mbúsant pēn káyakuapk.  
 they are lost, for a long I searched. Some- to-morrow again I will look out (for  
 time them).
- Shikútechipk tehiká kēmutsát; undsē'ks séwanuapk pátki giúga  
 Walks on stick an old decrepit (man); some time I will give (him) to eat
- 6 méhiess; yuyálks tsi pá-uk hūn tehē'k tídsch kí'-uapk. Kí'shtchípk huk  
 trout; being poor thus through of it then at ease he will feel. Comes to me this  
 eating
- snéwedsh; oní'sh kfām shéwant í; tû'm nû'sh shewantamnuápka sáwalktko.  
 woman; to her fish you may give; plenty to me she will continue to give having received  
 presents.
- Kámp'kuk kéliak pásh tiä'ma. Undsē't katchkal pa-uápk gé-utala stefnash.  
 The indigent without food is hungry. By and by tobacco I will owe to my heart's content.

Sanáhole kátechkal titchéwank; ū'nds pēn mbúsant pá-uapk kátechgal  
 I like tobacco well enough; by and by again to-morrow I will chew tobacco  
 pátkēlank. Kaní shlé-uapka ū'ns stoyuápka; tóla pákuapka ū'ntch; pēn  
 while getting up. Outdoor should I see, then I'll cut off with (me) he will smoke then; again  
 (anybody) (some for him); (it)  
 wutuápka kinkáni kátechgal; kinkáni, ká-i túmí, tehē'k pēn túmí pákuapka, 3  
 I shall spend a little tobacco; (but) little, not much, afterwards again much I will smoke,  
 pakólank szólakuapka.  
 (and) after smoking go to bed.

## NOTES.

Of the two paragraphs of "Reflections" submitted, the first refers to the loss of some hunter's arrows, which had been loaned to somebody together with the bow. The second speaks in a rather egotistical sense of the pleasure which is afforded by succoring helpless and indigent people.

136, 3. *kā'gi*. This refers to some arrows, which cannot be found at the spot, to which they seemed to fly.

136, 4. 5. *Untchēk*, abbreviated *undsē*, *ū'ntch*, *unds*, *ūns*, points to some undetermined epoch in the future: by and by, after a lapse of time, some time from now; *undsē't*, 136, 8., through apocope and synizesis, stands for *untsē'k* at; *undsē'ks* for *untchēk* *tehish*.

136, 5. *Shikútehipk* *tehiká* *kēmutsátk*, grammatically incomplete forms standing for *shikutehípka* *t'shika* *kēmutsátko*. The word *stick* is not expressed in the text, but the suffix *-ipka*, united to *shikúteha*, expresses the idea of "walking while leaning oneself upon something or somebody". Cf. *láyipka*, to point the gun at the one speaking; *tīlō'dshipka*, to see somebody coming towards oneself.

136, 6. *ki'shtehipka*, to step towards the one speaking; cf. Note to 136, 5.

136, 7. *oní'sh* for *húnish*, cf. *ō'skank* for *hū'shikanka*, 65, 1. *Húnish* is the objective case of *hū'n*; but this pronoun is not regularly used when speaking of animate beings; *hū'nkiash* would be grammatically correct.

136, 7. *shéwant i*. The words *oní'sh* *kíām* *shéwant i* are supposed to be directed to one belonging to the speaker's household.

136, 8. The term *kátechkal*, tobacco, expresses the idea of an *intermixture* of several kinds of weeds or leaves for the purpose of smoking them.

136, 8. *pa-uápk*. A more appropriate term than this for masticating tobacco is: *kátechkal* *kpū'yumna*.

137, 1. *titchéwank*. This is in fact the participle of a verb: "I like tobacco, being fond of it."

137, 2. *stoyuápka*: I shall cut off a piece from a stick of pressed tobacco and give it to him. Cf. *stuyákishka*, to clip the hair.

137, 3. *kinkáni* *kátechgal*. If this and the following were not worded in the conversational slang, it would read: *kinkánish* *kátechgal*; *kinkánish*, *ká-i túma*, *tehē'k pēn túma* (or *tū'm*) etc.

137, 3. *ká-i túmí*. Indians are not often seen to smoke continuously as we do; those inhabiting the Klamath Reserve take a few whiffs from their small, often home-made pipe, then pass it to the neighbor and emit the smoke through the nose. Sometimes they swallow the smoke for the purpose of intoxication, and the elder women smoke just like the men. Cigars offered to them are cut small and serve to fill up their tobacco-pipe.

## WAILINGS AT THE APPROACH OF THE FATAL HOUR.

GIVEN BY DOCTOR JOHN, OR KÁKASH, IN THE KLAMATH LAKE DIALECT.

- "Ngä'-ish a ni tä'lzapksh, gé-n tä'lak, shlín antsa; shkék antsa nú'sh,  
 "An arrow me striking, my arrow, shot they; they broke (my) head,  
 shlín nîsh. Kán ish shlín? Tsuyä'sh nî shlín, gén ish tsuyä'sh mpáta,  
 they shot me. Who has shot? Through the cap I was struck, this me cap kills,  
 3 másha n'sh, shlín ish nî'sh, ká-a n's mā'sh', gulúá nîsh, a nîsh ká-a mā'sha!  
 it pains me, they shot me in the intensely me it pains, am swollen I, now me hard it pains!  
 Pásh ish shéwan í; k'lékuapkan pánuk; pálak shéwan í, a nîsh ká-a mā'sha,  
 Food me give you; I will die after eating; quickly give you, me very hard  
 tiä'matk ká-a, pálak shä'wan í." At shéwana nú, at pán; shnuk' át mí'dsû.  
 (I am) hungry very, quickly give you. And give (him) I, and he eats; he takes now the spoon.  
 6 "At k'léka, átēni k'léka; tsía at, k'leká taks nú; shlín nîsh nú'shtat.  
 "Now I expire, now I die; I live yet, dying but (am) I; they shot me in the head.  
 A ni k'léka, ā'tēni k'lekála." At k'leká. Shū'dsha lúluksla sa lū'lokshtat  
 Now I die, now I am sinking fast. Then he dies. Kíodlo a fire (and) cremate they in the fire  
 hū'nk k'lékapksh.  
 the deceased man.

## NOTES.

This short incident of war is full of the most dramatic interest, and gives some idea of the oratorical powers of the average Indian. It was obtained from a man who undoubtedly had witnessed more than one similar scene during the numerous raiding expeditions made by his tribe before the conclusion of the treaty in 1864.

138, 1. ngä'-ish a ni tä'lzapksh shlín antsa, forms of the conversational language standing for ngä'-ish a nîsh tä'lzapkash shlín a sha. gé-n tä'lak "my arrow," a poetic symbolism for the arrow that causes my death.

138, 1. shkék antsa for shkéka a sha, but nasalized like shlín antsa. Shkéka properly means to pierce, but is used in a medial sense.

138, 2. mpáta properly means to dry up by heat. The cap or hat is said here to kill the man by exciting an intolerable fever heat within him.

138, 3. mā'sha n'sh. Some impersonal verbs can also assume the personal form of intransitive verbs: mā'sha nú and mā'sha nîsh: "it pains me"; kédshika nú and nîsh: "I feel tired". The Modoc dialect prefers the personal form.

138, 6. 7. atēni for at a ní. Cf. sē, 82, 4. tchä'lzet 90, 11. átēnish, atēni 90, 12. 13. gē'ntēni, Note to 93, 7. 9.

## THE LORD'S PRAYER.

## I.

Nálam p'tíshap, kat p'laí tchíá: Nánuk nā'd hū'nk mī shéshash kátak  
 Our father, which on high lives: All of us thy name truly  
 shtí'nta. Mī húshkanksh gū'ta nā'lsī. Í hū'nk vū'nhuapk génta káílatat,  
 worship. Thy mind come to us. Thou wilt achieve on this earth,  
 wákaktak p'laítalknī gī. Shéwan í nālsh gē'n waítash nálam pála-ash 3  
 equally as (thou) on high dost. Give thou us this day our bread  
 nánuk waítashtat. Hā nālsh tuá kó-idshī gúntanuapk, ká-i hūn, p'laítalknī,  
 every on day. If on us any- wicked should stick on, not it, thou on high,  
 thing  
 hú'shkank í! húmashtak nā'd ká-i hú'shkankuapk, há kaní nālsh kú-i  
 mind thou! just as we not would mind it, if somebody us wrong  
 g'úapak. Ká-i nālsh í tuá shutétki kú-idsha, í inúhuashkpak hak nālsh 6  
 should do. Not to us thou any- let do wicked, (but) thou keep away only from us  
 thing  
 tuá kú-idsha. Húmasht giúg mī né-ulaks, nkí'llitk tchí'sh, kteháshkash  
 any- wicked. For thine (is) the rule, force also, glory  
 thing  
 tchísh tchúshniak. Húmashtak an hūn gítg gī!  
 also forever. Thus I it to be say!

## II.

Nálam t'shí'shap, p'laí tchíá: Mī shéshash nánuk stínta; mī kózpash 9  
 Our father, on high (who) Thy name all revere; thy mind  
 livest;  
 gáltchui nanukā'nash nā'l. Gítá tchí'sh káíla humashták gī, wákaktoksh  
 come to every one (of) us. Here too on earth in the same be done, just as  
 manner  
 p'laí ki. Nálash gēn waítash shápēle shéwan í. Ká-i nálash kó-i shū'tā,  
 on high is done. To us this day bread give thou. Not us wicked render  
 thou.  
 húmasht nálam máklaks-shítko stínta. I huáshgi nálamtant kó-idsha 12  
 equally as our men-kindred (we) love. Thou keep off from our bad  
 steínashtat kózpash; tídash nálam steínash shútā. Mī tála litchlítehli, mī  
 (from) heart thoughts; good our heart make thou. Thine alone (is the) power, thy  
 steínash litchlítehli tchússak, mú'ni lákiam steínash. Húmasht toks tídash.  
 heart strong (is) perpetually, great of the Lord the heart. Thus (it will be) well.

## NOTES.

These versions of the Lord's Prayer are good instances of what can be attained, without using too many circumlocutions, in rendering religious, moral and other abstract ideas in a language deficient in many of them.

For reign and kingdom no words exist, and they had to be rendered by hú'shkanksh, or in Modoc kózpash, "mind", né-ulaks, "rule, law"; sin and forgive were

rendered by "something wicked" and "not to mind"; for "thy will be done" stands "achieve thou". Power and glory become "force, impetuosity" and "radiance", and daily bread: "flour on every day". In the Modoc version, the wording of which is inferior to that of version I, the use of similar expedients will be observed.

I. In the Klamath Lake dialect; by Minnie Froben.

139, 6. inúhuashkpak, phonetic inversion for inuhuashkápk' i; see Dictionary.

139, 7. ktchálshkash, from the word ktchálza, to shine, to be radiant, resplendent.

139, 8. gitk, in an hûn gitk gi, is the verbal intentional gitki.

II. In the Modoc dialect; by the Riddle family.

139, 10. Gitá káila is equivalent to gēnta káilatat; in humashták gi the verb gi has to be taken in the *passive* sense.

139, 11. kó-i shú'tä: "do not render us wicked." For shútä compare 111, 15. and *Note*.

139, 12. húmasht nálam. Between these words and the preceding ones there is a lacune in the text. máklaks-shútko, "our kindred": those who look like ourselves.

139, 13. 14. In mî tála litchlitchli the adjective strong stands for "strength, power", while in mî steinash litchlitchli it is used in its adjective signification. In this language abstract ideas are sometimes rendered by adjectives and by verbal adjectives in -tko.

## DIALOGUES.

### I.

TSÉMATK. Tatá lish sha kshíulakuapk?

When they will dance?

SKÄ'LAG. Pá-ak ká-i an sháyuahta! uná a sha ná-asht she-édshatat mat

Not I know! once they so (said), on Saturday

3 sha nánuk shúkú'lki-uapk kshí'ulxish.

they all will assemble for the dance.

KÁPUAK. Tátaí tchí'k sha kshíulakuapk? Plē'nkamkshí á? tám hak

Where after all they are going to dance? At Frank's house? perhaps

haítch í hú'nk shläátk? kúí a sha nen hûnk máshish gísh shápa.

(did) you him see? seriously they him diseased to be say.

6 SKÄ'LAG. Káyak an hátokt gátpantk, ná-asht tá'dsh toks nû tû'mēna gén

Not I there was going, thus however I heard this

mbû'shant píl, mat pá-ula: gät tóks nû wátch káyaktgúk, kúinag

morning only, (that) he was eating: out there I of my while returning away from

géggapēle.

I returned.

9 KÁPUAK. Tám haítch í nā'gsh shíwaksh shläá gúní, gémpktch Kúy-

(Did) you absent from home the girl see over there, who went to

amtszēksh, Ellen Débidam mû'kag shétaltchapksh mā'shisht?

Ká, am Skä'kshí, of Allen David a baby to visit having fallen sick?

SKÄ'LAG. Ká-i an tû'sh shléá pûsh.

Not I anywhere saw her.

KÁPUAK. Í.

Is that so?

Skä'lag guhuáshktcha; Käptinámkshi tehkash sha vúlánkia: "Tát i  
Skólak left; at the Captain's lodge also they inquired (of him): "where you  
 tamnú'tka?"  
come from?"

SKÄ'LAG. Gē't an wátech káyaktka, kšíulakshzēn genú'tuapkuk. 3  
Through I of (my) returned from towards the dance- while intending to go.  
 there none the search, house

CAPTAIN. Táta háí tchí'k sha kshí'ulaktchuapk?  
Where finally they are going to dance?

SKÄ'LAG. Mbû'shant a sha she-édshtat kshíulaktchuapk Mbû'shak=Shi-  
To-morrow they on Saturday will dance the dwellers at Mbû-  
 wáshkni, ák tchísh nánuk gépkuapk.  
 shak-Shíwash, prob- too all will come. 6

Tchúi guhuáshktcha gémbaluk.  
Then he started off to go home.

## II.

HLÉKOSH. Tát lish mí û'nak?  
Where (is) your son?

PÉPAKLI. Le-utchólan kaní' úna geknō'la; le-utchólan tunepā'nish 9  
For playing outdoors a while ago he went out; for playing five  
 tatákiash túla.  
 children with.

HLÉKOSH. Wakaítch gé-uga kaí gépgaple?  
Why not returns he?

PÉPAKLI. Tútaks atí léwa; hótaks tatáksni waíta léwapka; lítki gat- 12  
Away far they play; those children the whole day will play; in the they  
 pampēli-uápka.  
 will return home.

## NOTES.

I. Dialogue about a dance to be held on the Williamson River; in the Klamath Lake dialect, by Minnie Froben.

140, 2. Pá-ak ká-i an sháyukta! is interpreted by "what do I know!"

140, 9. nā'gsh shíwaksh gémpktech stands for nēgsh shíwákash genápkash. It is very rare that diminutive nouns, like shíwak, shíwaga, assume the ending -ash in the objective case; cf. 23, 10. But shíwak means not only a little girl; it means an adult girl also, and is therefore inflected like snáwedsh.

140, 9. Kúyamtszēksh. For this local name cf. Page 91, first Note. Frank and Allen David live both at that place, close to the steep western bank of the Williamson River, while the communal dance-house, a spacious, solid earth-lodge, lies further to the northeast.

141, 5. Mbû'shak-Shíwáshkni, term corrupted from Mbû'shaks-Shawáshkni: "the one who lives, or those who live at the locality of the obsidian arrowheads." Mbû'shaks-Shawásh lies on the eastern shore of the Williamson River. Cf. Note to 134, 17.

II. Dialogue in the Modoc dialect; by Toby Riddle.

141, 9. Léwa, to play, forms the derivatives lé-utcha to go to play; lé-utchna to play while going, to play on the way, cf. shuédsna 99, 2.; le-utchóla to go to play in the distance.

141, 11. gé-uga for the more common giuga, giug.

141, 12. léwapka to play in the distance, out of sight, or unseen by us; but here this term is more probably a synzesis of léwuapka, the future tense of léwa.

## NAMES BESTOWED ON UPPER KLAMATH LAKE LOCALITIES.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

- K'mukámteh mat káila shú'ta. Tsúyunks á'-alk káila shutólan:  
 K'múkamtch, so they the made. The following names gave the after creating:  
 say, country he, country
- Tulí'sh káila E-ukskí'shash shú'ta K'mukámts kiám=luelkslí'a; Tulí'sh tsí-  
 "Tulish" place for the lake people made K'múkamtch to be their fish-killing place; Tulish,
- 3 hunk á'l'ya. "At hú'nk káila gít ktaíksi Shúyakéksh tehín á'l'ya; gítí  
 thus he named it. "And that spot there where the "Jumping-Rocks" so I name; here  
 rocks are,
- shuyéakéks gi-uápka". E-ukskí'sas K'mukámts né-ulxank heméze:  
 a leaping place shall be". To the Lake people K'múkamtch ordering said:
- "Tú'kua ná-asní ká'la ná'sni élya gí'ta Tú'kua; Gú'mbat ná'sní gít élya;  
 "Tákua so I a spot, so I name here Tákua; Kúmbat so I there give name;
- 6 gíta Ká'lalksi ná'sni élya gí'ta. Wakáksi spú'klishtat gí't í spú'kle-uapk;  
 there Dirt-hauling so I give there. At Wáka in the sweat-house there you shall sweat;  
 place, name
- há' me wéash k'lá'kuapk gí't í spú'kle-uapk, há' mí snáwedsh kélákuapk  
 if your child should die, there you shall sweat, if your wife should die,  
 gít í spú'kle-uapk túnepni gítá; túnepni spú'kle-uapk snawédsh, há' mí  
 there you shall sweat five (days) there; five (days) shall sweat (you) wife, if your
- 9 hishuákteh kélá'kuapk. Túnepni spú'kle-uapk, tsúi kílilitk tsulá'ks gí'-  
 husband should die. Five (days) you shall sweat, then strong (your) body will  
 uapk, ká-i pálak í kēmútehuapk."  
 become, not fast you will become old."
- "Násht ní ne-ú'l'ya Á-usmi shéshuapk; ná'sni élya gēn káila.  
 "Thus I ordain Á-usmi to be called; thus I give to this spot.  
 name
- 12 Koháshti ná-ast ní élka gí'ta. E-ukalkshi ná'sni élya gí'ta; gí'tats spú'kle-  
 "Set out" thus I call that place. E-ukalkshi so I name this here also you shall  
 place;
- uapk, tuní'pni í spú'kle-uápka wéas k'lekáluk, tú'nipni snawédshesh kéle-  
 sweat, five (days) you shall sweat a child after losing, five (days) a wife after  
 káluk hishuáksh tchish; ká-itoks mí sa-ámoks kélékst ká-i í spú'kle-uapk,  
 losing, a husband also; but not, your relatives having died, not you shall sweat,  
 (then)
- 15 há' mí sa-ámoks nánuktua tsókuapk. Ká-i í gítá spú'kle-uapk ndānnántak:  
 if your kinsmen of all degrees shall have died. Not you there will sweat but for three:  
 snawédshat, hishuákshtat, wéashat."  
 for wife, for husband, for child."



"Nakótk Wítlas kokétat hì tchí'sh luélks-kiäm gí'-uapk; na-ást shé-  
 "By (its) dam Wítlas in William- there also a fish-killing place shall be; thus  
 son River

shash élyā nî: Ktá-i-Tupáksi. Mbû'saks nā'st shéshatk máklaks gí'-uapk;  
 name give I: Rocks-where-stand. "Obsidian" so called a people shall exist;

Smā'k nā'st sésatk gí'-uapk máklaks gí'ta. Kā'katils nā'st sésatk gí'-uapk 3  
 "Hairy" so named shall exist a people there. "Armpit-hairy" so called shall exist  
 gí'ta máklaks."  
 there a people."

NOTES.

All Máklaks admit that K'múkamteh created their country, the earth and the universe, but as to the special process by which he created them they seem to have no definite idea, though they possess a multitude of myths for special creations.

Most of the places mentioned in this item are situated around Upper Klamath Lake. That they are localities inhabited for centuries past, and identified with the history of the tribe is proved by the fact that their naming is ascribed to K'múkamteh. The most noticeable of them are no doubt the three sweat-houses, all of which are of remote antiquity, and were put to use only when families were mourning the loss of one of their members. Two of them are quoted here: Wakáksi or Kāilalkshini spúklish on west side of Lake and É-ukalksi, a short distance south of Fort Klamath. The third lies about three miles south of Modoc Point; it is called Kā-ashkshi spúklish.

142, 1. káfla. About the meaning of this term in creation myths, cf. *Note* 96, 23. In other connections, in the present text, káila or ká'la means spot, locality.

142, 2. 3. Tulísh. To enable the Indians to catch fish at that place, K'múkamteh built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf. nakótk, 143, 1.; gítí for gí'ta hì.

142, 3. 5. Tákua and Koháshti are camping- and fishing-places on the eastern shore of the Lake. At Shuyakē'kish the Indians leap over rocks for amusement.

142, 5. ná-asni, nā'sni stands for ná-asht nî: "thus I".

142, 5. 11. Gúmbat is called Rocky Point by the white population, and lies on the western shore of Upper Klamath Lake. A-nsmi is an island of the Lake.

142, 6. Wakáksi or Wáka is named after the tnákish-fowl whose cry is wáka wáka.

142, 6-10. 12-16. These mourning customs are gradually disappearing at the present time. One reason for this is the progressive assimilation of the tribes to American customs, another is the circumstance, that all of the three ancient sweat-houses are situated outside of the reservation limits.

142, 15. ndānnántak is composed of ndámanti or ndānnantat ak: "only for three (kinds of relatives)".

143, 1. Nákotk is the instrumental case of nákōsh, lumber-dam: "on account of its dam Wítlas will be a fish-killing locality." A loon destroyed that dam by forcing its way under it; one of our texts gives this myth. Cf. 132, 1-8 and *Note* to 74, 2.

143, 2. 3. Mbû'saks, Smā'k and Kā'katils are names given in contempt or derision of the respective tribes; the latter to Indians living at the Dalles of Columbia River, Smā'k to a tribe living south of that locality. Cf. 103, 2. 3. Mbû'saks is a name for the Snake Indians.

## MISCELLANEOUS NOTES ON ANIMALS.

GIVEN BY JOHNSON, CHIEF AT YÁNEKS, IN THE KLAMATH LAKE DIALECT.

- Ní'l wéksa pû'thka máklaks shû'hashluk szô'lhok; ktánuapkuk  
 The of mallard- pull out the Indians to make pillows to lie on; for sleeping  
 down duck
- szô'lhank nî'l íkúgank willishí'kat.  
 (and) resting the they are put- pillow-cases.  
 down ting into
- 3 Mbû'shant nílaksht wíszak há'ma.  
 In the morning at dawn the wíszak- sings.  
 bird
- Wátsak wáwa a gulíndshisham; le génug wáwa.  
 Dogs howl because left behind; for not going they howl.  
 (with them)
- Yá-ukal tchaggáya ánkutat ä'-unank; untsä'g ä-unólank húndshan-  
 Bald eagle site on tree replete with after a while after depleting he will  
 food; himself
- 6 uapk, tó-ugshtant húndsanuapk Ä'-ushtat.  
 fly off, to the opposite he will fly of Upper Klamath Lake.  
 shore
- Tché-u gaukánkatchuapk; tí'tnāk máklakuapk, wakiánua lápēni;  
 Antelopes (people) are going to hunt; once only they will camp out, or perhaps twice;  
 shlíuk gépgapluapka pálak. Úndsh mbúshant pá'-uapk szólākōk.  
 after shoot- they will return at once. Some time next day they will take to induce sleep.  
 ing (antelopes) a cold bath
- 9 Kó-i shû'ta wásh, pálla n'sh wásh; kó-idshi wásh. Múatch kpē'l  
 Wickedly acts prairie- steals from prairie- mischievous prairie- A long tail  
 wolf, me wolf, (is) wolf.
- gí'tko, tidsá nē'l gítko wásh. Kinkáni wásh Ē-ushtat.  
 (he) has, delicate fur has prairie- Scarce prairie- at Upper Klamath Lake.  
 wolf. (are) wolves
- Kai-udshish nish kópka; kílōs ké-udsis; shlá-a nish tslatskágantko  
 Gray wolf me bites; impetuous is gray wolf; (when) me, jumps on my throat  
 sees
- 12 ké-udshish.  
 gray wolf.

## NOTES.

144, 1. nî'l wéksa stands for nî'l wéksam; pû'thka for púlxa or púlka: 'h-, "by hand."

144, 9. 10. These characteristics of the prairie- or coyote-wolf, which is so highly revered by the California tribes, place him between the wolf and the fox. Nē'l stands for nî'l and múatch for múnish. Tidsá is tidsa a.

144, 11. tslatskágantko; the verbal adjective of tchlakága stands here in the distributive form: "each time when he sees me, he jumps on my throat." The l of the second syllable is suppressed.

## CLASSES OF ANIMALS AND PLANTS.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

<i>Quadrupeds:</i> hohánkankatk lílhanks; nánuktua hohánkankatk; wunípa tsō'ks gí'tk káilatat tchía nánuktua lílhanks wíkts nákantí.	
<i>Birds:</i> lásaltk nánuktua.	3
<i>Forest birds of small size:</i> tchíkass.	
<i>Forest birds of smallest size:</i> tchílik, tchílik.	
<i>Ducks and geese:</i> mä'mäklí.	6
<i>Night birds:</i> psín húnchna.	
<i>Water birās:</i> nánuktua huhánkankatk é-ushtat, ámbutat tchía.	
<i>Swimming animals:</i> nánuktua udúdamkanksh sáyuaqs; nánuktua udó-damkankatk.	9
<i>Fish:</i> kiä'm.	
<i>Jumping amphibians, toads and frogs:</i> skáskatkankatk.	12
<i>Snakes:</i> wíshink; wámēnigh.	
<i>Lizards;</i> lit. "walking straight out": uli-ulátkhankatk.	
<i>Reptiles and worms:</i> skískankankatk.	15
<i>Flying insects:</i> mánk.	
<i>Creeping insects, snails, some mollusks etc.:</i> mú'lk, mú'lkaga.	
<i>Grass, seed-grass:</i> kshún.	18
<i>Berries:</i> íwam.	
<i>Edible roots, bulbs and seeds:</i> máklaksam pásh; lutísh.	
<i>Trees:</i> áнку; kō'sh.	21

## NOTES.

These generic terms are quite characteristic, but by no means systematic. These Indians classify animals otherwise than we do, for they regard the mode of locomotion as a criterion for their subdivisions of the animal kingdom, thus sometimes placing in the same class animals which widely differ in their bodily structure. The Indian mind likes to specify and is averse to generalizations; there are a few Indian languages only that contain comprehensive generic terms for "animal," "carnivore,"

"reptile," "amphibian" or "plant." Even the English language had to borrow these terms from Latin. The Klamath Lakes often use *kō'sh* (pine) generically for "tree," and *wishink*, "garter snake" for "snake," the Modocs *wámēnigsh* (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are *hohánkankatk* as well as quadrupeds, because they fly "in a straight line".

### ALIMENTARY SUBSTANCES.

LIST OBTAINED IN THE KLAMATH LAKE DIALECT FROM "SERGEANT" MORGAN AND MINNIE FROBEN.

- Yántch* *káلكali*, *tzópo-pátpan*, *pakí'sh*; *kak tán*: 18''; *káilatat lú'sha*,  
cylindric, thinob so large as, eatable; so long: 18''; on ground it lies,  
*ktaíyatat lushá*. *Shláps pushpúshli*, *lā'pi shláps*.  
on rocks it lies. The flowers (are) dark, two flowers (to it).
- 3 *Kápiunksám kédsha saígatat*; *lú'k púpashpúsh-tkani*, *lúizitk tchí'pshash*.  
grows in the prairie; the seeds (are) blackish, larger than *tchí'pshash*.  
*Wéwanuish húnk shü'ila wékank yákitka páta-gíulshēmi*. *Pék-*  
The women gather (it) by beating (it) into seed-baskets at summer's end. By  
*shank sha hú'nk gápiunks shúta*; *tchilála sha títatna*. *Wú'kash-*  
grinding they *kápiunks* prepare; boll (it) they sometimes. *Wókaash-*
- 6 *shítik máshetk kápiunks*.  
like tastes *kápiunks*.
- Káshma kédsha walídsat*, *káilatat ushá*; *pálpal shláps*, *tsmō'k pí'luitk*.  
grows on rock cliffs, on the ground lies; white (is) flower, after fish smelling.
- Kélatch kédsha wí-ukayant kéládshamat*; *kéládsh ntchekáni māmätch-*  
grows on the low *kéládsh-bushes*; *kéládsh-berry* small blue  
9 *mā'tehli lálkaya*. *Wéwanuish kéládshla wákslólank*; *shpáhá sha*  
grow on bushes. The females collect (it) after *wókaash-* dry (it) they  
*tchúi ishkú'lank*, *í'lza sha shpáhank í'lkshlúk lúldam*, *tchilálank*  
then after gathering, keep they (it) by drying to preserve (it) for winter, boiling (it)  
*tchēk sha pán*.  
then they eat (it).
- 12 *Kēnáwat kédsha saígatat*, *tsélas ka tánni 1'*, *pakí'sh*; *p'lái shláps pushpúshli*,  
grows on prairie, stalk so long 1', eatable; on top the flower is dark,  
*tídsh píluítko*.  
good smelling.
- Klána pálpalish shlápsshatk p'lái*, *kédsha kóketat*, *pákish*, *tíds másitk*; *má-*  
a white flower having on top, grows in rivers, is eatable, well tasting; the
- 15 *klaks pán*.  
Indians eat (it).

*Klápa* káلكali, pakí'sh; ka tánni 3''; taktákli pû'dshak, tápaз kitchkáni.  
is cylindric, eatable; so long: three inches: red (is) the pû'dshak- (its) leaves small.  
grass,

*Klû'* káلكali lutí'sh; kédshá Móatok; pakísh.  
is a rounded root; grows in Modoc country; (it is) eatable.

*Ktû'ks* wókash=shítko, kédsha táletat; ktû'ksam shlápsh pû'pash, pálpali, 3  
nuphar-alike, grows on straight stalk; of the ktûks the bud (is) (its) top, is white,  
pakí'sh.  
is eatable.

*Kû'ktû* û'sha káilatat, pakí'sh; gémtchi tsélas: O.  
lies on the ground, eatable; so shaped (its) stalk:

*Kû'ls* káلكali, pakí'sh; mú'na lû'sha ámbutat; kitchkáni shlápsh wíth- 6  
globular, eatable; deep down it lies in the water; small is (the) flower of the  
payam.  
witchpai.

*Kû's* wé-uxalks tsélash gí'tk, shlápsh gí'tk; pakí'sh.  
a forked stem having, flower having; palatable.

*Kô'l.* Táktakli tchélash gû'lam nú'kuk. Í-ukak máklaks hú'mtcha gû'l 9  
Red (is) the stalk of the kol when ripe. Around Fort the Indians this kind of kol  
Klamath

shtá'-ila túm, gítatoks ká-i tuá kôl. Ámtatka sha méya pû'kgu-  
gather in quan- but here not there is kol. With a stick they dig (it) to their  
tity, (at agency) boy

ishamtat shiû'lagiank, tchúi sha pû'ka; í'kagank pā'n shtápka  
roasting-place bringing it, then they roast (it); taking it out again they pound  
(it)

ktáyatka. Kó-i pí'luik, tídsi tadsh pā'sh; hä kaní kô'l ē'nt, 12  
with stones. Badly flavored, good however a food; if anybody kol carries  
on him,

lû'k hü'nksh shtí'kok vû'shat.  
a grizzly him smelling will flee.  
bear

*L'bá.* Lupí' sha'hlmalyō'tehtat shápashtat l'bá nóka; wéwanuush stá'-ila  
At the first autumn-commencement in (that) month l'bá ripens; the females gather (it)

yákitka wékank tíatka. Tsúi sha ítpampalank shpáha, shutéshluk 15  
in baskets, beating (it) with a padule. And they bringing it home dry (it) for cooking

sha gáma; skátka gáma gā'mkishtat. Willishikat sha íkû'ga  
they pound (it); with a pestle (they) in a mortar. Into sacks they fill (it) in  
pound

pā'sht, tchúi sa vûmí vumí'shtat willishikat íkúgank.  
after drying, and they bury (it) in caches, in sacks after putting it.

*Léhiash* kédshá Móatok; gí'tatoks É-ukshi ká-i léyash kédshant. Tánapsh= 18  
grows in Modoc land; but right here (at agency) country not léyash is growing. Turnip

shítko shlē'sh léyash; wí-uka lē'ntk léyash; tchélash toks lé-isham  
alike to look at (is) léyash; not very lies léyash; stalk of léyash  
deep

nā'sh pétch atí taktákli shlápsh gí'tk. Móatokni shmíthi'za  
(is) one foot tall, red flower having. The Modocs fry (it)

lépuinatp pālāsh shú'tank léhiash. Kú-i mā'shetk.  
in frying pans into bread making léyash. Badly tasting (it is).

- Má-i.* E-ukshikni mávalshuk vū'nshatka széna shléank é-ushtat. Tché-  
 The Lake people for tule-gathering in canoes row out finding (it) in lakes. The  
 lash sha shmû'kank íshka, yánaush píl p'ánk píedsha. Yánakänin  
 stalks they seizing pull up their lower only eating throw away (the rest). Each at the lower end
- 3 pálpali gí nép pánani. Stá-ila sha kshunē'mi, ká-i mā'nsh í'pka  
 white is hand-long. Gather (it) they at grass-time, not long (can) lie  
 má-i; pā'shtak sha píedsha kú-i kléksht.  
 tule; as soon as dried they east (it) bad having be-  
 away, come.
- Nú'tak* kédsha ntchékayant kshū'nat shaígatat; lû'k tchípashptchi gí.  
 grows on small grass-stalks in prairies; seeds tchípash-alike are.
- 6 Kápiunks-shítko stā-ila nū'tak wéwanuish wékank yákitka.  
 Kápiunks just like gather nutak the women, by beating (it) into baskets.
- Púwash* a kédsha aitzámēnash kō'l, ká-i kú-i pí'luik kú'lam-shít, lúiluyatk  
 grows smaller than kol, not stinking kól-like, sweet  
 toks kpápshash. Yáinakshi píl sha túm shléa. Tchélash pá-usham  
 but to taste. At Yánaks only they much find. Stalk of páwash  
 (of it)
- 9 wí-ukani, mû'kmukapsh pálpalsh shlápsh gí'tk. Pú'ka sha hū'nk  
 is low, feathered (and) white flowers having. Bake they  
 páwash, tchúi sha gáma, shpáhauk sha í'l'xa lú'ldam páshluk.  
 páwash, then they pound (it), after drying (it) they preserve for winter gathering in.
- Pú'ks* nánukash-käüla kédsha tū'm, títatna ká-i tū'mi. Pú'ks kédsha  
 everywhere grows in quanti- sometimes not in profu- Camass grows  
 ties, sion.
- 12 Óregon saígatat, tchékēnish metsmétslish lelé-usam gí'tk tchélash;  
 on Orego- prairies, minute blue flowers having (its) stalk;  
 nian
- pú'ks tchék'ni ónions-shítko shléash pálpali shánkít, gí'ug, pukátk  
 camass small onions-similarly looking, is whitish raw being, when baked  
 tchēk lúiluyatk mā'sha nó'zuk. Pahátko mā'ntch gí'ntak í'pakt  
 then sweetly tastes when it is done. When dried, a long time afterwards it may remain,
- 15 túmēni illólash ká-i kó-i k'lékant. Shláps tsmō'k píluik.  
 for many years not spoiled any become. The flower fish-stink smells after.
- Pú'l'zuantch.* Píena máklaks pú'l'zuantchluk pienû'tkishtka; pú'ka a sha  
 Scrape up the Indians for gathering the chry- with a paddle; roast (them) they  
 the ground salids
- ktáyatat kélpokshtat kshū'n puetilank, wáldsha tchík sha kshún,  
 with stones heated, grass putting under, lay on top then they grass,  
 18 kné-ndshí lokáptchya, tchúi sha käüla ká'lua pú'kúg pú'l'zuantch.  
 rough bark pile up on top, then they with earth fill up for roasting the chrysalids.
- Stópalsh.* Máklaks kiamā'mi guizakshā'migshita stópalsha pú'kshā'mí' tch. Ká-  
 The people in fishing-season, at home-leaving time peel trees, in camass-season also.  
 kowátka sha kiulō'la stópalsh; kápka sha stópēla. Lúiluyatk stóp-  
 With bones they peel off the inner bark; small pine. they peel. Of sweet taste (is)  
 trees
- 21 alsh; sháns hak sha pán. Kánt í hūn shláa shtopalhui'sh kú'sh  
 the bark; just raw they eat it. So many yos (of them) find peeled off pine-trees  
 í tánēmug. Ká-i kú'sh nánuk tehū'ka stópaluish; náuka tchúka.  
 you when traveling. Not pine-trees all perish which were peeled; some dry up.

*Táksish* káلكali, paki'sh; láwal ka tánian slápshtat; ká'ilatat lú'sha, ká-i  
cylindric, palatable; is wide that much at the bud; on the ground it lies, not  
pi'luitko.  
has smell.

*Tók* pá'lpali kshū'n, kédsha é-ushtat.  
is a whitish grass, grows in Lake.

*Tsí'kal* atíni kshū'n, kédsha é-ushtat.  
(is a) high grass, grows in Lake.

*Tchí'psam* kédsha kshū'n-ptchi páta tchí'k nóká Tchúí máklaks tchípash  
grows grass-like (and) in summer-time ripens. Then Indians tchípash  
sh'tá'ila, wéwanuish wéka ulá'zuga yákitat. Lúluksh'tka tú'ksh a 6  
gather, the women beat (it) haul (it) in seed-baskets. In the hot coals in a fire  
tchípash shnū'xa, tchúí tchí'k sha humashtgíulank péksha lem-  
the tchípash they parch, and after they having thus done grind (it) on the  
atchátka shilaklgí'shtka yí-ulalónank; a tchí'ksh hú'nk pekshólank  
metate with the rubbing-stone rubbing; now then having done grinding  
pán éwa pálatka ámbu kítuínank, tchúí sha húmasht-gí'ulank 9  
again they upon a water pouring into (it). then they after thus doing  
empty (it) matted dish  
patámpka wawályank népatka hlópa. Gí'ta tchípash ká-i tú'm  
begin to eat (it) sitting around with hands soap it up. Right here tchípash not in quantities  
kédshant, Móatok pí'la toksh tú'm wawáwish gí.  
(is) growing, the Modoc only however much productive is  
country (of it)

*Tchuá* káلكali: tẏopó-shítko, gét pi tchuá; kédsha ámbutat; utchendshkání 12  
cylindric: thumb-like, so it (is) wápatu; grows in waters; rather small  
tchuá, tchúyunk máklaks íshka tchúí tchí'ksh pán; kúkanka sha  
(is) wápatu, and it the Indians pulling and boiling eat; masticate they  
out  
tútatka. Taktá'kli tchuálam shlápsht; kinkání tchuá.  
with (their) Purple (is) of wild-potato the flower; scarce wápatu  
teeth (is) (here).

*Tsudk* káilatat lú'sha, paki'sh; ka túnni tsélas: láp pē'tch; kakáلكalish shláps 15  
on ground extends, (is) eatable; so long is the two feet; round flowers  
stalk:  
p'lái gí'tko.  
on top having.

*Tsuní'ka* kédsha káilant, é-ushtat, walí'dshat; paki'sh. Shlápsht 2'' lawá-  
grows on ground, on Lake, on cliffs; eatable. The flowers 2'' are  
latk, tídsh pilúitko, mú lbú'ka gítik; ká'latat lú'sha. 18  
wide, nicely smelling, a large bulb having; on ground it lies.

*Wátsám* mú'na ú'sha ká'latat, paki'sh; kédsha walídsat, pá'lpali shlápsht.  
deep lies in ground, eatable; grows among cliffs, white (is) flower.

*Wí'wí* atíni, kédsha táletat; paki'sh shlápsht; kétsa pálpali.  
is tall, grows on straight eatable (is) the bud; grows white.  
stalks;

TO THE ABOVE ARE ADDED A FEW NON-ALIMENTARY SUBSTANCES:

*Ká'lyamsh* tú'sh a tú'pka káilatat, ká-i paki'sh, ptchí'nk: kiá'm-luelō'tksh 21  
upwards stands from ground, not eatable, thus looking: as a fish-killing-article

wítsólslank vú'nsat tamádsank téwas; kitchikání shláps.  
while net-fishing, in the canoe they fasten (it) the forked small (is) the flower.  
on bow net;

- Skáwanks* pushpû'shlîsh shlapsháltko, klä'kots, kédsha táletat; kú-idshi, ká-i  
 has a dark flower, (is) a poisoner, grows on straight stalk; (tastes) bad, not
- pákish. Pû'shẏam kápkałam száwanks kó-idse k'lä'kotk'sh.  
 eatable. The limbs of the young (and) wild pars- (are) bad poisoners.  
 pine nips
- 3 *Sté'ds* ká-i paki'sh, múkmukli shláps, kiä'm=luelō'tksh; witsólsłank é-ushtat  
 not eatable, downy flowers, a fish-killing-article; while net-fishing in Lake  
 shtí'lẏa.  
 they put it  
 into (the net).
- Tí'lihash* k'lútsuō'tch-ánku vû'nshtat shtákla.  
 as a "swimming-sucker". on canoe they stick up.  
 wood
- 6 *Wákinsh* a kédsha pánût. Máklaks íshka pánût lultámpkash shutelomá-  
 grows on the pan-tree. The Indians pick it on pan-tree sticking to smear themselves
- shluk, lúshnank sha shnē'lakshtat. Tchúi tchík sha núksht wá-  
 with, roast (it) they on fire-place. Then they after baking with  
 (it),
- titka vukútank shushatelóma télîsh, p'nā'sh ktchálẏishtka shkuk-  
 knives scraping (it), smear it on faces, themselves from sun-burns to pre-
- 9 luápkasht; p'lû' tak sha íwínank shtéwa.  
 serve; grease they putting into mix up.

## NOTES.

Several plants in this list appear, according to grammatic rule, in the possessive case -am, while their fruits or edible portion are introduced in the subjective case. To the former the substantive ánu or tséłash has to be supplied. Small grasses are alimentary plants on account of their seeds only, while the larger aquatic grasses contain nutritive matter in their stalks. Of these notices the shortest and most laconic were obtained from Morgan, who did not enter into particulars concerning the preparation of aliments. By this list the articles on which these Indians feed are by no means exhausted; they eat almost everything found in nature which is not positively obnoxious to health and which contains a particle of nutritive matter, and hence a full list of their kitchen *répertoire* would be at least three times as long as the one obtained.

146, 1. kak tán for ká ak tánni "so long only"; the length being shown by gesture of hand. Also expressed by ka taniáni, 149, 1. and *Note*. The yántch-plant grows to a length of 18 to 20 inches, the height of the camass- or pû'ks-plant.

146, 3. Kápiunksām. The kápiunks-seed grows on a prairie-grass, like the tchí-pash- and nú'tak-seed.

146, 7. 14. pálpal stands for pálpali (originally pálpal-li), having lost its terminal -i by apocope; pálpalish shlapsháltko incorporates the adjective *white* into the verbal adjective "having flowers". This phrase may be circumscribed by pálpalish shlápsł gítko. Cf. 123, 6. and *Note*, and 150, 1.

146, 8. wi-ukayant kéládshamat. Here the adjective in its locative case, used attributively, is united with the partitive case of the substantive, the original form of both being wi-ukáyantat kéládshamti; the subjective case: wi-ukáni kéládsham.

146, 12. Kénáwat or horse sorrel is mentioned in an Aishish-myth and does not



grow so tall in the cold Klamath highlands as in the Californian and Oregonian valleys adjoining them to the southwest and west, where its height attains sometimes three feet. Cf. *Note to 94, 9*.

**146, 14.** Klána, an aquatic or tule-grass, of which they eat a portion of the young stalk. The term "tule," from Aztec *tolin*, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By *kókētat* are meant the Williamson and the Sprague Rivers.

**147, 1.** Klápa is the name of the eatable bulb or root growing on the púdshak-plant. The púdshak-grass becomes red in the autumn, when dry.

**147, 3.** Ktú'ks is the eatable root of a species of the cat-tail plant; táletat, locative case of tálísh (or tálesh?), straight stem, from táltali "forming a straight, unbroken line." The ktú'ks grows in the water, like the wild parsnip (skáwanks); the natives dry the tender roots of the ktú'ks and bake them into a sort of bread. The epithet: "like wókash" probably refers to the *taste* of this kind of food.

**147, 5.** Kú'ktu. This plant attains a length of about 6 inches.

**147, 6, 7.** Káls is the globular bulb of the wítelpai water-plant.

**147, 8.** Kā's, kā'sh. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as ípo, a Shasti term, and is one of the most important food-articles of the Oregonian Indians. To dig or collect kā'sh: kā'shala, kā'shla.

**147, 9-13.** Kō'l, also pronounced kū'l, gū'l, gúl, is a kind of Aralia. The root is eaten only when roasted, and is then very nutritious, though spreading an abominable smell. This odor is so penetrating that, as alleged, the grizzly bear will attack nobody who smells after roasted kōl; to this we may add the restriction: "if he is not very hungry." John D. Hunter mentions in his "Manners and Customs of Indians," etc. (Phila. 1823, page 370) that the Osages ascribe to the plant washoba-pesha the power of searing away the black bear. This plant is an annual growth possessing sudorific and cathartic properties. Washobe is the black bear, mitchú the grizzly bear in that Southern Dakota dialect.

**147, 9.** hū'mtcha gū'l: "the kōl in this condition," viz: in the ripe state. The kōl-plant is ripe when the stalk becomes red or reddish.

**147, 10.** méya. Speaking of *many* women digging bulbs or roots, stá-ila, stā'-ila is the regular form; its proper signification is: "to fill up" "to fill" (the conical root-basket worn on back, yáki).

**147, 10, 11.** pū'kguishamtat: "to their old roasting place"; púkuishamat might stand instead. The locative suffix -tat, -at is here appended to a verbal substantive of púka, to roast, standing in the possessive case -am, and -n- is the infix marking past tense. The guttural k has become distended into kg.

**147, 12.** ē'nt or ē'nd for énat, conditional of éna. Instead of ē'nt, ídshant (for ídshnat) may stand in the Klamath Lake dialect.

**147, 14.** Lupí' etc. The import of this sentence is: "L'bá ripens in the month when autumn begins."

**148, 1.** Má-i is the common reed or tule-grass growing sometimes to the height of 8 to 10 feet. The shallow borders of the lakes in the headlands of Klamath River are full of this growth, which is one of the most important economical plants for the Indian. Women manufacture from it mats, dishes, baskets, lodge covers, nets, sacks, bags, and the young stalk yields in its lower part a palatable marrow.

148, 2-4. Yánakānin for yanakānīni; cf. suffix -ni, -nini in Dictionary. mā'nsh for mā'ntch. pā'shtak for páhasht ak, cf. pā'sht, 147, 17. for páhasht.

148, 5. Nútak. This grass belongs to the genus Glycerium, as identified by Dr. E. Foreman, and produces a tiny, grayish bright seed of tchípash size. The flowers are of a light red color. The grass is found around the agency buildings and grows about one foot high.

148, 7. Páwash properly means *tongue*.

148, 11. Pú'ks or *camass*. Its bulb is one of the principal food-articles of all the northwestern Indians, but does not grow in profusion in the warmer portions of California. It is of the magnitude of the walnut, very saccharine and nutritious, ripens in May and June, and by the roasting or baking process described in the text becomes as hard as stone. The Máklaks call it after pú'ka *to roast*, the Shasti name is sók, the Pit River name áhualé, while the name kamas, "sweet," is of Ntka origin. The botanists call the plant Scilla or Camassia esculenta. Cf. *Note* to 146, 1.

148, 14. ípakt, metathesis of ípkat, the conditional of ípka *to lie there, to remain*.

148, 16. púlzuantch. The gathering of this pupa or chrysalid and of its caterpillar, the syeshí'sh, is chiefly done by the women of the tribes, who find them imbedded at no great depth in the sandy ground around pine trees. Another chrysalid, the kúl'gs, is collected and roasted by them in the same way and tastes like eggs. kshū'n puetf-lank: putting grass under the chrysalids, not under the heated stones. The stones are replaced by other heated ones, as soon as they have cooled off; the larva assumes a black color after roasting and tastes like eggs. See púlzuantch in Dictionary.

148, 19. guizakshā'migshta. The season of the year, when the exodus of the whole tribe to Klamath Marsh takes place, where pond-lily seed is collected for the winter, is about the middle of June. The ending -ta is an abbreviation of the case suffix -tat. Three seasons are stated in the text, when the peeling of the inner or fibre bark of small pine trees is performed; of these the camass-season precedes the exodus to Klamath Marsh by a few weeks only, and the fishing season lasts from February to the end of the summer. Of course, the peeling of the kápka-pine coincides with the season when the sap ascends through the young tree. The bark is removed from about five feet to fifteen or twenty feet above the ground, and most of the beautiful pines treated in this manner are doomed to premature decay, though many survive the operation. The aspect of a forest with some of the pine trees peeled is rather singular.

148, 21. sháns hak, contraction of shánkish hak or ak.

149, 1. ka tánian for ka taniáni "so much in width or extent." The bud of the táksish has a width of about half an inch. Cf. *Note* to 148, 1.

149, 3. 4. tók. This aquatic grass grows about two feet high; by é-ushtat is meant, here and in tsí'kal: Upper Klamath Lake.

149, 3. pā'lpali, vocalic dissimilation of pālpali or pā'lpāli; cf. taktā'kli 149, 14.

149, 5. Tchí'psam is a prairie grass on which the brown tchípash-seed grows. This seed is extremely small, and it takes a long time before a sufficient quantity of it is gathered to afford a meal for a family. Still smaller is the nútak-seed, and both are striking instances of the persistence of the Indians in keeping up their old mode of living, when by agriculture and stock-raising they could procure provisions with infinitely less trouble and in much shorter time.

149, 6. *tü'ksh* is probably the adessive case of *tóke* (ð) fire-place, hearth: *tók-kshi*.

149, 12. *Tehuá* is the long, cylindric root of the *Sagittaria sagittifolia*, an aquatic plant common in the West and East of the United States. In Oregon the term *potato* or *wápatu* (Chinook jargon) is most commonly heard for it. The name of Chewaukan Marsh, a sink and low ground situated east of Upper Klamath Lake, is a corruption of *Tehuazē'ni*: "where the arrow-leaf is found." The flower of the *wápatu* varies between red, reddish and whitish.

149, 17. *Tsuní'ka*. The flower has a diameter from two to three inches.

149, 21. *Kû'l̥amsh* is put on strings by the women and thus serves to attract the fish.

149, 21. *ptchi'nk*: after this word ought to be seen the picture of a tiny vegetal cylinder, about one inch long and slightly curved.

150, 1. *Skáwanks* or wild parsnip, a poisonous plant growing in wet places to the height of three feet.

150, 8. *p'nā'sh*, contracted from *p'nálash*, is the direct object (reflective) of *shkuk-luápkasht*: to guard themselves against becoming chapped by sun-burns. The *wákinsh* seems to be a kind of resin and furnishes a red paint, as does also the *k'lépki*.

E-UKSHIKÍSHAM KÍUKSHAM SHUÍ'SH SHUINŌ'TKISH TCHÍSH.

INCANTATION SONGS OF THE KLAMATH LAKE PEOPLE.

1. *Introductory song*:

Yä'ka ní, yä'ka ní, yä'ka ní etc.    - - - | - - - | - - -

I sing, I sing, I sing (in chorus).

2. *Song, reference unknown*:

Wiwiwá! ní sháwalsh wítbank!    - - - | - - - - | - - -

Blown off! the plume-crest has disappeared from me!

3. *Song of the wind*:

Kanítala m'sh ū shlewitaknú'la?    - - - | - - - | - - - | - - -

népaksh a-i ní'sh shlewitaknú'la.    - - - | - - - | - - - | - - -

Who, I wonder, is blowing out of my mouth?  
The disease is emanating from my mouth.

4. *The conjurer's song*:

Tuá kī nū shatashtaknú'la?    - - - | - - - | - - - | - - -

nä'paks nū shatashtaknú'la.    - - - | - - - | - - - | - - -

tuá kī' nū shatashtatzi'sh?    - - - | - - - | - - - | - - -

nä'paks nū shatashtatzi'sh.    - - - | - - - | - - - | - - -

What do I remove from my mouth?  
The disease I extract from my mouth.  
What is the thing I take out?  
It is the disease I am taking out.

5. *Song of the woodchuck:*

Käfla nû gutí'la nû    ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ

I am descending into the ground.

6. *Little girl's song:*

Shmashmáiyalti, shmashmáiyalti    ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ

In quill-fringed buckskin dressed,

In porcupine-fringed buckskin dressed.

7. *Song of the washpálaks-fox:*

Ä'kalä'këla nû, ä'kalä'këla nû    ˊ ˊ | ˊ ˊ | ˊ ˊ || ˊ ˊ | ˊ ˊ | ˊ ˊ

Long and slim I am, long and slim I am.

8. *Song of the fire-mantle:*

Lâ'luksash nû shkutíya    ˊ ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

In fire-flames I am enveloped.

9. *Song of the tuákish-crane:*

Nû shnû'lashtat nû tgelí'wa    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

I stand upon the rim of my nest.

10. *Song of the blind medicine-girl:*

Tehatchêlushkáka nû tchíutchiûsh shnexí'tko

ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

I search the ground with my hands, find there the feathers of the yellow hammer and devour them.

11. *Another song of the same:*

Palák! ish hû lâlpalalát!    ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

Quick! make ye eyes for me!

12. *Bird's song:*

Nû'sh pí'lau tiláluansha    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ ˊ

As a head only, I roll around.

13. *Song, reference unknown:*

Tuá pash nû? tuá pash ä nû?    ˊ ˊ | ˊ ˊ || ˊ ˊ | ˊ ˊ ˊ

What am I? what am I?

14. *Song, reference unknown:*

Há lúyam'na, nû lúyam'na    ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ

This round thing I hold in my hand.

15. *Song of the long-tailed black marten:*

A wálzatchäka nû gatáml'za    ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

I the black marten, I travel around this land.

16. *Song of the skunk:*

Yámash̄tka nû tuituigídsha ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ

In the north wind I dance around, tail spread, festive and gay.

17. *Chorus song:*

Tuá kî nû kóga? ˊ | ˊ ˊ ˊ | ˊ ˊ

nä'paks ai nû kóga. ˊ ˊ ˊ ˊ | ˊ ˊ

What do I suck out? The disease I am sucking out.

18. *Song of the boards:*

Pápkash huálta ˊ ˊ ˊ | ˊ ˊ

Lumber-boards are rattling.

19. *Song of the lizard:*

Kî! kî'ya nû aíkana ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ

Lo! thus I the lizard stick my head out.

20. *Song, reference unknown:*

Yámash ai nû'sh wílamnapka ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

The north wind has followed me.

21. *Song of the black mouse:*

Tuá kî nû tashulóla? ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

nä'poks ai nû tashulû'la. ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

Through what do I pass with my paws?  
My paws glide over the hair of the disease.

22. *Song of the washpálaks-fox:*

L'ékîsh, l'ékîsh gená ˊ ˊ | ˊ ˊ | ˊ ˊ

Crazed I am wandering.

23. *Song of the weasel:*

Shä'ka nû, shéka nû ˊ ˊ ˊ | ˊ ˊ ˊ

I am squealing, I am squalling.

24. *Song of the dog:*

Wátchag ai nû nû'kanka, ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ

yámash̄tka nû nû'kanka. ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ

I the dog am straying,  
In the north wind I am straying.

25. *Song, reference unknown:*

Shlä'wish á-i nîsh wílhua ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ

The storm gust dashes right on me.

26. *Song, reference unknown:*

Mû'mëni gé-u stû'kish gi ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Heavy hailstones I possess.

27. *Song, reference unknown:*

Naínaya! ní'sh shléwish wítnank! ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

I am shivering! the wind blows down on me!

28. *Song of the bug:*

Shaíxish a-i ní kóga ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

I the bug, I bite and suck.

29. *Song of the mink:*

Mû'ashtka nú udumulípka ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

I am swimming out while the south wind blows.

30. *Song of the young silver-fox:*

Wánam wéash nú wilamnápka ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

The young red fox I follow up.

31. *The incantation sings:*

Shuí'sh hátak nú géna nú

I the song I am walking here.

32. *Fox's song:*

Lalálashtala wíká nú ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘

I am blowing air from my flanks.

33. *Song of the tuákish-crane:*

Tuánxi, tuánxi, tuánxi, tuánxi . . . . nú. ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

34. *Songs, forming refrains to song No. 33.*

a-aháíya, a-aha-a-ahíya ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ ˘

a nú hé-e-i, a nú hé-e-i ˘ ˘ | ˘ ˘ ˘ ˘ || ˘ ˘ | ˘ ˘ ˘

35. *Song of the disease:*

Tuá nú shlewílam'na? ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

népaks an shlewílam'na. ˘ | ˘ ˘ ˘ ˘ | ˘ ˘

What thing do I blow around?

The disease I am blowing around in the air.

36. *Song of the grizzly bear's cub:*

Yáínatat nú eítaktnúla, ˘ ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

lû'kam nú wéash gi. ˘ ˘ ˘ | ˘ ˘ ˘

On the mountain top I am peeping out,

Of the grizzly bear I am the child.

37. *Song of the female wolf:*

Kä'-utchish gû'lû h'lîlantana ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

I, the she-wolf, am rolling against (a tree?)

38. *Spoken by the conjurer while manipulating:*

Netá, netá . . . . . hahayí-ía

Nenû', nenû' . . . . . hahayí-ía

39. *Song of the tchiwítikaga-bird:*

Kú-i wítîla, kú-i wítîla ˘ ˘ - | ˘ ˘ - || ˘ ˘ - | ˘ ˘ -

Fearfully the wind blows underneath here.

40. *Song of the blind girl:*

Lúashtka nû lû'tchipka, ˘ ˘ ˘ ˘ | ˘ ˘ ˘

käîla nákant nî lúyapka. ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘

In the fog I am straying blind,  
All over the earth I am wandering.

41. *Song of the water-bug:*

Ádshi ádshi tcháya, ádshi ádshi tcháya ˘ ˘ - | ˘ ˘ - | ˘ ˘ - || ˘ ˘ - | ˘ ˘ - | ˘ ˘ -

42. *Song of the grizzly bear:*

Käîla nû hû shlû'tîla ˘ ˘ ˘ ˘ | ˘ ˘ ˘

I am scratching up the ground.

43. *Song of the little gray tchikass-bird:*

Yaínash a-i nû shlulóla ˘ ˘ - | ˘ ˘ ˘ ˘ - | ˘ ˘ -

I am wafted off from the mountain.

44. *Song of the skō'ks or spirit:*

Kakó pîla nû la-uláwa

Reduced to mere bones, I rattle through the air.

45. *Sung by the disease, found to live in water:*

Shléwishash nû tilutaknû'la

Breath I am emitting.

46. *Song of the grizzly bear:*

Tunépni gé-u wélwash gi, ˘ ˘ - | ˘ ˘ - | ˘ ˘ - | ˘ ˘ -

páltko gé-u wélwash gi. ˘ ˘ - | ˘ ˘ - | ˘ ˘ - | ˘ ˘ -

I have five water springs and (all) my springs are dry.

47. *Song of the black snake:*

Wámnaksh ai i' nû tûnûlûla ˘ ˘ - | ˘ ˘ - | ˘ ˘ - | ˘ ˘ -

I the black-spotted snake am hanging here.

48. *Conjurer's own song:*

Käflanti nû shí'lishíla ˊ ˊ ˊ ˊ | ˊ ˊ ˊ

I, the earth, am resounding like the roll of thunder.

49. *Bird's song:*

Nená nû, nená nû ˊ ˊ ˊ | ˊ ˊ ˊ

I flutter along the ground (while walking).

50. *Song of the grizzly bear:*

Yáinalam shulúyualsh ˊ ˊ ˊ ˊ | ˊ ˊ ˊ

51. *Woman's song:*

Shutpashuít k gûn snewédshash gî, ˊ ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ

shutpashuít k a nî snewédshash gî. ˊ ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ

Painted I am on the body,  
I, a woman, am painted black.52. *Song of the weasel:*

Gaí kash, gaí kash nuyámna ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ

Fooling, fooling I run around.

53. *Song of the gray fox:*

Nánuktua nû papí'sh gî ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ

Everything I can devour.

54. *The conjurer speaks as follows:*

Hû'masht	hûk gēk	lupí'	káikēla,	hût hûnk	tchí'ka-ag	tutixólatk
Therefore	this (patient)	first	was hurt,	that	(his) mother	after dreaming
unák	pápka.	At tchík	hûnk kē'k	k'lékshashtala	télshampka.	
early	ate.	Then	this (patient)	to the spirit-land	turned his face.	

55. *Conjurer speaks:*

Kágga	waktála	î	nûshzē'ni	nía	hémkanksh	wáshî	liwátchamp-
What	(and) why then	you	towards me	a while ago	were speaking	indoors	to hold up (the
	kish ?						
	patient) ?						

56. *Conjurer's song:*

Tuátala nish hû lzetknúla ? ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

gû'pal a-í nish lzetknúla. ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

What is coming out of my mouth ?  
Black substance is hanging down from my mouth.57. *Song, reference unknown:*

Lúash ai nû'sh a lû'lamnapka ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ ˊ

Fog followed drifting after me.



58. *Song of the turtle:*

Tuá'kî nish lé-ula? ~ 2 | ~ ~ ~ 2 | ~

Which game did you play with me?

## NOTES.

This long series of shamanic songs in use on the Williamson River was obtained from *Mary*, a young pupil of the boarding school of Indian children at the Klamath agency. When living among the Indians on the Williamson River she had heard all these songs very frequently, and in an interesting evening entertainment she faithfully reproduced the manipulations of the male and female conjurers upon a little rag baby lying on the floor on a bed made up of old blankets, the figure representing some poor suffering Indian patient. The other Indian girls of the school joined in a lively chorus every time when she had fairly started any of these incantations, and given the signal by clapping hands.

On the day following these incantations were dictated, translated and explained to me by *Minnie Froben*, assisted by *Mary*, and though both persisted in the statement that the order in which the songs are sung was quite immaterial, I present them here in the order in which I obtained them.

Each of these song-lines is sung many times by the conjurer, then *repeated* by the chorus a dozen times or more. The chorus varies the melody somewhat each time, but this musical variation is so slight and insignificant that the general impression of monotony is not dispelled by it. Quite a number of these songs have very pretty melodies, but by long repetition even these must of course produce tediousness and disgust; other songs have weird and strange tunes, others are quaint, but almost repulsive by their shrill accents; these may be said to form the transition to the mere howls and imitations of animal voices, which are frequent also in doctoring ceremonies, but more frequent in the war-shouts and funeral cries and wailings.

The animal or object of nature to which the conjurer attributes each of the song-lines was not remembered in every instance. Where this reference was obtained, it was added at the head of the song or song-line. The animals mentioned in these songs are all supposed to have been sent out by the conjurer to look out for the whereabouts of the *personified* disease, from which the patient is suffering, and whatever the conjurer sings about the animals refers to what he sees them doing while on their errand. On the distinction made between *shui'sh* and *shninō'tkish* cf. *Note* to song 9.

*Kiúksam shui'sh* is not merely a conjurer's song, but a mysterious agency connected with a spell of preternatural power. This spell is not exclusively attached to a song sung by a conjurer, but it may be borne also by a dream, disease, by some drug, or by that kind of witchcraft which is called elsewhere the evil eye. *Kiúksam shui'sh* is therefore a beneficial or destructive *tamánuash* agency, which when applied to a patient can cure him or make him worse; when appearing under the shape of a dream, it is a dream of good or one of bad augury.

The conjurer sometimes diversifies his songs, all of which are sung in the *minor* keys, by inserting spoken words relating to the condition of the patient and the effects of his treatments; specimens of this are given in 38. 54. 55. Parts of them are also repeated by the chorus.

Many Indians do not understand all these songs, which contain many archaic forms and words, and the conjurers themselves are generally loth to give their meaning, even if they should understand them. Some songs are of a stereotypic application in the treatment of all or the majority of the maladies. A close familiarity with the habits of animals of the forest manifests itself throughout, as well as in the mythic tales.

The translations added by me are not literal; they render the meaning of the songs in a free and paraphrastic manner. In the metrics the accentuated syllables designate a higher pitch of the singing voice.

153; 2. Literally: "I blew off the feather-crest."

153; 3. To read: *shléwi witznú'lank*, seems preferable in this connection. Cf. 35.

154; 6. On grand occasions young women were in the habit of dressing in buck-skin robes, fringed with porcupine quills (*shmáyalsh*). In a myth the bull-frog was reported to wear constantly this kind of dress, and hence originated a sort of proverbial locution: *kó-e shmashmáylti*: "the bull-frog in the *shmáyalsh*-dress." Cf. *shmáyam*. Zoologists call this frog: *Rana pipiens*.

154; 7. This is called *washpaláksam shuí'sh*, the medicine-song of the *washpálaks*-fox species, *Vulpes velox*. The exterior of this fox may be sketched by the words: *ä'kelä'këla wáthag hú'tchnuk*, a long-bodied dog is running or trotting. Cf. song 22.

154; 9. This is called the *tuáksham shuinó'tkish* or incantation sung by the crane itself through the mouth of the conjurer. Nobody could hear the bird's voice if the conjurer did not sing its song. A song, which the conjurer sings for himself and by which he does not interpret any animal or other object of nature, is called *kiúksam shuí'sh* and is endowed with magic powers. In the West of the United States the *tuákish* is popularly known as *shitepoke*, in the East as *fly-up-the-creek*.

154; 10. The feathers of the yellow hammer are worn on neck as an ornament.

154; 12. This refers to a certain large bird not specified, which contracts its body, so that the head seems to be its largest part. When walking, the bird seems to roll around on the prairie. *Pilan* for *píla nú*.

154; 14. The object to which song 14 refers is not known.

154; 15. *Walzáthaga* is very probably, though not certainly, a kind of marten. Mantles were made of its fur. This rimed incantation is called *walzáthkalam shuinó'tkish*.

155; 16. Called: *teháshisham shuinó'tkish*; melody very pretty. The diphthong *ni* is pronounced here as *one* syllable. Skunks, while running around, are in the habit of holding straight up their bushy tails, which are almost as long as their bodies.

155; 17. This pretty song is chanted by the choristers while the *kiúks* feigns to suck out of the body the tiny object which is supposed to have caused the disease, and before he gets it out. *kóga*, *kóka* means originally *to bite*; bite first, then suck the disease out.

155; 18. *Pápkash* is pronounced almost like *pávkash*; 144, 11. *kópka* like *kóvka*.

155; 19. Alludes to a peculiar nodding observed in lizards when running out of their holes and stopping at the issue.

155; 20. The animal to which this song refers is not known. Compare No. 16. 24. The literal meaning is: "The north wind blows around me from the distance."

155; 21. This song, with a beautiful melody, is the *shuinó'tkish* of a mouse species with pig-like proboscis.

155; 22. Péksh, léksh, distr. lélaksh crazy, maddened, intoxicated. This song is sung also: lē-ē'ksh, lē-ē'ksh gená: ~ ˊ | ~ ˊ | ~ ˊ Cf. 154; 7.

155; 23. The weasel is squealing, because hunters have caught or trapped it.

156; 26. Probably refers to one of those birds to whom the power is attributed to bring about storms, fog, snow, or any change of the weather.

156; 27. Compare songs 2 and 3.

156; 28. This bug, perhaps a scarabee, bites the skin to suck out the disease from the wound.

156; 30. This is probably a song of the wind, not of the young silver-fox (as I was told), and I have translated it as such. The song No. 20 is analogous to it in every respect; the winds, which the Indians constantly compare with the spread of the disease, are frequently mentioned in these songs as blowing upon some animal or other object sent out by the conjurer to discover the whereabouts of the disease. Cf. No. 16. 20. 24. 25. 29. 39. 43. and 57.

156; 32. This song is said to allude to the circumstance that one fox's howl seems to sound like the cries of many foxes howling together. Lalálash are both sides of one and the same beast.

156; 33. With these monotonous sounds, the tuákash or tuákish calls itself by its own cry: tuák, wák, tuák. Tuáuŋi is: tuák nī gi "tuák I am crying." Cf. 154; 9. Two refrains to this line are formed by the two lines of No. 34.

156; 35. The *personified* disease spreads the germs of sickness through the atmosphere. This song is comparable to songs 3 and 45.

157; 37. The signification of h'lilautana could not be disclosed, but it seems to be similar to that of tilantana.

157; 39. This small bird is dark, and has a red or yellow neck.

157; 43. Speaks of a fog drifting away from the mountains and turning into a cloud, which is drifting also.

157; 44. The bones of a dead person's skeleton are supposed to rattle against each other, the spirit being here identified with the skeleton.

157; 46. Often sung wélwashi gí; epenthetic syllables are frequent in these songs, e. g. walzáchika in song 15.

157; 47. The wámēnigsh or wámn'aks, a species of Pityophis, has large black spots and frequently occurs in the Klamath country. Tunulúla means to hang down over something as over a rock.

158; 48. This is sung when water is poured over the patient. A more literal translation would be: "I am resounding within the ground."

158; 50. Yaínalam shulúyualsh means round, cylindric or globiform objects standing in a row on a mountain. The den of the grizzly bear is supposed to be in the mountains or on a mountain top. Cf. song 36. My informants did not know what the objects were which stood in a series, but if any religious notions were connected with them, we may compare the three sacred rocks standing on a mountain top in Peruvian mythology. These rocks were fetishes indicative of stone worship, representing a mother with two sons. Another myth mentions four of them, representing Catequil (the god of thunder), Viracocha, a sun god and a fire god. The song No. 50 is sung by the chorus while the kiuks is dancing.

158; 51. The paint was put on expressly for the dance and smeared across her breast or anywhere on body; gún for kē nū, gē nū, vowel ù inverted.

158; 54. These spoken words are also repeated by the choristers. The repetition is very long and noisy and winds up in a howling. *tntizólatko*, after having ceased to dream. This would imply, that after dreams fasting must be observed as a religious custom. *k'lekshashtala* for the correct form *k'lekápkashtala*. This phrase occurs in 88, 8., and is explained in *Note*.

158; 55. The meaning is rather obscure, probably owing to omissions.

### KIÚKSHAM SHUÍ'SH.

### CONJURER'S INCANTATIONS.

OBTAINED FROM CHIEF JOHNSON AND SUB-CHIEF DAVE HILL.

1. *Song of the disease:*

Nä'pakshtka hínui nū; kaluáshtat nū

By sickness I am prostrate; I am (now) up in the clear sky.

2. *Song of the woodpecker:*

Kóshash ká-a nū píupíutánna    ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

I am picking hard at the bark of a pine tree.

3. *Song of the túktukuash-hawk:*

Kuáta nū tchiliká nū    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ

I am pinching hard.

4. *Song of the white-headed eagle:*

Kaluáshtat nū tchutchúa    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ ˊ

I am croaking high up in the skies.

5. *Song of the weasel:*

Käflash nū shuína a ni yána    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

From under the ground I am singing.

6. *Song of the mink:*

Atín tchelä'wash géna    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ

Ripples in the water-sheet I am spreading far and wide.

7. *Song of the skunk:*

Té-i, té-i, ksiúłza    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ

With shortened steps I am dancing.

8. *Song of the quiver:*

Yáhiash nû tadsí tadsí    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ

9. *Song by a companion of the old frog:*

Kú-e welékash nû wélwash tchalekíya    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ

An old frog-woman I sit down at the spring.

10. *Song of the gáwi-bird:*

Sháwalish haí nû shlataníya    ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ

A flint-headed arrow I am ready to dispatch.

11. *Song of the eagle-feather:*

Mû'kash a gî nû, gená nû, hō    ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

I am the eagle-feather, I am going down, hō!

12. *Song, reference unknown:*

Kú-i hai nen ksíul'ka

I feel too bad for dancing.

13. *Song of the dwarf:*

Na'hnías naní naní naní-a a a nanía . . . . . naní, naní-í-ā

14. *Song, reference unknown:*

Kālla nû spí'amna    ˊ ˊ ˊ | ˊ ˊ ˊ

I am dragging out dirt.

15. *Song, reference unknown:*

Sháppashti nû lakí gí

I am the lord of the sun.

16. *Song of the shaíxish-bird:*

Shaíxí'sh gúluaga lulamnóla    ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ

I the little black female bird am lost and strayed.

## NOTES.

162; 1. By others this song was given as follows: Nă'paks kinuína kalowát nû: "I the disease am meandering through the skies." This variant is evidently preferable to the one above.

162; 2. In the Sahaptin language of the Yákima, Washington Territory, a certain bird is called piúpiu; the Klamath Lakes call a spotted kind of woodpecker shpín'hpush. Both terms are derived from an onomatopoeic radix piu, imitating the picking at the bark by the woodpecker.

162; 3. The túktukuash or fish-hawk, *Pandion carolinensis*, occurs in large numbers on the lakes of the Klamath highlands. Like that of many other birds, its Indian name is derived onomatopoeically from its cry.

162; 4. Of the yaúxal, white-headed or bald eagle, *Haliaetus leucocephalus*, another conjurer's song was obtained. Cf. 165; 5.

162; 5. The wording of this song could not be obtained with certainty.

162; 6. Stands for: atí tcheli'wash nú géna.

162; 7. té-i, té-i has no meaning, but simply serves to beat the measure when dancing with short steps.

163; 8. This song is said to be that of the quiver (tókanksh) and its purport the same as that of No. 7. Yáhiash is a kind of aquatic bird.

163; 9. A similarly worded song is in the Modoc collection, given by Toby Riddle.

163; 10. Sháwalsh is here lengthened into sháwalish for metrical reasons.

163; 11. This is a favorite song of a kíuks on the Williamson River, called Skúkum Doctor (stout doctor). Given by Dave Hill, also 12 and 13.

163; 13. Foot-prints not larger than those of a baby are sometimes discovered in the higher mountains of the Cascade Range. The Indians refer them to a dwarf called na'hnías, whose body can be seen by the conjurers of the tribe only. The dwarf gives them his advice for curing the sicknesses of others and inspires them with a superior kind of knowledge.

163; 14-16 were dictated by an Indian whom I found at Linkville.

163; 15. The name of the animal, probably a bird, to which this conjurer's song refers was not obtained. Cf. shápsam pchíwip in Dictionary.

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E-UKSHIKÍSHAM KÍUKSAM SHUÍ'SH.

INCANTATIONS OF THE KLAMATH LAKE CONJURERS.

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OBTAINED FROM "SERGEANT" MORGAN.

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1. *Song of the Lake:*

Ktsálui gé-u é-ush

My lake is glittering in azure colors.

2. *Song of the rain-storm:*

Gé-u a-i népaks népka,

gûlkásh gé-u hû shuísh.

The disease produced by me has arrived,  
I am the storm and wind and this is my song.

3. *Song of the conjurer's arrow:*

Gé-u a hû't hânä'sish

This here is my long magic arrow.

4. *Song of the North wind:*

Yámsam gé-u gē'-ish kápa — — — | — — —

I am the North wind, and in my path I am irresistible.

5. *Song of the yaúkal-eagle:*  
P'laína nú kshaki'dsha ˊ ˊ | ˊ ˊ | ˊ ˊ  
High up in the skies I describe my magic circles.
6. *Song of the little sucker:*  
Yénash ai nish sléwish wíta ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ  
Now the wind-gust sings about me, the yén-fish.
7. *Words sung by the East wind:*  
Yéwa, yéwa, yéwa, yéwa ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ  
Easter, easter, eastern, eastern.
8. *Song of a black snake:*  
Kámtilagam gé-u génhuish ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ  
This is mine, the black snake's, gait.
9. *Conjurer's kat'hiáwash-incantation:*  
Gé-u hût ké-ish kat'hiáwasam  
Thus I walk when I tie up the hair.
10. *Song of the black ground-mouse or kéláyua:*  
Munána nú shuiná  
Down in the dark ground I am singing my strain.
11. *Conjurer's song of the rope:*  
Kěnúks a-i nú stú'nxî-uapk ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ  
I will pull a rope from my entrails.
12. *Gray wolf's song:*  
Ké-utchish ai nú shuí'sh gi ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
I am the gray wolf magic song.
13. *Song of the female lizard, kí'a kúlu:*  
Skú'lala gé-u ká'la kíalam ké-ish  
The land on which I, the female lizard, am treading, belongs to the lark.
14. *Song of the male lizard, kí'a lakí:*  
Ktsálui kí'alam gé-u ké-ish  
When I the lizard am walking, my body is resplendent with colors.
15. *Song of the kilidshiksh-duck:*  
Tseléwa gé-u é-us ˊ ˊ | ˊ ˊ | ˊ ˊ  
In my lake ripples I am spreading.
16. *Song of the yellow jacket or kí'nsh:*  
Nú' ai nen nûttú'yamna  
Here I am buzzing around.

17. *Song of the young deer's claws:*

Kodsíngs a gé-u wálta

My deer-claws are rattling.

18. *Song of the kshí'kshnish-hawk:*

Wéash á-i nú kshûkátkał ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

I carry my offspring with me.

19. *Song of the pelican or kúmal:*

Há wíshkak nú núyamna ˘ ˘ ˘ | ˘ ˘ ˘ ˘

Noisily I am blowing around.

20. *Song of the swan:*

Kú'sham gé-u wíchtaks

By me, by the swan, this storm has been produced.

21. *Woman's song:*

Kutchí'ngshka hú' mú'luesh

The feet of a young deer are my medicine-tools.

22. *Song of the male káls or kálxalsh-bird:*

Kā'lsam gé-u lúmalaks

This is my song, the kálsh-bird's, who made the fog.

23. *Song of the female káls-bird:*

Kālsam kú'lo gé-u lú'malaks

Like my consort, the kálsh-bird, I produce fog at will.

24. *Song of the otter or kólta:*

Conjurer: Gútkaks gé-u népk

The small-pox brought by me, the otter, is upon ye.

Chorus: Killí'lga kóltam génuish

The otter's tread has whirled up the dust.

25. *Conjurer's song:*

Kó-idsi ai nú shuí'sh gí

I am a conjurer's fatal song.

26. *Funeral song:*

Lú'luksam nú skú'tchaltko

I am now wrapped in the garments of fire-flame.

27. *Song of the mámaktsu-duck:*

Gutitgúlash gé-u népka ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ | ˘

Belly-ache is the disease which I carry along with me.



28. *Song of mpámpaktish-duck:*

Gutí'tkuls gé-u ná'paks

Belly-ache is the disease I am bringing on.

29. *Song of the South wind:*

Mû'ash ai nú' shuí'sh gí,    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

källa nú wikánsha.        ˊ ˊ ˊ | ˊ ˊ

I am the South wind's magic song and sweep over the earth.

30. *Song of the conjurer's implements:*

Tchí hú tché-us mû'luash;

kóltam gé-u hú mû'luash,

sxí'l gé-u hú mû'luash.

So looks the medicine-tool taken from the yellow hammer;

This is my curing-tool, that of the otter;

This is my curing-tool, that of the otter-skin belt.

31. *Song of the black náta-duck:*

Nú ai náta shuí'sh

The náta-duck is now singing about itself.

32. *Song of the nú'sh-tilansnéash-bird:*

Lû'paksh gé-u mû'luash    ˊ ˊ | ˊ ˊ | ˊ ˊ

White chalk is my medicine-tool.

33. *Song of the pipe:*

Káchkalam mû'luash,

pá'ks gé-u mû'luash.

The smoking pipe is my medicine-tool, the implement for the tobacco.

34. *Song of the scoop:*

É-usam mû'luash,

pála hú gé-u mû'luash hú.

This scooping-paddle is my curing-instrument, that tool used on the lake.

35. *Song of the póp-tchikas bird:*

Póp-tsikas nú' shuí'sh gí    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ

I am the incantation of the little póp-tsikas bird.

36. *Song of the shkă'-bird:*

Nú ai nen nú shuí'sh gí,    ˊ ˊ | ˊ ˊ | ˊ ˊ

p'laína nú kakí'dsa.        ˊ ˊ | ˊ ˊ | ˊ ˊ

I am a magic song and circle high above the earth.

37. *Song of Old Marten or Skélamtch:*

Nû' ai nen aggí'dsha ˊ ˊ | ˊ ˊ | ˊ ˊ

I go up and stick fast to the tree.

38. *Song of spirits' walking-stick, or skú'ksam há'kskish:*

Skû'ks ai nû sí'kamba í

Leaning on a staff, I the dead man's spirit am traveling.

39. *Song of the large black woodpecker:*

Skû'káshak nû nã'pka

I the young woodpecker have brought on sickness.

40. *Song of the strap made of otter skin (sxí'l):*

Sxí'l ai nû mú'luash, ˊ ˊ ˊ | ˊ ˊ ˊ

sxí'l ai nû shuí'sh gí. ˊ ˊ ˊ | ˊ ˊ ˊ

I the skin-strap am a conjurer's tool, I am a magic song.

41. *Song of the sxí'b-bird:*

Sxí'pa nû shuí'sh

Of the sxí'b-bird I am the song.

Or, in other words:

I the sxí'b-bird am singing about myself.

42. *Song of the storm-blast:*

Sléwish ai nû wuyámna

I the storm-wind I wind around.

43. *Song of the lark:*

Nánukash gé-u nã'paksh,

Skólälam gé-u nã'paksh.

The disease brought on by me, the lark, spreads everywhere.

44. *Song of the spú'm or female shkã'-bird:*

Käilash nû shnolóka

I am snapping at the ground.

45. *Song of the sweat-lodge stick-hole:*

Stsaúsawalks gé·u shuí'sh gí ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

This is my song, that of the stick-hole.

46. *Song of the loon or táplal:*

Tseléwash nish shiálamnû taplálás

I am the loon and my waves follow me.

47. *Song of the bodily pains:*

Tatkti'sh ai nû nã'pka

I the painfulness have come upon ye.

48. *Song of famine or hunger:*

Tiä'mish ai gé-u nä'pka

The pangs of hunger I carry about.

49. *Song of the West wind:*

Txalamtálkni kú-idsi nû

sléwish hû widsápka.

I the West wind, high above the earth I blow as a pernicious wind-gust.

50. *Song of the túktukuash fish-hawk:*

P'laína nû kshakédsha,

kaló ní kshékansha.

High up in the skies I soar and turn my circles.

Through the clear skies I am carrying my prey.

51. *Song of the tsákênush, an aquatic bird:*

Kä'lash ak nû wúya tsákênûsh

I the tsákênush would like to fly over the country.

52. *Song of a gray aquatic fowl, called tchákiuks:*

Shaikish ai nû yû'ta    ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

I the shaikish I walk with ponderous steps.

53. *The little boy's song:*

Tsákiag a-i nû shuí'sh gî,

lémé-ish a-i nû shuí'sh gî.

This is my own, the little boy's, song;

About the thunder I am singing now.

54. *Song of the tsántsan-hawk or kingfisher:*

Tsála-esh nû kóka tsántsan    ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

I the tsántsan-bird am eating up the salmon.

55. *Song of the weasel or tsásgai:*

Ktsáluí nû génhuish

While walking I shine in my multiple colors.

56. *Weasel's magic song:*

Tsaskáyam gé-u kä'la,

guyúma ké-u kä'la.

Mine is this ground, the weasel's,

Muddy is my ground, the weasel's.

57. *Song of the tcháwash-fish:*

Tsáwas ai nû shuí'sh gî

I the tsáwas-fish am singing my own song.

58. *Song of the tsí'ktu-hawk:*

Yámash a nú shuí'sh;  
yámash a gé-u shuí'sh.

About the north wind I am singing,  
About the cold winds I am singing.

59. *Tsisxixi-bird's song:*

Nû ai nen nú shuí'sh gi

I am singing about myself.

60. *Song of the tsiutswäsh-bird:*

Tsiutswä'sam kē'sh múlua

The snow made by me, the tsiutswäsh-bird, is ready to arrive.

61. *Song of the blue jay, or tsxä-utsxä'-ush:*

Sankáwatk ai nú shuí'sh

High-crested I sing my song.

62. *Song of the large black vulture:*

Tchuaísh ai nú naggí'dsa

I the vulture describe my circles in the air.

63. *Song of the wákash-crane:*

Wákas ni tchekléla

I the wákash-crane crouch on the water's edge.

64. *Song of the young wákash-crane:*

Wakáshak nú nä'pka

The disease brought on comes from me, the young wákash-bird.

65. *Woodpecker's song:*

Wákwakins wínta wálashtat

I, the woodpecker, am holding fast the tree-stem.

66. *Song of the wá'hlas-tree:*

Walásh ai nú wawíkanka    - ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ

I the pole-tree am shaking my crown.

67. *Song of the wá-u'htuash-duck:*

Wa-u'htú'ssam gé-u nä'pka    ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ

A sickness has come, and I the wá-u'htuash-duck have produced it.

68. *Song of the mallard-duck:*

Wä'-aks ai nî tchéwa    ˊ ˊ | ˊ ˊ | ˊ ˊ

I the mallard float on the water's bosom.

69. *Song of the weiwash-geese:*

Gé-u ai hú't wíchtaks

This tempest is my work.

70. *Song of the little wipéli'wash forest-bird:*

Wipéli'wash nû shuí'sh gí,  
wuipléwěsh nû shuí'sh.

My own song I sing, I the wipéliwash-bird.  
I the wuipléwash am singing about myself.

71. *Song of the witkatkish-hawk:*

Gé-u aí hû tû' sáwals,      ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ  
witkatkísam gé-u sáwals.      ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ

My head-crest this is, it is that of the witkatkish-hawk.

NOTES.

The incantations obtained from Morgan are mostly of the kind called shuinō'tkish, and a large number of them are attributed to birds. Some of them probably exist in a more explicit form, which was not remembered, and the rhythmic or musical form was obtained of a part of them only. A literal translation of these song-lines is an impossibility in most instances, if their sense has to be rendered in full; I have therefore furnished only paraphrastic interpretations. The list is alphabetic, and was arranged after the names of the animals, or other personified objects, to which the incantations are attributed. Many of these songs are referred to in the "Subject List of Incantations" given by Morgan.

164; 1. Ktsáluí, to be resplendent with colors, is mainly said of objects showing a blue or purple tinge: pú'ksam shláps ktsáluítko, the camas-plait has a bluish color. This verb is also used when speaking of the rainbow; of the lizard: 165; 14., also of the weasel's fur-skin: 169; 55.

164; 3. The use of these conjurer's arrows is mentioned 73, 5.

164; 4. Yámsam for Yámasham; cf. *Note* to 111, 4. Of the personified North wind the Indians say "he lives up in the mountains". On the north side the basin of the Williamson River is closed up by high mountains. Gé-ish and génuish, génuish means the action of going and that of having gone, or the present and the past going; both were translated by "*gait*", "*tread*", a term which does not differ much from the real meaning. Both terms also occur in the songs obtained from "Doctor" John, and are mainly used of quadrupeds, amphibians, and reptiles.

164; 4. kápa probably for gátpa (nú), "I have come".

165; 6. The yé'n sucker-fish is quite abundant in the lakes of the Klamath high-lands and has been identified by Prof. E. D. Cope as the *Catostomus labiatus*.

165; 7. yéwa. In Morgan's series of incantations there are song-lines on wind-gusts, tempests, rain-storms and on the winds blowing from each of the four cardinal points of the compass. These latter are not positively stated to be producers of disease, though they are dreaded on account of their force and violence. The East wind (yéwash) blowing over the alkaline or volcanic, arid lands of Southern Oregon sings: yéwa, yéwa (nú) which does not only signify "I blow from the East", but also "I am howling".

165; 11. Feigning to draw a rope or string from their own posteriors is a trick sometimes resorted to by doctoring practitioners to make a disease disappear.

165; 13. It is by no means certain whether the above is the full wording of this song or not.

165; 16. *nen* involves the idea: "you hear it yourselves." Cf. 167; 36. 170; 59.

166; 17. *kódsinksh* was in this connection explained by *lilhanksam stē'ksh*. Conjurers' rattles are made of deer's claws.

166; 18. This hawk is a kind of sparrow-hawk, *Falco sparverius*.

166; 20. Compare the song of the *weíwash*-goose: 170; 69.

166; 21. This song of a female conjurer or "doctress" is quite analogous to the song 166; 17.

166; 22. The *káls* flies around in cold nights followed often by foggy mornings, hence the belief that it makes the fog.

166; 25. Compare the gray wolf's song, 165; 12., which forms alliteration to this.

166; 26. Refers very probably to the cremation of the dead.

167; 30. In line 2 the same object is alluded to as in line 3, *kóltam szí'l*. This is a broad strip of dressed otter skin, ornamented in various ways with shells, feathers, bird-scalps, etc. To all these objects a magic power is attributed severally, and as they are now all united on one strip of skin, this strip must unite the magic powers of them all. The conjurer suspends the *szí'l* on his neck and lets it dangle over his chest or back, according to the manipulations in which he is engaged at the time. It is considered as one of the most powerful of all the curing tools or *míluash*.

167; 32. Alludes to the grayish-white color of this bird, which burrows underground. This bird is also mentioned in 154; 12. and *Note*; cf. also 132, 7. 8.

168; 41. *Szí'pa* is the abbreviated form of the possessive case in *-am*, as in *wásha wéka* 105, 9. and *Note* to 105, 7.; in: *ní'l wéksa*, 144, 1. cf. 165; 13.

168; 44. Interpreted by others: "I am scolding and threatening the earth".

169; 50. Another *túktúkuash*-song is contained in 162; 3. cf. *Note*.

169; 52. *Shaíkish* is another name given to the *tchákiuks*.

169; 54. The kingfisher or *Ceryle alcyon* is called in Klamath Lake *tchántchan*, *tsántsan*, *tchánshan* after its cry: *tchä'tchä'tchä*, and chiefly feeds on salmon.

169; 56. The second line was referred by "Sergeant" Morgan to the otter. Cf. 177; 13.

170; 58. This alludes to the name of the bird, which imitates its twittering.

170; 62. This bird circles in the air to discover fish on the lake's surface and to pounce upon them. The *tchuaísh* is the red headed vulture or black buzzard: *Cathartes aura*. The Indian name is an imitation of the bird's cry.

170; 63. 64. The *wákash*-crane is identical with the *tuákish*, the name being derived from its cry. These birds creep along the edge of the water in search of small fish. Compare the *tuákish*-songs 154; 9. 156; 33. 34.

170; 65. This song is much better expressed in the series of Modoc incantations: 174; 13. Here as well as there alliteration is perceptible.

170; 67. After *gé-u*, the subject of the sentence, *nä'paks* or the disease, is omitted. In the name of the duck the final *-s*, *-sh* is geminated here in the possessive case, to stand for *wa-u'htú'asam*.

170; 68. In the onomatopoetic word *wä'ks* the dissimilation of the vowel into *wä'-aks* is frequently observed. Also pronounced *wékaish*.

170; 69. The *weíwash*- or *wáíwash*-goose is a long-necked white bird, commonly known as snow-goose: *Anser hyperboreus*.

MODOKÍSHAM KÍUKSAM SHUÍ'SH.

INCANTATIONS OF MODOC CONJURERS.

OBTAINED FROM TOBY RIDDLE IN THE MODOC DIALECT.

1. *Shkō'ks or spirit's incantation:*

P'laitalátnish nû shuína    ~ ~ ~ | ~ ~ ~ | ~ ~ ~

I am singing to the heavens above.

2. *Another of the same:*

Nulidshá nulidshá nulidshá    ~ ~ ~ | ~ ~ ~ | ~ ~ ~

ko-idshántala káilátala kailpákshtala,—tchiá.

~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~

I am sliding, slipping, sliding,

Towards that wretched land, towards that burning region, to remain there.

3. *Another of the same:*

Tuá hak tála? tuá hak tála?

hû'-ûtak tála, hû'-ûtak tála!

What was it? what was it. It was he, it was himself!

4. *Song of the dry water-spring:*

Wélwash kaí nîsh palálla    ~ ~ | ~ ~ | ~ ~ | ~ ~

Indeed my spring has dried up.

5. *Song of the old frog:*

Kó-e welä'kash nû tchalekiya,    ~ ~ ~ | ~ ~ | ~ ~ ~ ~

welwáshtat nû tchalíka.    ~ ~ | ~ ~ | ~ ~ ~

I, the decrepit she-frog, sit down here by the water spring.

6. *Song of the wind:*

Shléwish nû vuyámna,    ~ ~ | ~ ~ | ~ ~

nánukash nû vuyámua,    ~ ~ ~ | ~ ~ | ~ ~

p'láina nû vuyámna.    ~ ~ | ~ ~ | ~ ~

I the wind am blowing,  
Everywhere I am blowing,  
In the skies I am blowing.

7. *Song of the five female elks:*

Wáti lelíwa, lelíwa; wáti lelíwa, lelíwa

˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

The knife lying at the end of the knife range.

8. *Song of the fisher, a species of otter:*

Tuátala nish í shudshí'pka? niniá, niniá

˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ ˘

tuátala nish í shudshí'pk í? neineyá, neneá

˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ ˘

Why then do you pursue me so? You flutter and beat your wings.

9. *Young otter's song:*Kóltalam nû wéash géna ámpu<sup>t</sup>ka;

at ké-u guíxish kálla nilíwa,

at kaí lemléma kálla.

The otter's offspring, I plunged into the water,  
 When I emerged from it, the ground blazed up,  
 The earth was shaken to its foundations.

10. *Weasel's song:*

Tcháshgai nû géna, ˘ ˘ ˘ | ˘ ˘

kálla nû gaka<sup>l</sup>la, ˘ ˘ ˘ ˘ | ˘ ˘tcháshgai nû gaka<sup>l</sup>la. ˘ ˘ ˘ ˘ | ˘ ˘

I the weasel am starting;  
 On the soil I draw my circles;  
 I the weasel I travel in circles.

11. *Song of the weasel:*

É-eni nû wítka shkō'ksam steínash ˘ ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

In the spirit-land I blew out from me the heart of the shkō'ksh.

12. *Mink's song:*

Klí'pa nû genálla ˘ ˘ | ˘ ˘ | ˘ ˘

I the mink am starting off.

13. *Song of the woodpecker:*

Wákwakinsh nû wínta, ˘ ˘ | ˘ ˘ | ˘ ˘

p'laí télshnan wapálatat; ˘ ˘ | ˘ ˘ | ˘ ˘ |

wákwakinsh nû wínta, ˘ ˘ | ˘ ˘ | ˘ ˘

nû yána télshnan wínta. ˘ ˘ | ˘ ˘ | ˘ ˘ |

The woodpecker, I am sticking fast,  
 Upwards looking I stick to the tree-stump;  
 The woodpecker, I am sticking fast,  
 Downwards I look, and hold myself.



14. *Horned owl's song:*

Mû'kisham nû lû'lpátko,      ˊ ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ  
ude-událtkátke ké-u wakí'sh gi.      ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ

I possess the horned owl's sharp vision; my roof-ladder is of speckled wood.

15. *Spider's incantation:*

Káltchitchiks nû luyámna,      ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ  
p'laína nû luyámna.      ˊ ˊ | ˊ ˊ | ˊ ˊ

I the spider am going up; upwards I travel.

16. *Patient's song:*

Käfla nû shuinálla      ˊ ˊ | ˊ ˊ ˊ ˊ

I am singing my Earth song.

17. *Another of the same:*

At gé-u steínash wakídsha!

Now my heart has returned.

18. *Another of the same:*

Átâtû huggí'dsha!

Now it has turned!

19. *Another of the same:*

Gé-u hû gépkash käfla shuáktcha

After I had arrived (in the spirit land) the Earth wept and cried.

NOTES.

The Modoc series of conjurer's songs obtained from Mrs. Riddle is one of the most valuable of the collection of songs, because it gives them all in their full length and original shape. The majority are in use among the Klamath Lake conjurers also.

The songs 3. 9. 17. 18. 19. are delivered rather in a speaking than in a singing modulation of the voice.

173; 1. Sung by a "doctress" who has sent out into the air a deceased person's spirit to search after the disease of her patient.

173; 2. Rime, alliteration and assonance are combined in this interesting song, which is said to be sung by female conjurers. A spirit is sent underground to prospect for the disease. A tripartite division of the song-line is found in none of the other incantations obtained. *Kailpákshtala* is a dialectic form for *kélpökshtala*; after this word a short pause is made in singing.

173; 3. The conjurer asks the returning spirit: "what did you find to be the cause of the disease, when going below the ground?" The answer is: "he was the cause of it"; *he* is some subterranean deity, or genius, probably *Múnatalkni*.

173; 4. Probably attributed to a grizzly bear; cf. 157; 46.

173; 5. The frog is prospecting for the disease around and within the water. Cf. 163; 9.

173; 6. The wind, while entrusted with the search for the disease, is blowing through the skies and sweeping over the earth.

174; 7. The mythic elks who sang this were said to be endowed with human faculties. Allusions not traceable.

174; 8. This is an incantation which would seem to proceed rather from a duck or goose beating its wings while chasing another, than from a fisher. First line Modoc, second, Klamath Lake.

174; 9. The animal had found the *disease* in the water and chased it out to the shore; when there it set the shore on fire and the ground was shaken up under its destructive, ravaging steps.

174; 11. The weasel, returning from its errand, reports to the conjurer, that having found the cause of the patient's disease to be a wicked skú'ks's heart, this was brought by the weasel to the spirit land and breathed out, to be left there. This is the most probable interpretation of all those suggested, for song 11. is said to form a sequel to the weasel's song 10.

174; 13. The kíuks had sent the red headed woodpecker to prospect for his patient's disease in the atmosphere. Alliteration and assonance in profusion.

175; 14. *Meaning:* My eyes are well fitted for the discovery of the patient's disease, hovering in the air, for they are acute, being those of the owl; I am just stepping up my lodge-ladder, the speckled bark of a tree, on the search for the disease. Alliteration is a prominent feature in this incantation. Cf. *Note* to 122, 1. 2.

175; 15. Sent by the conjurer, the spider goes up in the web to prospect for the disease. The verb shows the prefix *l-*, because the body of the spider is round-shaped.

175; 16. On falling sick, a spirit orders the patient to sing and repeat this Earth-song line for hours.

175; 17. "I have recovered the use of my senses."

### KÁKASHAM KÍUKSAM SHUÍSH.

### INCANTATIONS.

GIVEN BY KÁKASH OR "DOCTOR JOHN" IN THE KLAMATH LAKE DIALECT.

*Kálo.* Kálo nú na shä'shatk, slä'wish nú na shä'shatk, nú kálo p'lái nú wítsa.

3 *Käila.* Käila ai nú shuí'sh gî; käila ai nî wálta, käila nú ai shawálta.

*Lú'k.* Sháshapsh na shä'shatk; sháshapsham génuish, gé-u génhuish nú géna.

6 *Witä'm.* Nú ai witä'm gî, nú ai shúina witä'm; nú ai na shä'shatk an, at an géna: géna an atí, gémpële an.

- Witä'm kúlo.* Witä'm ai ní géna; nû a kû'luak, kû'luak ai n géna.
- Witämága.* Nû a wí'tämak, hótchna n wí'tämak; witämák a n; lápi ai nû witä'mak. 3
- Wátsag.* Nû ai hû wátsag; shuí'shank, nû ai shuí'ná u wátsag.
- Wí'hlag.* Nû ai wí'hág, hótchna n wí'l'hag; géna an wí'l'hag, atí' ni géna nû; ná-asht shä'shatk wí'hága n. 6
- Walxátchka.* Nû ai walxátchka, walxátchka n géna; káila ní géna, nû-wal-kátchka.
- Kú'ltá.* Nû a kû'lt gí; kû'ltá i ní géna, kû'ltam at hûk génuish. 9
- Pé'p.* Pá'p a nû gí; pá'p an a nû shéshatk; nû a gátpa pá'p, atí ní hû'dshna, nû a hû'dshna.
- Tcháshgai.* Tchášhgai nû ká-ika, tcháshgai nû géna. 12
- Klí'pa.* Klípa nû ai shuí'sh; koyóma klí'pam génuish.
- Gí'wash.* Nû ai gí'wash, p'laína nû ai hō'tsna; lā'pi ai ní gí'wash, shéshatk nû gíwash. 15
- Kák.* Nû ai kāk'k gí; sáwals gé-u yá-uya.
- Wékwekash.* Wékwekash ai ní shahuáltampk; nû wékwekash slú'ka, shá-waltechnish slú'ka wékwekash. 18
- Tsántsan.* Nû ai tsántsan shuí'sh gí; nû na shä'shatk tsantsaná-ag, nû ai tsántsan shä'wa n.
- Shké.* Nû ai shgé gí, hû'ntsna a nû, tiä'muk a hû'ntsna, nû a hû'ntsna, mä'-makla nû shnú'kuapk, huntsámpěluapk a nû; nû a kělä'wi, tchaggáya nû. 21
- Naní'lash.* Kálowat shidshí'yamna nanílash. 24
- Pí'shash.* Nû ai pí'shash, píshash ná-asht shä'shatk; hût nā'sht shä'shatk pí'shash; guyántsa pí'shash, nû guyántsa.
- Shné-ish.* Shné-ish an nā'sht shä'shatk. 27
- Táplal.* Nû a-i taplál gí, nú'sh a-i shläwí'ta, ká'mat a-i shläwíta.
- Mpámpaktish.* Mpámpaktish an shiunóta nû, k'lekátk an shnayä'na.
- Káwiaga.* Nû a-i káwiag, ski'ntsn an káwiag. 30
- Tsälsh.* Tsälsh nû a hû'tsna; gé-u nû káluish.
- Tseléyash.* Nû a tseléyash shuí'sh gí; tselä'yash mísh kóka.
- Tchü'pksh.* Ná-asht tchkásh tsü'pkish, nû a na shä'shatk, nû ai mú'ni kiä'm gí. 33
- Nxáka.* Nû kitchkán nû an nxáka géna.

- Kú'tcha-aga.* Wínua nú a kú'tsag, shéshatk kú'tsag; pákish wák kú'tsag.  
*Wekétash.* Nú ai weketásh gî; wéketa nú shahualtámpka, nú shahualtámpka,  
 3       nú wekétash shéwa.  
*Mánkaga.* Ná-asht shä'shatk, mánkag shä'shatk.  
*Kaknólsh.* Gä' a gé-u káknûlsh, gé-u hût káknûlsh; nú shlä-ípële káknulsh,  
 6       p'láiwash káknulsh.  
*Pápkash.* Pápkash wálta gé-u a gé-ish; wálta gé-u gé-ish pápksham lû'lp;  
       kã'gi gé-u pápkash gé-ish.  
 9 *Spú'klsh.* Nú ai spû'klsh, ná-asht shä'shatk.  
*Shläkótkish.* Gé-u a shläkô'tksh, gä' kî hû shläkô'tkîsh; wudsi'tsî áнку, túm  
       udsí'tsî; túm í'lzi, túmi áнку, túmi gé-u áнку gî.  
 12 *Pã'ksh.* Shnú'sham gé-u pã'ksh; katchgal gé-u shuí'sh.  
*Welékag.* Nú ai welä'kag; nú a tehía welä'zatkauk; gē'k a lû'lp, gē'k a mú-  
       muatch.

## NOTES.

The majority of these songs are destitute of any interesting and characteristic features, and being of easy interpretation I gave them without translation, adding, however, the necessary remarks in the Dictionary. These phrases are common-place repetitions of some shamanic ideas current in the tribe, and are given in a low jargon or technical slang redundant in elisions and contractions. Only a few of their number are rhythmical. The pronoun nú, I, is often repeated three times in one sentence, in the form of nû, nú, an (a nú), ank (a nú gî), na (nú a).

Of the thirty-seven objects which have given origin to these songs sixteen do not occur in the shamanic songs given by other informants and two are given here under other headings: the *sky*, paishash (under kálo), and the *marten*, Skélamteh (under pē'p). I have arranged all the songs in categories of natural objects.

Kákash also furnished a series of limbs and organs of certain animals which were supposed to exercise supernatural powers, and therefore were made the subject of a shuí'sh, shuinótkish, or incantation. They are as follows: of the *black bear*, the head, snout, paws, fur and heart; of the *dog*, the head, hair, fur, ears, tail and paws; of the *weasel* (tehášgai), the head, eyes, snout, nose, chin, long hair, paws and tail; of the *mink*, the paws, snout, fur, tail and heart; of the *shné-ish-duck*, the head and legs; of the *salmon*, the head and fins; of the *fly*, the wings (lás, black or white) and legs. About the *young antelope* and *old woman's spirit* (wí'hag and welékaga) see below.

176; 2. wítsa. When the clear sky is said to blow with a shrill sound (wítsa), and thus "to sing its own song", this means that the winds are blowing fiercely through the air, high above the ground.

176; 3. This song on the grumbling or rattling earth (wálta, huálta) was made by Doctor John on the subject of his own imprisonment, the cause of which I have related elsewhere.

176; 4. Shášhapsh, Shášhapamteh is the mythologic name of the grizzly bear: 118, 1.

177; 2. "There are two of us black bear cubs" refers to the circumstance that in mythologic tales two cubs only are found to belong to one bear family. Compare what is said of the giwash, 177; 14. and *Note* to 118, 1. 7.

177; 5. The name of the young antelope is very differently pronounced. Its ears (mumû'atch wil'hágam) form the subject of a shuí'sh.

177; 13. Koyóma. The same idea is met with in 169; 56. 166; 24.

177; 14. giwash (the *i* pronounced short) is the long, gray-colored squirrel.

178; 7. Pápkash. This song of the lumber-boards was more completely remembered than the one quoted 155; 18.

178; 12. Pá'ksh. A similar tobacco-pipe song is to be found 167; 33.

178; 13. welékag. Here as well as in all other portions of the globe the idea of sorcery and witchery is associated with that of old women (welékash, old woman; welekága old woman's spirit). Welä'zatka, to travel around or appear as an old woman's spirit.

## NÁNUKTUA KIÚKSAM SHUÍ'SH.

SUBJECT LIST OF VARIOUS KINDS OF INCANTATIONS IN  
USE AMONG THE KLAMATH LAKE PEOPLE.

OBTAINED FROM "SERGEANT" MORGAN.

Yámash kiúksam shuí'sh, mû'ash, tzálamash, yéwash, slä'wísh,  
North wind has an incantation-song, south wind, west wind, east wind, gust of wind,  
paíshash, lémé-ish, kúepalsh, któdshash, gulkásh.  
cloud, thunder, lightning, rain, rain mixed with snow.

Sáppas kiúksam shuí'sh, sháp'sam stutí'sh; yaína, wálidsh, ktá-i sū'- 3  
Sun has a tamánnash-song, mock-song; mountain, rock-cliff, rocks  
smaluatk, há'nuash, yatí'sh, sámza-ush, é-ush, wélwash, káwam, wäyá-  
spotted, upright rocks, upright rocks, rocks in river, lake, water-spring, eel-spring, floating  
lapsh.  
ice.

Snáwedsh kiúksam shuí'sh, welékag, tsákiag, tsákiaga tsū'xatxant; 6  
Woman has a tamánnash-song, old woman's spirit, little boy, little boy, restless;  
k'mutchä'witk: kó-idshi shuí'sh génti ká'ilati.  
the old man: (is) an unto-song in this country.  
ward

Gû'tkaks kiúksam shuí'sh, gudítguls, shíllals, tátktish, lulúlish, tiló-  
Small-pox is an incantation, belly-ache, chronic sickness, pain, cramps, cause  
takna, tiä'mish.  
of sickness, hunger.

Munána tatánnish kiúksam shuí'sh, kéláyua, múkukag, wáshlaag,  
Mole has a tamánnash-song, ground-mouse, field-mouse, chipmunk,

gi'wash, tsásgai, tsáskaya wéash, kólta wéas, Skélamteh, wálzatska, kúteh-  
 squirrel, weasel, weasel's young, otter's young, Old Marten, black marten, deer's  
 ingsh, wán, ké-utchish, witü'm, lú'k.  
 claw, silver-fox, gray wolf, black bear, grizzly.

- 3 Yaúkal kiúksam shuí'sh, tchuaísh, tsászi'bs, skólos, p'laiwash.  
 Bald eagle has a medicine-song, black vulture, a black night-turkey, gray eagle.  
 bird, bizzard,

Nduki'sh kiúksam shuí'sh, wítkatkish, tsíktu, tsántsan, túktukuash,  
 Pigeon hawk has an incantation, small hawk, mice-hawk, little fishing-hawk, fish hawk.

shkü', spü'm.  
 gray hawk species.

- 6 Wákwakinsh kiúksam shuí'sh, shpíu'hpush, skaúkush.  
 Red-headed wood-pecker has an incantation, spotted woodpecker, large black woodpecker.

Kákan kiúksam shuí'sh, tsóks, tchiutchiwäsh, nü'-ulinish, shuä't.  
 Crow is a medicine-song, blackbird, "snow-producer," black forest bird, sedge-cook.

Wíhuash kä'-ishalsh sháyuaksh kiúksam shuí'sh, kä'kak-kaní tsíkka,  
 Snowbird in snow making expert is a conjurer's medicine, yellowish bird,

- 9 kálzals (káls), tchíkkass kshíkshnsh, wuiplé-ush, skúlä, tsísxí'xi, tchä'-ush,  
 a spotted night-bird, a mountain forest bird, little forest bird, lark, tsíxí'xi, yellow-hammer,  
 núsh=tilansnéash, tsxä-utsxä'-ush, póp=tsikas.  
 "rollhead", blue jay, póp-tsikas.

Kú'lla kiúksam shuí'sh, wéaks, náta, mpámpaktish, tsáolaks, mámak-  
 Red-headed duck has an incantation, mallard, little small duck, red-eyed duck, black and  
 duck, black duck,

- 12 tsu, kílidshiksh, wá-u'htush, túiti, múläläk, póp-wäks.  
 white large duck, long legged duck, young shoveler-duck, póp-wäks.  
 duck, duck,

Weíwash kiúksam shuí'sh, kú'sh, kúmal, tsákénush, tchákiuks, táplal.  
 White goose is a doctor's medicine, swan, pelican, tsákéash, a gray fowl, loon.

Méhiäs kiúksam shuí'sh, yä'n, tsuám, tsü'lpas, tcháwash, kú'tagsh,  
 Trout is a conjurer's medicine-song, small large sucker, tsülpash-fish, a little sucker, melanow-fish,

- 15 tsálayash.  
 salmon.

Wáménags kiúksam shuí'sh, kámtilag, wíssink, ké-ish.  
 Black snake is a song-medicine, a black snake, garter snake, rattlesnake.

Lä-a-ámbotkish kiúksam shuí'sh, wä'kätas, kóä, kía, skü'tigs; lakí  
 "Never-Thirsty" is a conjurer's song, green frog, toad, lizard, lizard; chief

- 18 shuísham kó-ä. Kínsh kiúksam shuí'sh, ámpuam lák.  
 (is) of songs toad. Yellow-jacket is a conjurer's medicine, horse-hair.

Wú'kash kiúksam shuí'sh, wássuass, ktséämu, sä'l, waktü'lash, wá'hlas.  
 Pond-lily seed is a medicine-song, lacustrine grass, aquatic grass, arrow shaft-wood, pole-tree.  
 reed,

Wú'ns kiúksam shuí'sh, ktsík, sákuas, kí'sh; sxí'l, k'nú'ks, ndú'ks,  
 Dog-eat canoe is an incantation, oar, fish-spear, harpoon, otter-skin rope, pestle,  
 string,

- 21 pála, kátchgal, sáwals.  
 scoop, Indian tobacco, arrow-head.

Tánt wakí'sh kiúksam shuí'sh, shashtanú'löls, wásh, shánhish, pápkas,  
 Of sweat- inside ladder is a conjurer's song, outside ladder of sweat- excavation, rafter, lumber,  
 house floor house,

stsä-usa wálks, lú'loks, slú'kops, slú'mdamd-wash.  
 atick-hole, fire, cavity, remains of old sweat-house.

Lú'baks, klépmi kiúksam shuí'sh, tsé-usam skú'tatk, tsé-usam tsúyátk,  
 White chalk, red paint are doctors' songs, tché-nsh-dressed, tché-nsh-head-covered.  
 tsé-usam lá'sh, witkakísham lá's.  
 tché-nsh-feather, hawk's feather.  
 Kat'sitsutsuéas kiúksam shuísh, kat'hiáwash, lú'luks-skú'tchaltk, 3  
 Snow-flake witchcraft is a doctor's song, hair-tying, in fire-robed,  
 skú'ksam há'kskísh, há'násish.  
 spirit's walking-staff, conjurer's arrow.

## NOTES.

All these subjects of tamánuash songs were obtained pell-mell and jotted down in a confusion. A clear insight into the quality of the songs known to this Indian could be attained only by classifying them into categories, as those of natural agencies, the winds, rocks, genera of animals, plants, tools and articles of native dress. Morgan had heard all these songs sung in former years, but when I met him he could remember the texts of those 71 songs only, which are to be found from page 164 to page 171. Many songs of this subject list are sung by the Modoc conjurers also.

Certain names of uncommon species of animals could not be rendered in English for want of information; to others the Dictionary will afford the best clue.

179; 4. káwam or káwam is a possessive case, requiring as its complement ámpû or kóke, kokeága. To bathe in eel-springs is deemed to be of great influence on character and personal courage, for the constant peril of being bitten by crabs, snakes and other reptiles must necessarily make the bathers scornful against sudden pains.

179; 6. tsú'xatzant, or in its full form: tsú'xatzántko, has to be connected attributively with the foregoing word: tsákiag tsú'xatzantko "a restless boy, a little boy unable to keep quiet on his seat."

180; 1. tsaskáya wéash, kólta wéas show the apocopated form of the possessive before a vocalic sound. This is another example of the rule that Klamath seeks rather than avoids *hiatus*. Cf. stsá-usa-wáiks 168; 45; 180; 23, and Note to 168; 41.

180; 5. spû'm; said to be the female of the fat shkâ'-bird. There exist conjurers' songs about both, which I have given in this volume, page 167; 36. 168; 44.

180; 10. póp-tchikash seems to mean the "drinking or sipping bird" (cf. pópo-i).

180; 17. Lă-a-ámboťkish, "the one which refuses to drink" seems to be a newt, Amblystoma, according to the description given of it by the Indians.

180; 17. kóä. The toad or bull-frog tamánuash song is reputed to be the most efficient of all these incantations.

180; 18. Ámpuam lák is a film-like organism moving rapidly in spirals or meanders through the water, and supposed by rustics to originate from the long hair of horses. The primary signification of ámbutka, to be thirsty, is "to return to the water", and the distributive form a-ámboťka here indicates repetition.

180; 19. The list of *plants* is very small when compared to that of the animals, and embodies economical plants only.

180; 22. wásh means *place of residence* in general; but since all the objects in this category refer to the sweat-house, it may be referred to a removal of earth in the floor of this structure; lúloks is the fire burning in the centre of it.

181; 1. tsé-usam skú'tatk: "dressed with feathers of the yellow hammer or red shafted flicker."

## COOING AND WOOING.

## I.

1. Yuyulinnē, yuyulinnē, yuyulinnē

I have passed into womanhood.

2. I-unēksxē'ni a yulína ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

After sunset I got unwell.

3. Gä' lish kaní hudshótchipka? ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Who comes there riding towards me?

4. Génu í gít', o-ólka, kinliä'na! ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

My little pigeon, fly right into the dovecot!

5. Ginála hólakank; átûtû pä'xtgî ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

This way follow me, before it is full daylight!

6. At mîsh mbushü'aluapka lākiam wéashash gí'sht

˘ ˘ | ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘

I want to wed you, for you are the chief's son.

7. Ká-a mîsh nû ká-a nî mbushéaluapka, ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

hûmámasht túma tuá gí'tkuapka. ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Very much I covet you for a husband,

For in times to come you will live in affluence.

- 8.
- She:*
- Tata í n'sh tuá woʒówe, woʒówe, woʒówe?

*He:* É-ukik pí'la éwank, éwank, éwank!

˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

*She:* And when will you pay for me a wedding gift?*He:* A canoe I'll give for you half filled with water.

9. Wéwanuish kahiéwuk tála kékekanka ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

He spends much money on women thinking to obtain them easily.

10. Múshmush shû'dshipka káwantk tchilloýága ˘ | ˘ ˘ | ˘ | ˘ ˘ ˘

The poor youngster, he is driving one cow only.

11. Géntala ká-i gaikanka púshpushlish hishuákshash!

˘ | ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

It is not that black fellow that I am striving to secure!



12. Í-u nénak yan'wán í,    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ  
     í-u nénak lólalɣ' í.    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ  
                     They say, that you are abandoned,  
                     They say, that you are homeless.
13. Nánuk kalí'napka wéwan'sh, nā'dshek 'mutchéwatk tut'hiéna  
             All women are dead; only an old man is tottering about.
14. Ká-a tídshi snawédshash ní'sh shû'-uashipk!  
   ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ  
                     That is a pretty female that follows me up!
15. Wák í núsh gítik vulálat inotílă?    ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
             Why do you send me to sleep under the shadow of the cottonwood-tree?
16. Nú'sh ak gí'ntak í wíchnoka    ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ  
     lúlula wíchnoka    ˊ ˊ ˊ | ˊ ˊ ˊ  
             That 's because you love me that you rattle around the lodge.
17. Tcháki mîsh guní'ta,    ˊ ˊ ˊ | ˊ ˊ ˊ  
     teháki mîsh guní'ta,    ˊ ˊ ˊ | ˊ ˊ ˊ  
     huwaliéga lulú-uash skútatk,    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
     lulú-uash skútatk huwaliéga.    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
             A youngster beyond your home, a young man beyond your lodge  
             Ran up the hill, wrapped in fogs, ran up the mount while robed in mists.
18. Kayáta hû'lhe, hû'lhekanka tcháki, (*bis*)    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
     kayáta lû'li, lû'likanka tcháki. (*bis*)    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
             Into many of the little houses ran the boy,  
             Roughly he touched many of the little houses, the boy.
19. Gé-u lakí wayō'sham stû'tzantk hû't  
             My husband has the voice of the white goose.
20. Gé-u lakí yókikam shkutántki  
             My husband is dressed in the feathers of the jay-bird.
21. Yúkikam stû'tzantk gé-u lakí    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
             My husband has the voice of the mocking-bird.
22. Pálpali watsátka hushólalɣa  
             He is bouncing around on a white horse.
23. Tatsā'lka wáts snukátkank    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ  
             He pets the horse before he grasps him.
24. Táplal wó-a hû'núank mû stû'tzantko  
             Loudly cries the spotted loon while skimming the waters.
25. Wí-uka hulí'lɣank skû'le huntchípka    ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ  
             The lark flies towards me grazing the ground and stopping every little while.

26. Wák i nûsh glug wetû', wetû',    - - - | - - - | - - -  
i-á-uka hû'lhiank wetû', wetû'.    - - - | - - - | - - -  
Why did you become estranged, estranged.  
By running in neighbors' houses estranged, estranged?
27. Wák wenníluta nûsh gí'tk?  
wák i nûsh gí'tk wennílota?  
Why have you become so estranged to me?
28. Kó-idshi máklaks hō'lalk tchawī'k sanáholiug  
A wicked man approaches fast, desirous of a fight.
29. Shenúyatko ní wáti luyä'nitki  
I flee before the man who tramps around in the lodge, knife in hand.
30. Kó-idshi wátsag shkanákapka kókuapkug,  
ká-i ní shanáhual nú kóktkinshkiuk.    - - - | - - - | - - - | - - -  
- - - | - - - | - - - | - - -  
That vicious dog assails me and will bite,  
But I prefer not to scold him for it.
31. Ká'-udshish topínkan wókanka,    - - - | - - - | - - -  
yámat téluitgank wókanka.    - - - | - - - | - - -  
The younger brother of the gray wolf is howling,  
After having gone North he is howling.
32. Wásh a léka gí'tk gû' n'sh húyaha    - - | - - | - - | - - | - -  
The prairie-wolf full of anger runs away from me.
33. Wásh leká gítk washólalx tchíkēlank wátsat  
- - - | - - - | - - | - - - | - -  
The maddened prairie-wolf gets away riding on his horse.
34. Wásh léggatx ní'sh húyaha,  
wásh í léggatk' kú nish húyaha! hu-í-yähă!  
Crazy-minded the prairie-wolf flees me;  
Maddened in his senses he runs away to a far-off distance.
35. Kó-idshi wátsch genuála,    - - - | - - - | - - -  
hai yóshinko, yó-osink!    - - - | - - -  
A vicious steed has gone out; he is lost, he is strayed!
36. Tatá mish kaní lápukni gēnállá?  
Who has touched you at both places?
37. Á nú toks shiwága shéwa,    - - - | - - - | - - -  
káyutch mish pátschnam palaléant.    - - | - - | - - - | - - -  
I hold you to be an innocent girl, though I have not lived with you yet.





## NOTES.

1. Erotic songs obtained from Chief Johnson, Minnie Froben, and others, in the Klamath Lake dialect. The twelve songs obtained from Minnie Froben are among the prettiest and most melodious, as for instance 9. 16. 17. 18. 25. 26., and the eighteen songs dictated by Johnson are of importance for the study of manners and customs, viz: 6. 7. 8. 10. 11. 19. 20. 28. 29. 41. 42. 43 etc.

With the Indians all of these and many other erotic songs pass under the name of *pilpil* or puberty songs. They include lines on signs of womanhood, courting, love sentiments, disappointments in love, marriage fees paid to parents, on marrying and on conjugal life. Some love songs have quite pretty melodies. A few songs of the present interesting series of song-lines seem to treat of commonplace subjects only, as 22. to 24.; 28. to 31., while others apparently contain nothing but heartless mockeries and satiric strictures, like 9. 28. 40. 44. But they all refer in fact to love-making and kindred sentiments, the satiric lines confirming the proverbial inclination of lovers to fight among themselves. I have deemed appropriate to gather all these songs under a heading which unmistakably expresses their real purport.

182; 1. The accent is laid sometimes on first, sometimes on second syllable. This word is abbreviated from *yuyulinē'pka*, as it occurs in the Modoc *pilpil* song. The event mentioned here is followed by a dance-feast; cf. *shūyuzalsh*, and 134, 21.

182; 4. *ginhiēna* "inside" means into a secluded spot, lodge or enclosure. *O-ólka*, *ō'laka* is the diminutive of *ō'lsh*, the grayish pigeon with the plaintive voice.

182; 7. *gitkuapka*, a contraction of *gitko gi-uápka i*.

182; 8. Pay a wedding gift is equivalent to purchasing a girl from her parents for a handsome consideration.

182; 11. Sung by women. The original as given to me does not contain the negative particle: *Géntala nū haikanka pūshpushlish hishuákshash*.

183; 12. *yan'wán i* stands for *yanluáni i*.

183; 13. *kalí'napka*: they are not only "dead but out of sight", as the suffix *-apka* indicates. This being an erotic song-line, *kalínapka* simply means that the females looked for are either asleep or absent, and not deceased, as *kalína* would seem to indicate. *'mutchéwat* for *kēmutchéwatko*; cf. 136, 5.

183; 14. 15. These two songs follow a purely anapaestic metre, No. 15 adding two acatalectic syllables to its three anapaests. Compare also the first line of 182; 7. with one supernumerary syllable. As for the contents of 183; 15. compare the analogous Modoc song 186; 51.

183; 17. Melody very engaging. In *lúluash* the second *u* is redoubled for metrical reasons. Daetylic rhythm prevails here, in 16, and in 182; 11.

183; 18. That is, while he was seeking young girls inside the *kayátas*. Melody very beautiful.

183; 19. *wayósham*, possessive case of *waiwash*, *q. v.*

183; 20. *shkutántki* stands for *skútatko gí* or *shkutanátko gí*: "he is wrapped in."

183; 21. The much more so, because he is in his festive garb, the *pátash* and *lās* stuck on his headdress.

184; 26. Melody very pretty. A young woman addresses these words to a lover.

184; 27. Sung by young women who have fallen out with their beaux.

184; 28. Said to be an erotic song.

184; 29. *luyä'nitki* contracted from *luyä'nitko gi*. Cf. *Note* to 183; 20.

184; 30. *kótkinshkiuk*. The proper meaning of this verb is "to set upon like a dragon-fly". *Shanáhuál* is an uncommon form for *shanahō'li*, the long *ō* being resolved into its component sounds. Cf. *náwal*, and 184; 35.: *genuála* for *genō'la*.

184; 31. Why did the wolf howl? The reason given is that he could not meet anybody. This wolf is a loving young man who was looking out for women.

184; 32. Sung by one woman and repeated by a female chorus. This song-line treats of the abandonment of a female by her husband or lover for some reason.

184; 33. Pretty melody. The song refers to a lover disappointed in his affections.

184; 33. *tchíkla wátsatka* is preferable to and more frequent than *wátsat*, *wátelhat*, cf. 183; 22. Alliteration is perceptible in this song-line.

184; 34. The *wásh* is the lover of the girl who sings this song; the lover is compared to a prairie-wolf on account of his importunity and lack of moderation. Comparisons of lovers with quadrupeds and birds are frequently met with.

184; 35. *yóshiuko* for *yó-ishiank ō*, *yó-ishink hū*: he is running astray.

184; 37. *shiwága*. In the objective case sometimes inflected like *snáwedsh woman* 80, 11. sometimes as a diminutive noun, as here, and 33, 10. In 185; 40. *shiwákshash* stands incorrectly for *shiwágash*, through phonetic analogy with *shíwampchash* in the same song.

185; 39 to 44, perhaps including 45, have a literal and direct meaning, and besides this are intended to convey an indirect meaning, which is of an obscene character. The same may be said of songs 15 and 51.

185; 41. This melodious song alludes to the habit of mud-hens to rest and sprawl on the top of the waves; *wíllaslasna* depicts their motions while on the wave-top, *wíllaslína* the sprawling observed while they sail down from it. With slight phonetic variations, this same melody is also sung as follows: *Tóhosh ō wíllaslín*; *wíllaslasna*, *wíllaslína*; *wíllaslín*.

185; 42. *wí'l* seems connected with the diminutive word *wí'phaga*, *young deer*.

185; 43. *ki' nak en gi'*, stands for *gi' nak*, *nen gi'*: "he cries *nak*, so he cries"; assuming that *en* is abbreviated from *nen*.

185; 45. This is a "dream" song.

185; 46. Pilpil song worded in another than the *Máklaks* language.

II. Erotic songs obtained from Toby Riddle and J. C. D. Riddle in the Modoc dialect. The Modoc pilpil songs obtained are all of a satiric character.

185; 47. See Klamath Lake pilpil songs 182; 1.

185; 48. See Klamath Lake collection of pilpil songs 182; 2.

186; 49. Pilpil tune sung by girls. *Táina* is equivalent to *t'éna*, *teíniwá-ash* etc.

186; 50. A song repeated for hours by young Modocs; it is of the true pilpil kind.

186; 51. Originally a pilpil song, but sung now by children playing hide and seek.

186; 52. This is a very popular and prettily tuned Modoc song.

186; 53. Sung by Modoc girls who feel themselves importuned by their lovers. Often the boys join them by singing it in chorus. This well-meant advice of sending the boys to the South, no doubt to the Pit River country, is to keep them at a distance, for the song refers to the appearance of the first signs of puberty. *Watchágalam* is full form of *watchágam*, for which *wátelham* is sometimes incorrectly substituted.

186; 54. This satiric *carmen amœbæum* is one of the longest pieces in the collection and contains words of reprobation addressed by disappointed girls to their admirers. Sung in chorus by both sexes, with frequent dacapos after different tunes. The suffix -ash repeats itself at the end of every line and in kókuapkash.

186; 55. This little iambic improvisation is very aphoristically and indistinctly worded, but is endowed with perhaps the prettiest tune of all songs in this collection. It is an apostrophe of a newly married wife to her husband, seeing herself deprived even of the most common comfort, a small tanned fur-skin, to repose on and to avoid the dampness of the bare soil.

186; 56. A lover is taunted on account of his predilection for the white man's habits. The Modocs say this is a song of the Klamath Lakes.

186; 58. Admits of no literal translation.

## SONGS OF SATIRE.

## I.

1. Kátchkal û'yank amníyamna ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

He goes around giving away sticks of tobacco, and is very noisy about it.

2. Gēt genō'la tsiálash patsō'k Yamakí'shamkshi

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

This man has started out to feed on salmon among the northern Indians.

3. Tú'sh hu wiká nénu shésha wáiwash tchílamnu?

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

Where is it, that close by on a hill wáiwash-geese are crowding together?

4. Gé-u káni vû'lkashti wátch hushótchipka? ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

Who rides up to me on my horse, borrowed of me?

5. 'Tidshá kókatk í shéwa, hashuátan' î! ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

You think you are finely dressed; then mind your own dress!

6. Vû'lyashti kílí'wash shkútat k u'hlutuína

He dresses in a borrowed woodpecker-blanket and trails it along on the ground.

7. Ká tal hú'k mû shétaluatk? ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

Ké' lish tok walzátkkatko gûlí ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

Who is he, the alleged wealthy man?

She has entered the house of a poorly dressed husband.

8. Lelahówitko wátch wuzóyi ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ

Slow-running horses he paid for his wife.

The feelings which dictated these sarcastic song-lines are those of derision, satire and criticism. The majority are of a drastic, some even of a crude and very offensive character, scourging mercilessly the infirmities observed on fellow-men. Many of them



also pass as puberty songs, but I have preferred to class these under the heading of songs of satire. Some are sung with melodies, others are spoken and recited only.

I. Satiric songs obtained in the Klamath Lake dialect from Chief Johnson, Minnie Froben and others.

189; 1. *û'yank*. In this term the prefix *u-* gives the shape in which the tobacco was given away.

189; 2. Refers to somebody going to the Dalles or other place along the Columbia River. Cf. page 93, *Note*.

189; 3. In this verse there are four particles pointing either to distance or to elevation (altitude): *tû'sh*, *hu*, the *-u* suffixed to *nen* (*nen hu*) and to *tehlamna*. This song is sung by a woman, who hears (*nen*) for the first time of this assembling of geese; *shéssha waiwash* stands for *shéshash waiwash*, or *shéshatko waiwash*: birds called *waiwash*-geese.

189; 5. A young woman is the object of this song-line.

189; 6. Woodpecker-scalps of shining colors are still in use for ornamenting various articles of dress, implements, &c. *n'hlutuina*: he flaunts it and parades in it.

189; 7. *Ká tal?* who then? who after all? abbreviated from *kaní tala*. Dresses made of *walzátehka*-skins passed for the poorest and meanest of all garments.

190; 9. This is sung by men only.

190; 13. A satire on feminine voracity. Sung by Klamath women from Klamath Marsh. Cf. below, 190; 21.

190; 12. *haktchámpeš*; *-peš* is the suffix *ptchi* phonetically altered, the word introducing a comparison of the "striding one" with the young klitish-crane in the same song. A sarcasm on a long-legged person with swinging gait.

190; 16. Regularly worded, this proverb-like verse would read as follows: *Ká'utehish gû'lu wô'n-lákjash shaménakia*.

II. Satiric songs obtained in the Modoc dialect from Toby Riddle and J. C. D. Riddle.

190; 18. A tattler has received the deserved bodily punishment for his gossip-tales. Of the first word no grammatic analysis could be obtained in either tribe.

190; 19. The business of gathering edible roots devolves exclusively on women, but here an old man, *Bin*, who still lives among the Modoc at *Yáneks*, is indulging in this useful pastime. That's where the point of the satire lies. *Hlívash* is a word unknown to the Klamath Lake people in the signification of "basket".

190; 20. Sung by the national deity when foiled in the attempt of killing five lynxes by throwing stones at them; repeated from the *shashapkéléash*, page 126, 3. Cf. *Note*.

190; 21. To be found in another version among the Klamath Lake songs; there it refers to a female living on Klamath Marsh, not on Klamath Lake.

190; 22. This tune was with many similar ones improvised by the Modocs, who visited the East a short time after the Modoc war, on seeing crowds of blacks filling the streets. All Indians feel *at first* a peculiar very strong aversion against the Ethiopian race, though subsequently they often become friends and intermarry.

## MISCELLANEOUS SONGS.

OBTAINED IN THE KLAMATH LAKE AND MODOC DIALECTS.

- 1.
- Kó
- i ak a nā'pka Yámatkni gatpam'nóka

- - - | - - - | - - - | - - - | -

Disastrous times we had when the Northern Indians arrived.

2. Nā'nu wíka-shítko múkash há'ma - - - | - - - | - - -

I hear the owl's cry and very near it seems to be.

3. Mbû'shant kǎlla hāmō'la, - - | - - | - - -

shitchákta nā'ts kǎlla, - - - | - - -

shiukuapnúka nā'ts kǎ'la. - - - | - - - | -

In the morning the Earth resounded,

Incensed at us was the Earth,

For to kill us wanted the Earth.

4. Wákaptch nen hí'tksh É-ukshi nē'pka,
- 
- nū'kam hí'tksh telú'lít.

To see how Klamath Marsh appears from there,

I wish to look down on it from that height.

- 5.
- Kú
- idshi nū kí'pash nū lulína

Dressed in poor garments I stray around.

6. Tutíxash nū lulína - - | - - | - - | -

I am going astray while dreaming.

7. Kapkáblandaks! ō'kst a tkaléga ndéwa - - | - - - | - - - | - - -

Be silent! her body arises from the dead to scream!

8. Mú'ni nū lakí gí, ká-i kánam shlékîsh; - - | - - | - - || - - | - - | - -

kó-idsha ne-ulxóga kǎlla tilangédsha. - - - | - - | - - || - - | - - | - -

I am a potent chief, nobody controls me;

The mischief-doing world I upset.

9. "Kǎlla nū shulēmokē'dsha", - - - | - - - | - - -

kē'nta kǎllatat tgí'kēlan shuína. - - - | - - - | - - - | -

"I take the Earth up in my arms and with it whirl around in a dance";

On this soil I am standing and singing [the above words].

10. Aíshish kaí nû sha-ûlõ'la,    ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ  
     yuhanéash kaí nû sha-ûlõ'la.    ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ  
         I Aíshish I shall brandish, I shall brandish my huge sword.
11. Aíshishash hûn gáldshui,    ˊ ˊ ˊ | ˊ ˊ ˊ  
     hû' mîsh hû' shnekshituápka.    ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ  
         Go to meet Aíshish; he will save you.
12. Tíðsh hûn liulekán tchiálash shakatchóāla!  
         Halloo! let us form a circle and screen the salmon against sun-heat!
13. Kilidshí'ga shépolamna    ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ  
         They carry long-necked ducks on their backs.
14. Kaukátsi Yaína wõ'n a shû-û'dshant í!    ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ  
         Follow up the elk and chase him upon Kaukátsi Mountain!

## NOTES.

The first eight songs are worded in the Klamath Lake dialect, the third is of a mythic character. Songs 7-12 are worded in Modoc; 8 and 9 are K'mukámtehiiksh songs. A few songs or fragments of such, which would come nearest to what we call nursery or Mother Goose's songs, will be found in the Myth of the Bear and the Antelope: 120, 11. 12. 13. 121, 9. 17. 122, 12. 13.

192; 1. This song is sung by women only, and seems to point to an ancient invasion of the country by tribes from the North or from Columbia River.

192; 2. The owl's cry is of fatal augury.

192; 3. Girls' song. When at sunrise a haze or fog extends over the country, this is supposed to be a sign of the Earth's wrath against men.

192; 5. *kí'pash* is no word at all, but seems to stand for *gítko-ptchi*.

192; 7. The Indians were reticent about the meaning of this song, and hence I presumed that *õ'k* was intended to mean some deceased person, since these are spoken of as *hû'k*, *he*, *she*. Then the sense would be: "Be silent! that dead squaw is arising to sing a loud song." One Indian informed me that *õ'ksta* meant a squaw, and pronounced it *õ'ksht* (*húnkisht*?). Cf. Note to 35, 8 and page 130, second Note.

192; 8. These trochaic verses are called the K'mukámtehiiksh-song, and a variant, *tuálam*, exists for *kánam*. The alliteration of the *k*'s and *n*'s is very conspicuous. The meaning was given as follows: "I the omnipotent and unseen ruler of the universe will chastise and turn it over for the manifold crimes committed in it by Indians and men of other races."

192; 9. This is another K'mukámtehiiksh-song, in which he menaces to destroy the world for its misdoings. I have put the first line in quotation marks, because it forms the words or text of the song. The first line is sung about a dozen times before the second is sung once.

193; 10. Christian song, referring to the day of last judgment. Aíshish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modocs identified with Jesus.

193; 11. Song of Christian origin, in which Afishish is also identified with Jesus for no other reason than a fancied similarity of names.

193; 12. When of a party of fishing girls one catches a salmon or other large fish, all the others quit their lines, arrive on the spot, roast the fish while singing these words and eat it up.

193; 13. This song is common to Modoc and Klamath Lakes and is descriptive of children amusing themselves with ducks. Pretty melody.

## TUNES AND SONGS WITHOUT WORDS.

### WAR WHOOPS.

wéaha wea wéyaha, kawē'ha kawē'ha, kawē'ha

kä' kä' kä', wéha wea wéyaha

3 nóke nóke nóke . . . . .

howienā' howienā', tchálam tchálam wiéna wiená

howienā' howienā', tchálam etc.

6 hí ellová hí ellová hí ellová

nkeíha nxeíha nxeíya, nkeíya . . . . . nxe-u.

ä'-oho ä'-ohō e-ohó . . . . . í-ihí, í-ihí-í, í-uhú

### HUMMING TUNES.

9 diainaíni diananána, diataínia diatanána

tánanani naunanani, taninananí tanni naninananí

tainánni taninána, tainaína taninaíni, tánanana

12 táni tayanáni tani nā'nēnani

nanaté téanuana nanaté nanatéana natéana

kanenaténa nenankanéna tenanéate

15 nianainán kianainán, kianainá nainan nainán

kalena tená, kalena tená, kalena tená

nawetana nawetíya, nawetana nawetía

18 líggaiha líggaiha, há'hai líggaiha,

ē bi tchúima, líggaiha líggaiha.

wídshiggaya hí'a, wídshiggaya hí'a

21 há' hō wídshiggaya hō; há' hō há' hō, wídshiggaya hō.

yuhilí' yuhali' gáya, yuhilí' yuhali' gáya . . . . .

tä'-inännän nä'-innännän, tä'-innännän nä'-innännän  
 tá naniánai nániana, tá naniánai naniāna  
 walwiléga palpiléga, walwiléga palpiléga 3  
 pálpilēga pálpilēga, pálpilēga etc.

## DANCING TUNES.

A. *Tunes heard during Puberty-Dances.*

hō'-wina wē'na tchálam tchálam wéna  
 úha u-ai hai hai hévélālī, 6  
 háhai u-ai lehai hévélālī.  
 witcha kenná, wícha kéna kenō', wícha kenna kenó  
 nū këno këno kéno, n'ō këno u'ō këno kénō 9

B. *Tunes adopted from Shasti Indians.*

huí'no hō hotino hū-ū huino hū'tnino kú'ino hō-o  
 wínna hádina háwina, há-ina ā-ā, háwina ná-ina  
 tóyo wínno hoyo wínna nó, weyawinna nó, heyowinná 12  
 ho owínno heyä'nliá kina ho-owínna heyä'nliá kena  
 he-ännowinná, innatá lowinna, he-eänno wínna  
 hewä' iwinnaná ō wí'na óhō häna wínna óhō 15  
 hännanáwiya ná-uya náyua hännaná-uya ō-uya  
 héwa enna hé-au wennéā hé-aunné heyawenné  
 ha wennō haliyó wennó wennó ha wenna, awenó hewō 18  
 hó nīnu henú henó inū' ho-inú hóninō-u henū'

C. *Dance and war tunes adopted from Snake Indians.*

háwinna haú-inna nō', í'na hawínna háwinna nō'  
 hé-a wennē, a héa, heahē, héa wennē 21  
 hawēā' wennā, hau-á, hawenná ē'na, hawá

D. *Dancing tune heard from Warm Spring Indians.*

kaní luya . . . . . uya tasí wene nāsi

E. *Modoc dancing tunes.*

- héo héo héo héo, héo heo héo heo  
 haúdidusä haudidúsä haudidusä haúdidusä  
 3 stán stán stáni assi stáni assi  
 hoyó-inna hoyó-inna,  
 hoyó winna hoyó winna, hoyó winná'-ā'.  
 6 háwěnněn-i' hawěnněnáha, hawěnněnáha háwěnněn-i'  
 íwop teharlē kómtulīō'

## TUNES HEARD AT FUNERALS.

- kélakennu kélakennu kélakennu kélakenu . . . . . kēlayá-a  
 9 lálaha lálaha lálaha lálaha . . . . .  
 hihili . . . . . yuyaya yuyaya . . . . . hihili . . . . .  
 héya heúa héya heúa héya heúa

## NOTES.

194; 1-8. These whoops and tunes were sung by Modoc warriors when on the war-path, or after their return in remembrance of their exploits. The whoops were chanted and howled while going round in a circle for one to two hours; even now they are heard on solemn occasions. This uniform performance was, however, interrupted sometimes by feigned attacks on a supposed hostile force lying in ambush or marching past. A scalp-dance tune, beginning with *nkeíha*, is added, also battle cries.

194; 2. The *kä' kä' kä'* refrain serves as an incidental interruption of the *wéaha* and other whoops. They pronounce it almost voicelessly by tapping their hands upon the blown-up mouth or cheeks in a quick measure.

194; 3. The *nóke nóke* is sung either as an introduction to the *howienā'*-whoop, or as a conclusion to it. It is pronounced in a similar manner as the *kä' kä'*, and often accentuated *nokē'*.

194; 7. This scalp-dance tune is one of the many heard at these dances during the earlier Modoc wars. A peeled tree, sometimes twenty feet high, was planted into the ground, otter and rabbit skins fastened on or near the top, and below them the scalps of the enemies killed in battle. Forming a wide ring around this pole (*wálash*) the tribe danced, stood or sat on the ground, looking sometimes at solitary dancers, moving and yelling (*yá'ka*) around the pole, or at others, who tried to shake it, or at fleet horses introduced to run inside of the ring. Circular dances are of course performed by joining hands.

194; 8. These are the war-whoops alluded to in 23, 15. Cf. *ä-oho-ä'tehna* in Dictionary.

194; 9 etc. 1 include under the heading "humming tunes" lively tunes of short, ever returning periods of words whose signification is generally obliterated. Some of them may include archaic words and forms no longer understood by the present

generation, while others contain words of the language actually in use but ground down or defaced in such a manner as to make them unintelligible. The variations in which these songs are sung are infinite in number, since they are fancifully produced at the will of the singer. I thought it sufficient to give a few of these variations only, and took care to mark the higher pitch of the voice, a sort of musical arsis, by the accentuation. The majority of them form an accompaniment to the motions made while gambling.

194; 9-17 were obtained from a young Indian, Frank, living on the Williamson River. Cf. page 91, second *Note*.

194; 16. kalena tená is rendered by: "ye are all dead at once"; which means: all of you have lost in the game.

194; 18-195; 4. Playing tunes sung by Modoc and Klamath Lake Indians when sitting at a spēlshna or other game, also while musing, travelling or working; given by Jeff. C. D. Riddle. The person who deals the sticks in the spēlshna-game is the one who sings the tune.

194; 18 and 19. 20 and 21. 22. Melodious tunes sung by Modocs and recently introduced among these Indians.

195; 2. 3. These are among the most frequent tunes hummed while playing the spēlshna-game. Like 3 and 4, 1 and 2 are often sung alternately.

195; 3. 4. These words are made up from the terms by which butterflies are called: walwilégash, yapaipuléash.

A. These dance-tunes, 195; 5-9, are in use among the Klamath Lake people and were obtained from Minnie Froben. The first of them sounds almost like 194; 4. 5. Little bells are often rung while dances are performed and dance-tunes are sung. Women and girls of the Modoc tribe end their songs with a protracted ī-ū, while the men habitually conclude them with a loud u-ō'hu.

B and D. Obtained from Dave Hill; sung among the Klamath Lake people.

C. Given by Long John's Ben. They begin with the sound h-, like the majority of the Shasti tunes.

E. All obtained from Jeff. C. D. Riddle.

196; 1. Repeated indefinitely, as soon as dancing assumes a *quicker* measure. Compare with it the song of the skunk 162; 7, that of the quiver, 163; 8, and *Notes*.

196; 3. stáni, *full*, seems to allude to the formation of a ring for dancing. Cf. stá hashámpka 23, 12. and what is said of 196; 7.

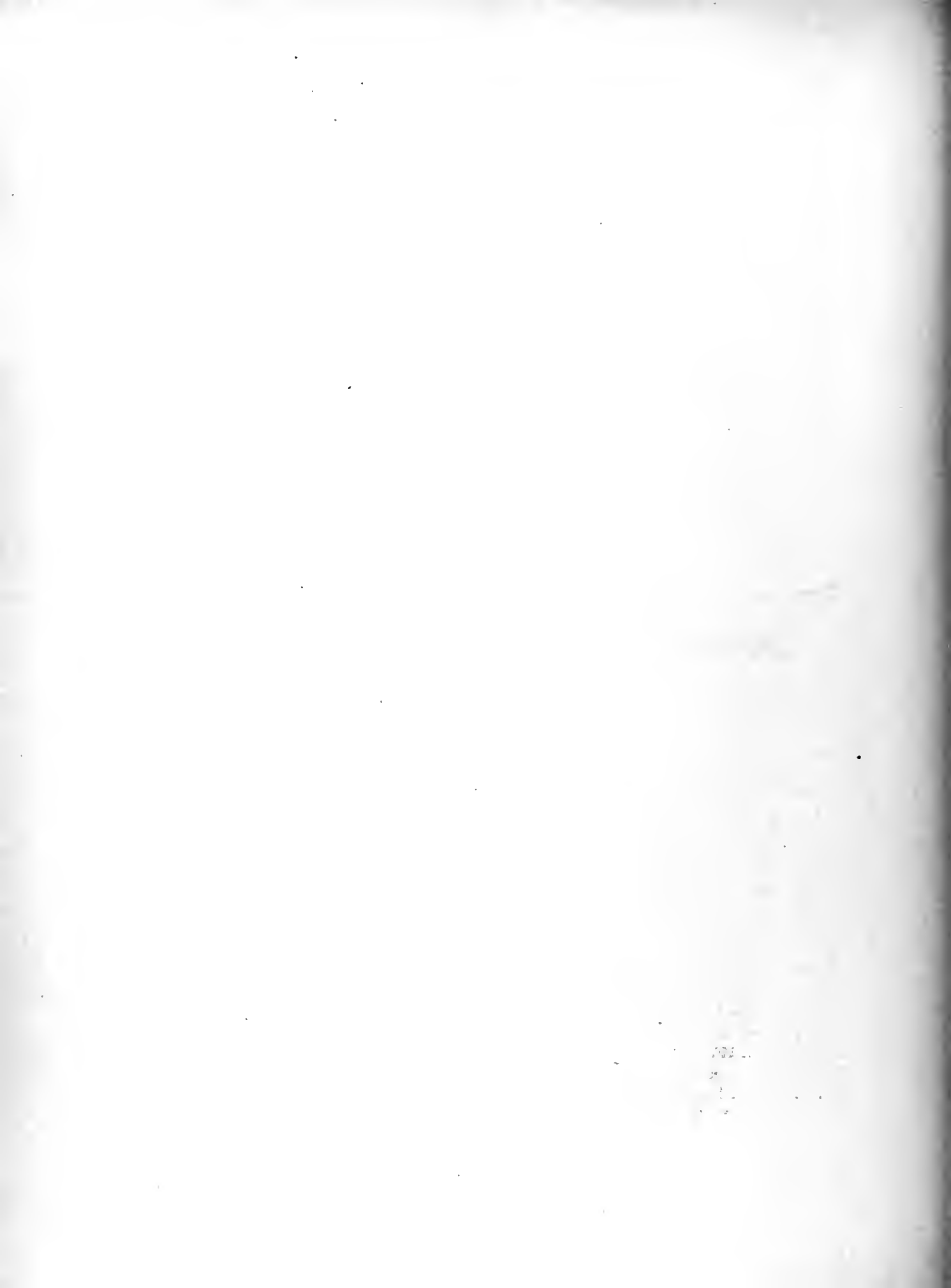
196; 4. 5. The last group in this tune, hoyó winnā'-ā', serves sometimes as a refrain, sometimes as a stop.

196; 7. Of foreign introduction, as shown by the sound r. Sung in alternation with stán, stán 196; 3 and said to come from Warm Spring Indians. 196; 2 sounds very much like: "how do you do, sir?"

196; 8. Probably contains the words: k'leká a hū, "he, she is dead"; kēkayá-a serves as a refrain, sometimes as a stop.

196; 9. The day before the funeral of Púkish, mentioned in Doctor John's trial, I heard his aged mother sing this tune. Other mourners in the funeral tent sang what is contained in 196; 8. 10.

196; 10. Funeral tune heard from Snake Indians at Yáneks, on Klamath reservation. They join hands and sing this melancholy tune for hours; the higher the deceased stood in his tribe, the longer lasts the wailing.





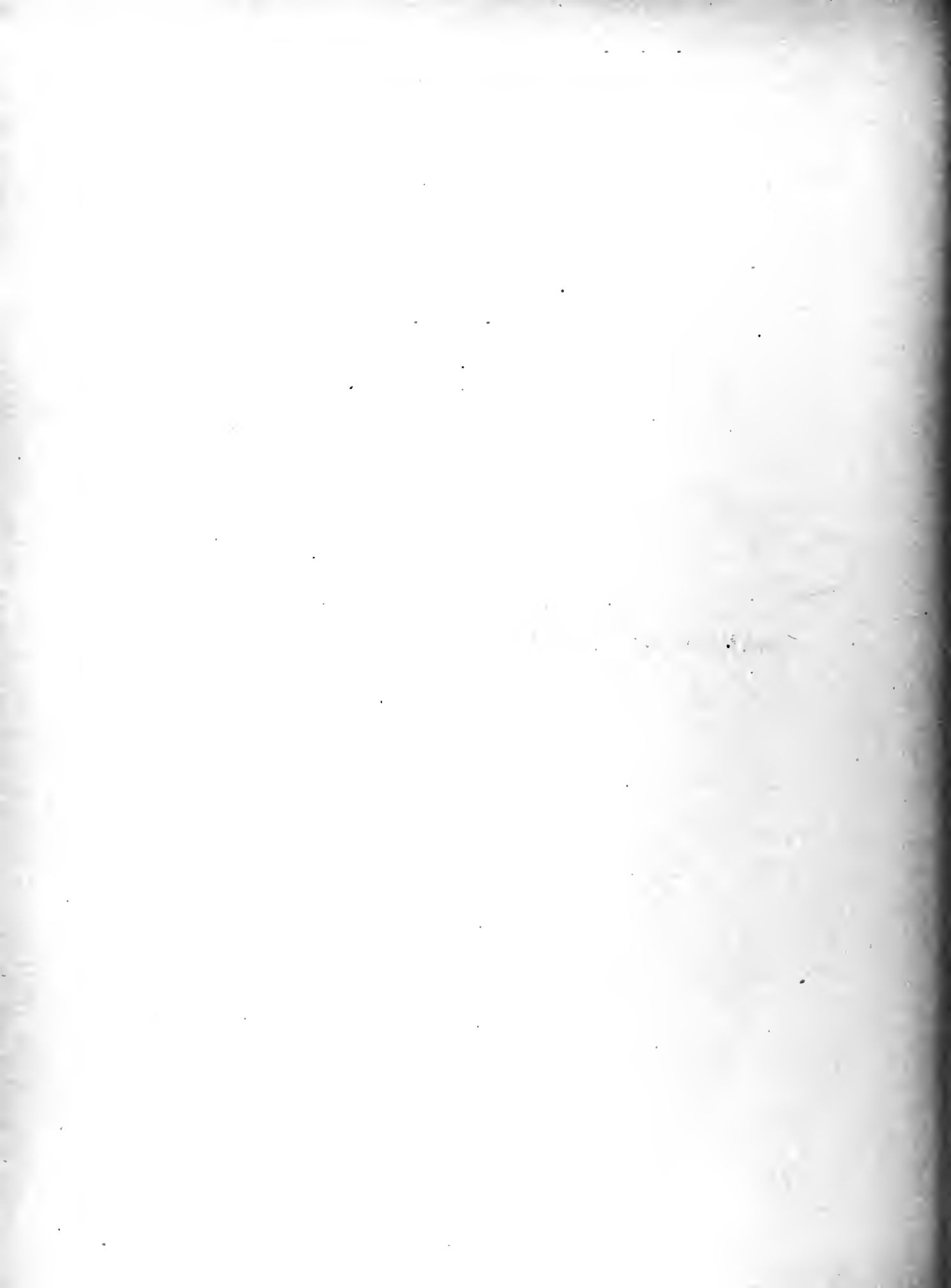
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**GRAMMAR OF THE KLAMATH LANGUAGE.**

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# GRAMMAR OF THE KLAMATH LANGUAGE.

## INTRODUCTION.

A few remarks on the structure of American languages, and on the difficulties encountered in their study, will, I presume, be acceptable to the studious at a time when the first grammar of the Klamath language ever composed is presented to them.

Students entering into the vast domain of American languages find themselves puzzled and bewildered by many facts and peculiarities which never occurred to them during their study of the classic tongues in which Demosthenes and Cicero delivered their orations. Like other illiterate languages, those of America bear within themselves phenomena which appear to us as strange peculiarities and mysterious fancies, but also present a grand and fascinating aspect like any product of nature undefiled and unaltered by the artifice of man.

Superficial minds are easily repelled by the oddities of Indian sounds, some of which are croaking or strongly nasalizing, partly faucal or otherwise unpronounceable, and disagreeing in their phonetic rules and peculiarities from all their former notions of language. But the educated, who at once perceive that they have to deal with a problem of natural science, readily comprehend that these freaks of human speech are worth a penetrating study. The phonetic side of an Indian language, in fact of any language whatever, can be but very imperfectly acquired from books, and what I offer below under "Pronunciation", "Mode of utterance", in the phonologic section of the Grammar, should be considered as only an attempt to do justice to the real utterance of this upland language.

More diversity may be discovered in the morphologic structure than in the phonetics of the languages of America. This variety is so bewildering, so disagreeing with our old-time notions of language, that the classifying tendency of our age has endeavored to simplify this apparent chaos by imagining a general category under which all American languages could be classed. Fr. Lieber styled them holophrastic; Du Ponceau called them incorporating, but applied this characteristic only to those languages of America the verbal inflection of which he was able to investigate. The truth is, that no general characteristic can be applied to them that would clearly distinguish them from many other tongues spoken in both hemispheres; like these, they are all agglutinative, many of them polysynthetic, though in very different degrees; their transitive verb is governed by its object, the intransitive by its subject; the distinction between noun and verb is morphologically but an imperfect one, though this imperfect distinction varies in degrees between the various linguistic families. Many American tongues do not possess any form for the plural in nouns, while others have one regular plural ending or a variety of such, or a distributive form answering to some extent to a plural. Some languages have no adjectives, strictly considered, but use participial forms instead; others possess real adjectives, and to form their plural reduplicate the latter part of the term. Synthesis is carried to an extreme wherever the verbal inflection is no longer the vehicle of purely relational categories, but associates with them material ideas as those of beginning, continuation, distance and proximity of the object spoken of, negation, desire, approximation, and others which do not properly belong to the sphere of verbal inflection. The verb with its incorporated subject- and object-pronoun then becomes a whole sentence, and its derivational affixes often accumulate in a degree which is quite perplexing. Other languages run exactly in the opposite direction, that of analytic development. They separate the pronouns from the verb governing them, possess only two tenses, but very few modes and voices, express by separate terms what other languages indicate by derivation, and reject the apparent luxury of nominal cases, of the dual and of the various forms for the plural.

The diversity of American languages shows itself in their syntax not

less than in their morphology. Generally the structure of a sentence is simple, being based only on the coordinative and adversative principle. But where there is a lack of the relative pronoun, or an inadequate supply of conjunctions, as in the dialects of the Maskóki family, verbals are necessary to supplant them. This produces encapsulated sentences, which, by the frequent repetition of the verbal, soon become tiresome through monotony, and diminish the perspicuity and comprehensibility of the spoken word.

A continued study of the Klamath language has convinced me that it occupies a middle position between the extremes of synthetic and analytic structure just referred to, but that, nevertheless, it shows very plainly all the characteristics of agglutinative tongues. The distinction between the noun and the verb is made pretty clear, although most substantives can be considered as *nomina verbalia*; the verb is not overloaded with forms pointing to material ideas, neither with tenses, modes, nor voices, and possesses no real personal conjugation. As to derivation, Klamath is undoubtedly polysynthetic in its affixes, the suffixes preponderating largely over the prefixes, and differing from them in their functions. Outside of Klamath and the dialects of the Dakota stock, but few languages have been discovered in which the prefix indicates the exterior form of the verbal subject or object, or even the quality of the verbal action. Reduplication for inflectional purposes is as well developed here as it is in Pima and Selish and forms one of the characteristic features of the language. As to its syntax, Klamath may be called analytic; a profusion of conjunctions relieve it of the too frequent use of participial and similar constructions, as does also the relative pronoun *kat*, and the use of the substantive verb *gi* simplifies the verbal inflection to a great extent.

These and other characteristics impart to the language of the Máklaks a well-defined type, and approach it to some of the tongues of modern Europe, in which analysis has not preponderated over synthesis. An attentive study of the numerous texts obtained from the Indians, paired with constant comparison of Klamath structure with the structure of many foreign and American languages, could alone furnish a solid basis for establishing the grammatic rules of this upland tongue. The rhythmic, stately, and energetic tenor of its periods, especially those of the larger

mythologic pieces, will please every student who has ever lent his attentive ear to the well-poised periods of Roman historians, and will even evoke comparison with them, not as to their contents, but as to the flow of the well-constructed sentences, which appear in these narratives.

Oral language is formed of voiced and audible units of thought, called words, which consist of sounds grouped together and possess definite and conventional meanings. To be understood by the tribe, people, or race which converses in it, a language must necessarily follow certain laws, which are partly of a logical, partly of a conventional nature.

The scope of a scientific grammar therefore consists in presenting these laws: (1) as they manifest themselves in the present status, or some given historic stage of the language, in a systematic form; (2) to deduce these laws from the previous historic status of that language, and from its cognate dialects, as well as from the comparative study of other tongues, viz., from the science of linguistics.

Not only does every language possess a stock of words and idioms peculiar to itself, but also a peculiar character in its phonetic rules, pronunciation, and mode of thought, which impresses itself upon the senses and memory even of persons who have never become familiar with the language, and prompts them to distinguish it readily from other tongues. The causes to which every language owes its peculiar stamp are the omnipotent climatic influences of the country which the forefathers of the people have inhabited, and also, wherever migrations have occurred, of the country presently occupied by it.

Grammars are usually made up of a large number of laws or rules, restrained by an equally large array of exceptions. Many of the latter are only apparent and not real exceptions; when they are real, they generally show that conflicting phonetic laws have been at work, or that the principle of grammatic analogy or some other conventional element has prevailed over the logical formative principle of language. Had all languages been evolved through the logical principle alone, grammar would contain rules only and no exceptions. More real and perspicuous regu-

larity can however be claimed for the large majority of American languages than for those of the Indo-European family, for the simple reason that the former are of the agglutinative type, while the latter are built up after the principles of the inflective tongues. This distinction is founded upon the difference in degree, by which the fusion of the affixes to the radix has taken place in the earlier stages of linguistic evolution; a fusion which has been much less energetic in agglutinative languages, as the name itself of these latter purports.

A "Grammar of the Klamath or Máklaks language of Southwestern Oregon" must hence be defined as a scientific or systematic exposition of the natural laws which have been active in forming and evolving the above Western American language, in its whole as well as in its two dialects, that of the Klamath Lake and that of the Modoc people.

The subject matter I divide as follows:

The first and fundamental part treats of the *Phonology*; it enumerates the sounds composing its phonetic material and expounds the laws presiding over the composition and alteration of the sounds.

The second part treats of the *Morphology*; it enters into a statement of the laws, logical and conventional, observed in the inflection and derivation of words, and of the application of the phonetic laws to these elements of speech.

The third part deals with the *Syntax*; it defines the laws according to which words are arrayed into sentences or units of speech; it also explains the relations of words among themselves and to the sentence, and of one sentence to another.

The abbreviations of the Grammar are those indicated on the first pages of both dictionaries.

## PHONOLOGY.

The sounds or phonetic elements of language are either vowels or consonants or clicks. The former two are uttered by expiration of air through the vocal tube. The *vowels* or voiced breaths are either simple or compound. Compound vowels may either combine by passing into diphthongs or triphthongs, or when coalescing into one vocalic sound, become softened vowels, "Umlaute." *Consonants* are sounds uttered without voice; they are either checks, momentaneous sounds, or breaths, sounds of duration. *Clicks*, or sounds produced by inspiration of air, do not occur in the Klamath language as parts of words, though they are occasionally introduced in the form of interjections. Cf. o, o' in Dictionary and Note to 194; 2.

## VOWELS.

The five *simple* vowels of the Klamath language given in the order as they increase in pitch of voice, are: u, o, a, e, i; each of them can be pronounced short and long, and this makes up in all ten vowels. Only three of them, however, are primary vowels when pronounced short: the guttural vowel a, the palatal vowel i, and the labial vowel u. They are called primary vowels because the large majority of the radical syllables in Klamath contain one of them, which may also be said of a large number of affixes. When pronounced long, the five simple vowels are often the product of synizesis or other sort of vocalic coalescence. In pitch, o stands between a and u, e between a and i; a rapid pronunciation of au and ai has produced o and e, as we observe it also in French.

The *softened* vowels or "Umlaute" are ü, ö, ä, as in German, and can be pronounced short and long. They originated through a coalescence of different vocalic components into one sound, as can be shown in many, though not in all, instances. Only one of them, ä, is of frequent occurrence, and is observed to alternate constantly with e, both being a product



of a+i: a-i, ai, ä or e. Concerning the occurrence of ö and ü, cf. below: Frequency of Sounds.

*Nasalizing* of the vowels, as in the French *an, in, un*, is unknown in *pure* Klamath speech, although consonants are frequently nasalized. At times it occurs, however, in the conversational form of Klamath speech. Where words from other Indian languages are quoted for comparison in this volume, the nasal utterance of their vowels is indicated by n superior, as: u<sup>n</sup> ü<sup>n</sup> o<sup>n</sup> ö<sup>n</sup> a<sup>n</sup> ä<sup>n</sup> e<sup>n</sup> i<sup>n</sup>.

The *deep*, obscure, hollow *pronunciation* of the simple and softened vowels should be sharply distinguished in this and in other languages from the *clear*, high-pitched, or ringing utterance of the same sounds. It is produced by opening the glottis to a wider passage of the voice than for the clear pronunciation, and is as common in Klamath as it is in English unaccented syllables, or in syllables closing in consonants; compare: a in *father* (clear pron.) and in *water* (deep), i in *marine* and in *fill*, u in *shoe* and in *lung*. To call these deep vowels *short* will do for English only, where these sounds usually are met with in syllables brief in quantity. But it would be a misnomer in the terminology of other languages, for they can be protracted to any length as well as the clear-sounded vowels. With ä and ö this distinction cannot be made; a deep utterance of the other vowels was marked in this volume by circumflexing them. The vowel â (in *fall, tall*) coincides with ô, and ô was hence omitted. The spontaneous or primitive vowel, "Urvocal", was given the letter ẽ instead of ê (the deep e). Thus I use the circumflex only on a, i, u (â, í, û); it may be used also on the softened vowel ü. Examples:

tâpîni *second to, subsequent.*

shtí'lta *to announce, report.*

bû'nûa, pû'mua *to drink.*

To obtain a full insight into the phonetic character of Indian languages, the difference between the clear and the deep pronunciation must never be lost sight of; i and u are generally sounded deep in final syllables followed by one or more consonants. Cf. Alternation of Sounds, Quantity, and Introduction to Texts, p. 9.

The genesis and mutual relations of the vowels are set forth in the following table:

ā ā̄	ī ī̄	ū ū̄
a â	i î	u û
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;">             e ē ä           </div> <div style="border: 1px solid black; padding: 5px; text-align: center;">             ui=ü           </div> </div>		
o ō		
oi=ö		

#### DIPHTHONGS.

The vowels *i* and *u* placed before or after a vowel and pronounced in one and the same effort of the vocal organs, form diphthongs. In a true diphthong the position of the organ necessarily changes when passing from one component to the other, and when it stands at the commencement or in the midst of a word, the *i*- and *u*-component assumes the consonantic nature of *y* and *w*. The word-accent may rest either on the first or second vocalic component, and when the two are pronounced separately the combination changes from a true to an adulterine diphthong.

Thus, Klamath possesses a series of diphthongs which can be uttered in two different ways:

(a) as dissyllables or adulterine diphthongs, with hiatus intervening. This pronunciation bears an archaic type and can be best observed in the Spanish language. Ex.: *spá-utish poison*

(b) as monosyllables or true diphthongs. Ex.: *spaútish*.

In a limited number of terms diphthongs always remain adulterine, and sometimes insert even an *h* between the two components: *kné-udshi outside bark of tree*; *shaná-uli*, *shana-óli*, and *shanáhōli to desire*; *muimúya* and *muhimúya to shiver*. A few other terms are constantly pronounced with the genuine or true diphthong, as *stáinaksh heel*, while the large majority may be pronounced in both ways: *ktá-i*, *ktái stone*, *kú-idshi*, *kúidshi mischievous*. The simple hyphen, *e-i*, *a-u*, etc., was used instead of the usual mark of diæresis (*eï*, *aü*) to mark the hiatus in adulterine diphthongs. In some grammatic forms of the language the two parts of a diphthong become separated from each other, a fact which will be observed especially in the study of distributive reduplication.

The series of diphthongs is as follows:

ui, oi, ai, ei; in writing they often appear as uy, oy, ay, ey.

iu, io, ia, ie; appear more frequently as yu, yo, ya, ye.

au *or* aw, eu *or* ew; ou coincides with au, aw.

uo, ui, ua, ue; appear more frequently as wo, wi, wa, we.

äi (in *stäfla*, *stä'-ila to collect*).

iii (in *tehiüitchüili sorrel*).

*Triphthongs* are not frequent, since Klamath has a greater tendency to accumulate consonants than vowels. Ex.: *shuüza to drive out of*, *shué ush angling line*, *wewesháltko having offspring*, *géwa*, *txéwaga*, *tehúyunk*, *aggäya*, *tchuaísh*, *wáfta*, etc. Some of these terms contain adulterine groups which cannot properly be called triphthongs.

#### CONSONANTS.

Consonants are divided in two classes: checks, or mute, explosive consonants; and breaths, semivowels or fricative consonants.

#### MUTE CONSONANTS.

Their full list is as follows:

Gutturals: k, g, ɣ

Dentals: t, d

Palatals: tch, dsh

Labials: p, b

Linguals: k, g

Here the surd sounds are placed first; follow the sonant checks or "*medice*" mutes, then the aspirate class, represented by one sound only (ɣ). The surd checks or "*tenués*" are equal in number, though more used than the sonant checks. As for the series of the aspirates, the two dental aspirates of English (Anglo-Saxon þ and ð) and the labial aspirate f are wanting here, and are rather scarce also in the other American languages.\*

The two lingual sounds are k and g. The former is produced by resting the tip of the tongue against the middle or fore palate, by bending it either back or forward when in that position and then trying to pronounce k; g is brought forth in the same manner, though the tongue has to be placed less firmly against the palate in order to let pass more breath. Both sounds

\* *Th surd* occurs in Sháwano, in some western dialects of Yuma (Mohave, etc.), and in Tehua dialects, New Mexico.

are uttered with difficulty, the latter especially, by strangers, and when first heard, seem to proceed from the lower throat. A short stop of the voice always follows them, and they usually stand before vowels or the "Urvo-cal" *ě*. Modocs use them more frequently and pronounce them, like the Warm Spring Indians on Des Chutes River, more forcibly than Klamath Lake Indians. These sounds may be called just as well palatalized gutturals.

*Nasalized mutes*; see Semivowels.

Of *mute palatals* there are two only, *tch* (Eng. and Span. *ch*) and its sonant, *dsh* (Eng. *j*). They alternate in every instance with *ts* and *ds*. In some terms they have originated from *s*, *sh*, and at times alternate with these spirant sounds.

#### SEMIVOWELS.

The semivowels, breaths, or consonants of duration are, but for a few exceptions, identical to those found in English. While the trills are represented by one sound only, the nasal series is fully developed.

	Spirants.	Nasals and nasalized mutes.	Trills.
Gutturals . . . . .	h	ng, nk, uz	
Palatals . . . . .	y	ndsh, ntch	
Linguals . . . . .	sh	nk	l
Dentals . . . . .	s, z	n, nd, nt	
Labials . . . . .	v, w	m, mb, mp	

Among the *spirants* the laryngeal class is represented by *h*, which is often pronounced with great emphasis, like *hh*. Scientific alphabets, like the one used by me, employ no silent letters, and hence I have placed an apostrophe before each *h*, when closing a syllable, to remind readers that it has to be sounded. *V* often passes by alternation into the consonantic *w* (in *wire*) and the more vocalic *w* (in *water*, *wall*); it sounds like our *v*, but has evidently a different origin, for Klamath Indians pronounce *David* as *Débid*, and *v* is found only in the combination *vu*. *Y* is used by me as a consonant only; *zh*, the sonant of *sh*, does not occur. *Ts* and *ds*, which are compound sounds, may be classified with the dentals.

*Nasals.* In many of the nasalized mutes mentioned in the table above, the nasalization is often scarcely audible; cf. Alternation of Sounds. The ny or Spanish ñ is so seldom heard, and only resulting from alternation with other sounds, that I have preferred not to burden the alphabet with a separate type ñ. With initial mutes nasalizing is observed extensively, but in certain words only; *púka to roast* may be pronounced *mbúka*, *túlshna to run through*, *ntúlshna*, *tchéteh bark*, *ndshédsh*; *páta cheek* is also pronounced *mpáta*, but *páta summer* is always pronounced in the same manner, and *ndáni three* is never pronounced *dáni*, *tánni*. Vu- and the vowel u- can be supplanted in a few terms by a nasal, if standing before a mute: *ubá-ush skin*: *mbá-ush*; *ndúyua*, *vudúyua to beat*, *ndúyua*.

An instance of a medial mute becoming nasalized is *sanká-a* for *saká-a to be raw*.

PHONETIC TABLE.

The following classification of the vocalic and consonantic sounds occurring in Klamath, tabulated after the quality of their tone and the organs producing them, will largely facilitate the comprehension of the numerous phonetic figures, contractions, and alternating processes to be described hereafter. For the classification of the vocalic sounds, see: Vowels and Diphthongs.

	CONSONANTS.								VOWELS.
	Momentaneous or mute sounds.				Breaths or sounds of duration.				
	Not aspirated.		Aspirated.		Spirants.		Nasals.	Trills.	
	Surd.	Sonant.	Surd.	Sonant.	Surd.	Sonant.	Sonant.	Sonant.	
Gutturals . .	k	g	χ	-----	-----	h	ng, nk, nχ	-----	<div><div><div><div>ā a</div><div>ī i</div></div><div>}</div><div>e   ō   ū</div></div><div>o   ō</div></div>
Palatals . . .	teh	dsh	-----	-----	-----	y	nteh, ndsh	-----	
Linguals . . .	k	g	-----	-----	sh	-----	nk	l	
Dentals . . . .	t	d	-----	-----	s	z	n, nd, nt	-----	
Labials . . . .	p	b	-----	-----	v	w	m, mb, mp	-----	<div>ū u</div>

## PRONUNCIATION OF THE SOUNDS.

My scientific alphabet is based on the *original* pronunciation of the letters, which is still in use in some countries of the European continent. The English pronunciation of the letters is entirely unfitted for transcribing unwritten languages, and readers of this volume will have to discard it and adopt the value of the alphabetic signs as given below. The consonant *y* had to be placed after the vowel *i*, its usual position in the continental alphabets.

a	as in <i>alarm, wash</i> ; German <i>Schwamm, Tatze</i> ; French <i>flanc, sang</i> .
ā	longer sound of a, as in <i>smart, tart</i> ; German <i>Krahn, Schwan</i> ; French <i>sage</i> .
â	as in <i>fall, tall, taught</i> .
ä	as in <i>chat, fat, slash</i> ; French <i>pin, saint</i> .
b	as in <i>blab, bulk</i> ; German <i>bald</i> ; French <i>beau</i> .
d	as in <i>did, do</i> ; German <i>dass</i> ; French <i>dieu</i> .
dsh	as in <i>jealous, junk, George</i> .
e	as in <i>met, sell, tell</i> ; German <i>erst, es</i> ; French <i>selle</i> .
ě	as in last syllable of <i>lodger, bungler</i> ; of German <i>dieser, Männer</i> ; French <i>ce, que</i> .
ē	longer sound of e, as in <i>fade, main, trail</i> ; German <i>Speer, Wehr</i> ; French <i>frêle, maire</i> .
g	as in <i>gig, gore</i> ; German <i>gelb</i> ; French <i>gras</i> ; never has the palatal sound of dsh.
g	pronunciation given on p. 209.
h	as in <i>house, hut</i> ; German <i>hoffen</i> ; never used as a silent letter.
i	as in <i>marine</i> ; French <i>abri, ici</i> ; Italian <i>lido</i> ; Spanish <i>gridar</i> .
ī	longer sound of e, as in <i>fee, stream, sleep</i> ; German <i>kriechen, siech</i> .
î	deep, as in <i>fit, grit, mitten</i> ; German <i>rinnen, Sinn</i> ; when <i>long</i> , it is i in German <i>ihn, Siegel</i> .
y	as in <i>yoke, beyond</i> ; German <i>Jahr, jucken</i> ; French <i>yeux</i> ; Spanish <i>ayudar, yerno</i> . Used as a consonant only.

- k as in *kick, kettle, core*; German *kennen, Köter*; French *coque, soc*; Spanish *cavar, quedar, querer*.
- k pronunciation given on p. 209.
- ɣ not occurring in English, French, or Italian; German *ch* after *a*, in *Dach, lachen, flach, Nacht*; Scotch *loch*; Spanish *brujo, dejar*.  
This sound has nothing in common with the English *x*.
- l same in all languages.
- m same in all languages
- mb as in *nimble, stumble*; German *Stammbaum*.
- mp as in *imp, thumping*; German *Rumpf*; Italian *stampa*.
- n same in all languages.
- nd as in *stand, asunder, squander*; German *Runde*; French *amende*.
- ndsh the palatal *dsh* nasalized.
- ng as in *cling, rang, singing*, not as *ng* in *finger*; German *hangen, springen*.
- nk as in *prank, spunk*; German *tränken*; French *cinquante*.
- nk the lingual k nasalized.
- nz the aspirated guttural nasalized.
- nt as in *rent, want*; German *drunten, Lunte*; French *crainte, éreinter*.
- o short and clear, as in *oracle, proxy*; German *Hopfen, Stoppel*; French *folle, sotté*; Spanish *pelota, rodilla*.
- ō longer sound of *o*, as in *note, roast, rope*; German *Koth, Moor, roth*; French *eau, ôter, sauter*.
- ö as in *bird, burn, surd*; German *lösen, strömen*; French *fleur, seul*.
- p same in all languages.
- p' explosive *p*, described on p. 216.
- s as in *seek, sore*; German *Sack*; French *salle*.
- sh as in *shell, shingle*; German *schicken, Schutz*; French *chercher, échoir*.
- t same in all languages.
- t' alveolar and explosive *t*; explained on p. 216.
- tch as in *charred, chicken, catch*; German *hätscheln, Klatsch*; Italian *cicerone, cielo*; Spanish *hacha*.
- u as in *forsooth, truth*; German *Gruss, muss*; French *loup, sous, écrou*; Spanish *luna, uno*.

- ū longer sound of u, as in *nude, bloom, loom*; German *Uhr*; French *cour, sourd*.
- û deep, as in *pun, ruff, slum*; German *krumm, Schuft, Stunde*; Italian *lungo*.
- ü not in English, Spanish, or Italian; German *Düne, sühnen*; French *lune, nu, sucre*.
- v as in *velvet, vivid*; German *Wesen, wirken*; French *veau, vont*.
- w is the û before the vowel a, as in *water, walk, watch*; in German it corresponds to short u before vowels; nearly ou in French *oui, ouate*.
- z as in *zinc, frozen*; German *Hase*; French *zero, zigzag*.

The English x is rendered by gs or ks, the German z by ds or ts; according to the nature of their components

More examples for the pronunciation of the above sounds will be found in Dictionary, pp. 6-8.

For the pronunciation of *diphthongs* see the statements made on p. 208, and the examples given in Dictionary, p. 8. The difference between ai and ei can be shown to best advantage by quoting German words:

- ai as in *Kaiser, Rain, Haiduck*.
- ei as in *heiser, leise, reiten, schleichen*.

The pronunciation of the other diphthongs not mentioned in Dictionary, p. 8, can be easily inferred from that of the vowels which compose them. Adulterine diphthongs are hyphenized, as in ä-i, í-a, i-á, i-u, u-i.

#### GRAPHIC SIGNS.

- ˚ *arrested sound*, a pause brought about by the altered position of the vocal organs; t'épa *species of fish*, k'lewísha *to quit, depart*.
- ' *apostrophe* marking elision of a vowel, of ě, or any other sound: k'léwi *to cease*, for kěléwi; 'mpetlalóna *to float down stream*, for ampetlalóna; met'támsxa *to excavate between or near*, etc. The apostrophe also stands before ĥ, when not beginning a syllable.
- *hiatus*, separating two vowels as belonging to two different syllables: me-útkish *digging tool*, sha-apá-a *to provoke*.



- = separates compound words into their components: wika-télan̄tko  
*short-featured*, lóloks-wä'gēnam-stú *railroad*, lit. "fire-wagon's  
road."
- ' *acute accent*; the only sign used for emphasizing syllables: télish  
*face*, tíla and tilá *to roll, to flood*.
- vowel pronounced long: tā'χtki *to blush*, tchlā'l̄χa *to be drowned*,  
wō'ksla, etc.
- ~ vowel pronounced short: mā'sh *species of plant*, sálkākīsh *necktie*.

## LARYNGEAL MODE OF UTTERANCE.

The phonetics of the majority of American languages cannot be fully understood without taking in consideration their mode of pronunciation from the throat. It may be defined as an utterance produced by a powerful gush of breath emitted from the lungs and forming its sounds, through the glottis widely opened, in the rear portion of the mouth rather than in its fore parts. The war-whoops and dance-songs of the Dakota and other Mississippian tribes are but a series of vocal strains due alone to the action of the lungs and windpipe, and ejected through the open glottis. This gives a peculiar, weird character to their vocal music. Of the Cayapó Indians, who inhabit the Brazilian province of Goyaz, travelers report that their language sounds "as coming from the upper throat, and that they speak with the mouth closed."\* The real cause of these peculiarities has to be sought for in the Indian mode of living, and may also in part be attributed to assumed habits of pronunciation.

The pectoral or laryngeal pronunciation of the Klamath Indian is attended by the following phonologic consequences:

1. Guttural and laryngeal (h, arrested sound) sounds preponderate in frequency over dentals and labials, being formed in the rear part of the vocal tube. The palatal and alveolar sounds, which by the lifting of the tongue to the roof of the mouth tend to confine the sound to the rear, are not unfrequent in this and other languages, while in most of them f, th, r, and others, which are produced in its fore parts only, do not exist. The

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\* Dr. Phil. von Martins, "Beiträge zur Ethnographie Amerikas"; Vol. II, p. 134.

Shasti, Snake, and Modoc tunes printed in Texts, pp. 195. 196, are fair specimens of a thoroughly laryngeal substratum to Indian song-music.

2. Interchangeability or alternation of the sounds pronounced with the same vocal organ is naturally favored by the pectoral-laryngeal pronunciation, and is observed as well among vowels as among consonants. Cf. Alternation of Sounds.

3. Diaeresis of vocalic sounds into two vowels forming or being parts of different syllables; the frequent insertion of the laryngeal *h*, and of the "arrested sound," between these two vowels, and between a consonant and a vowel;\* the prothetic *h*-figuring as initial in certain terms; the existence of the "explosive" mute consonants, as *p'*, *t'*. A curious parallel to this inserted *h* is found in Pit River and Northern California generally; the natives often interrupt their speech by inserting, often in the midst of words, a sigh or melancholic-sounding breathing, seemingly produced by inspiration of air. In Tuscarora I heard the inserted *h* distinctly accompanied by the same noise. Examples from Klamath: *yainága and yaina-ága*; *Sā't and Shá-at*; *gúa, gú-ua, gúhua*; *shálam, shá'hlam*; *skō'sh, skō'hsh*; *klála, klálha*; *léyash, léhiash*; *wálta, huálta*; *lá-a, hlá-a*; *ibéna, hipéna*.

4. The *arrested sound*, or "sound-catching," consists in a sudden interruption of the voice while speaking, and leaves the impression of a momentaneous deficiency in breath. It is heard in the commencement, midst, and end of words, and after mute consonants only. It is always heard after the linguals (which in the Modoc dialect sometimes disappear before it), and frequently after *t* and *p*; it always follows the explosive *t'* and *p'*, well known through grammars of Central American languages. Dr. Wash. Matthews describes in his manuscript Modoc vocabulary his "marked *t*" as being uttered like English *t* with an extra pressure of the tip of the tongue against the gums or teeth, and mentions the following terms in which he distinguished it after the initial *t*: *tápak, tólalui, tulsh, t'sín, tsúleks*. This *t* is therefore an alveolar sound. The Indians of many western tribes often apply the arrested sound when vocabularies are taken, and Aztec grammars describe it as the *salttillo* accent, marking the syllables, where it is heard, with the *gravis* accent:  $\grave{\text{`}}$ . This curious peculiarity

\* This epenthetic use made of *h* should not be confounded with the affix *'h* by hand. Cf. below.

has been noticed by travelers among the rude and hunting tribes of other parts of the globe; it seems to have a physiological cause, and not to be intended for rhetorical effect.

### FREQUENCY OF SOUNDS.

The frequency of each alphabetic sound or class of sounds in a given language largely depends on their mutual phonetic relations with neighboring sounds within the body of the word, and will be treated of elsewhere. A few hints on this subject are as follows:

The three primary *vowels*, short u, a, i, are the most frequent of all vocalic sounds; then follow ä and e (both interchangeable), ǣ, o; the softened vowels ö and ü are rather scarce: tö'dshitödshi, and Modoc pö'sh, stelópgösh; utüssusá-ash, tü'ksha.

Of all vowels, u commences most words, and a terminates a much larger number of them; it is the most frequent of all vocalic sounds in this upland tongue. Of the *diphthongs* ai, au, na (wa), ui (wi), ia (ya) occur much oftener than ei, yi, yu, or wo, and oi may be called a rarity.

The most ubiquitous of all *consonants* is probably s, sh; then follow the gutturals, g, k, k, ʒ, the laryngeal h, the palatals tch, dsh, y, the surd mutes p, t, the nasals m, n, and the trilling sound l. Unfrequent are g, b, d, z; also v in the midst of words. None of the Klamath words end in g, y, ng, nk, v, mb, mp, z, and a very restricted number in b, d, 'h; cf. szĩ'b, ē'nd (for énat), nād (or nāt). Every sound of the alphabet can begin words, but initial dsh, ʒ, and z are rather exceptional. Over one fourth of the terms in our Dictionary begin with s, sh.

On the phonetic structure of the syllable, see below.

### GROUPING OF SOUNDS.

We are prompted to call a language harmonious when the quality and intonation of the sounds strikes our ear agreeably, and, when the grouping of the several sounds in the word-unit appears to be even, rhythmical, and musical. In due time high-pitched vowels have to follow those of a lower pitch, consonants produced with one vocal organ should vary at short

intervals with consonants pronounced with another. We also expect that consonants do not crowd upon each other in dense clusters, but that they be supported, upheld, and separated by the true vocal element of the human voice, the simple and compound vowels, and we deprecate the presence of croaking, clicking, or whirring sounds or sound-clusters.

Americans may be prejudiced in calling such vocalic languages as Italian, Odshibwē, Tarasco, Arawak harmonious in preference to consonantic ones. For if a tongue replete with consonantic clusters groups its component sounds in such a manner as not to offend the ear by too abrupt transitions and freaks, and subordinates them closely to the vowels or diphthongs as is done in Russian, Creek, Aztec, Kechihua, and in numerous other languages, we have no palpable reason to deny to these the predicate *harmonious*. A large portion of the Indian languages spoken within the United States answers to this description, and one of their number is the Klamath of Southwestern Oregon.

Considering all the various elisions, diæreses, syncope, and apocopes subsequently occurring, the *syllables* of this language were originally built up on the following fundamental types:

1. Vocalic sound only (vowel or diphthong).
2. Vocalic sound preceded by one or several consonants.
3. Vocalic sound preceded or not preceded by one or several consonants, but followed by *one* consonant only.

These items typify only the present state of the language, and refer in no manner to the structure of its radical syllables. Phonetic processes have altered the primitive aspect of this and all other tongues considerably, and many sound-groups now make up one syllable which previously formed two or three of them. In some words vowels largely preponderate, as in *lewe-uóla*, *le-u-e-u-óla* to *cease to prohibit*, *yayayá-as* *bewitching power*; while in most others consonants exceed in number the vocalic elements, excessive groups occurring in *ldíglza* to *kneel down*, *shléshltcha* to *go visiting*, *shlchúshtchzapksh*, d. obj. case of *shlchû'katko* *one-eyed*.

Gemination of simple vocalic or consonantic sounds frequently occurs, and with vowels it is produced through a sort of emphasis or the distributive reduplication (*ánku* *tree*, d. *á-anku*), with consonants through the prece-

dence of a short vowel, as in *genă'lla to start*, *kmă'kka to look about*, *udī'tta to whip*. More about this under: Phonetic Figures.

The collision of sounds of a different character, produced by two different parts of the vocal tube, is a fruitful source of phonetic alterations, whenever the natives find it difficult or impossible to pronounce them in succession. No language, we may safely say, is exempt from phonetic changes produced by immediate collisions of this kind. Thus the Klamath suffixes -tka, -tki will frequently appear as -tga, -tgi, but never as -dga, -dgi or -dka, -dki.

In the following table I have disposed various clusters of sounds after their initial sounds, without taking notice of the fact whether the components belonged to one or more syllables; y and w being counted as vowels. Many of these clusters form parts of distributive reduplicated forms.

## CLUSTERS COMPOSED OF VOWEL SOUNDS.

u clusters: wawákogsh, wawawaiŋa, telmaísh, luelualóya, wu-utchéwa, shué-usham, wáŋta, wéwalēks, vuívui.

o clusters: kuloyä'na, óya, o-óakgi.

a clusters: uzai-izítko, skáwanksh, káwantko, ka-uká-uli.

ä clusters: ä-äälza.

e clusters: wewilína, shewána, léyash.

i clusters: yúkiaka, shítiaika, tsiuyagótkish.

## CLUSTERS COMPOSED OF CONSONANTS.

k clusters: shlepáktgi (*or* shlepáktki), shaktáktza, kmă'kka, kpákpa, tsä'ktsika, ktchídshû, tehligáktehktelika, ktcháktehak, ntíkshkteha, bóxtka (*for* bókstka), pníuksla, utchíklza, shektlälóna, hishtcháktna.

ç clusters: mpétlazsh.

g clusters: pipélángshita, lû'gshla.

t clusters: tlózo, tzópo, tkáp, tgakiámna, Tmókila, tátktish, léshuatçsh.

teh and dsh clusters: litchlíchli, vulakátchkteha, tehvû'ntka, kífitelma, tsłats[l]kágantko 144, 11, tsze-utszé-ush; ndshóndshça, shúdshma, vuggídshlin.

p clusters: k'lékapksh, gépktak, tápszoya, lapkshápta, nshíptelha.

s and sh clusters: humáshtgi, läikáshtka, ga-ishtnúla, shtebiaxíxa, shtchi-shtchák'lxa, shnú'shnxa, shushpáshka, tgashä'shgish.

h clusters: sha'hmóka, hláhla, tsu'hltstú'hlí.

n clusters: shutánktgi, médsbantko, nd'húltxaga, nténtiag, ndshíndshalo, nzínztcha.

m clusters: shnumpséla, wámíla, hutámsxa, udúmtēhna, ámtchiksh.

l clusters: szúlpka, tmélhak, tálsxa, yáshaltko, ndúltxaga, lkáppa, lshíklxa, ltchamā'shka.

The inspection of this list, which is by no means exhaustive, shows the great adaptability of sounds in this language, and the limit for the clustering of consonants is a very wide one. Some of the terms are real "jawbreakers", but none of the group is unpronounceable for us, for they are all subordinated to one vowel or diphthong and are not discordant among themselves, so as to offend our ear. Some sounds appear more apt to begin clusters as initials, while others prefer to stand second or third in order. The language shuns *initial* clusters of more than two consonants, three being a rarity; but it favors their clustering *after the vowel* to any pronounceable extent.

#### FOREIGN TERMS AND THEIR PRONUNCIATION.

The pronunciation of words by the natives, from the investigator's own tongue, or from other foreign languages, gives a valuable clue to the physiology of their sounds. Many Klamath Lake and Modoc individuals converse with tolerable fluency in English, and a difference may be perceived between the English pronunciation of the pure-blood and that of the mixed-blood Indians.

The Máklaks learned a few French and English terms through the Chinook Jargon, a medley speech from the Northwest, in which these Indians are far better versed than in English. They obtained the knowledge of this jargon from the Indian population on the Lower Columbia and Willámet Rivers and on the Pacific coast, where it had been in vogue for the last hundred years. According to G. Gibbs, who wrote a monograph of it\*, two-fifths of its vocabulary was taken by the Indians from

\* G. Gibbs; a Dictionary of the Chinook Jargon, or Trade Language of Oregon. New York, 1863.

Lower Chinook, one-fifth from English, less than one-fifth from the Canadian traders' French and the Missouri patois, and the rest from Chehali, Kalapuya, and other tongues. The sounds *ʒ* and the palatalized *l* in Lower Chinook terms were the only ones materially altered by the Klamaths. In every section of territory where Chinook Jargon is spoken dialectic differences can be distinguished. Thus the French *sauvage* became *saúvash* on Columbia River, but changed to *saívash* in the southern parts of Oregon.

Distinction must be made between the European terms introduced at an earlier date into Klamath, through the use of the Chinook Jargon, and the more recently (chiefly since 1864) adopted English terms, for they differ slightly in their phonetics. Of English and French words the language forms inflections, derivatives, and reduplications almost as easily as from its own words, as will be seen from the lists following:

## FRENCH TERMS OBTAINED THROUGH CHINOOK JARGON.

*kápo coat, dress*; F. *capot overcoat*; *kapópěle to dress oneself*, and other derivatives.

*lilapai ribbon*; F. *le ruban*; Ch. J. *lilobe* (G. Gibbs).

*limí'l mule*; F. *le mulet or la mule*; *limí'lman mule-driver, packer*.

*mítash, mítas legging*, d. *mímdash*; F. *mitasse*.

*shúggai sugar*; F. *le sucre*; Ch. J. *lisúk, shúga, shúkwa*.

## ENGLISH TERMS OBTAINED THROUGH CHINOOK JARGON.

*Bóshtin* (d. *Bobóshtin*, rarely used) *American, white person*; E. Boston. Cf. Dictionary, p. 26.

*King Dshúdsh*, Mod. *Sking Dshúdsh, Englishman*; E. King George.

*kópe*, E. *coffee*.

*pōt boat, vessel, ship*; E. boat.

*shí'l cloth*, especially *cotton cloth, calico*; G. Gibbs derives it from *sail*.

*sō'lt, shō'lt, shūl*, E. *salt*.

*stick stíck, wood, pole, tree*; E. *stick*; *stíckshui boat*, *stíckmān carpenter*.

*súndē week; Sunday*; E. Sunday.

*tála dollar, cash, coin*; E. dollar; *tálaltko having money, rich, wealthy*

## ENGLISH TERMS OBTAINED DIRECTLY FROM AMERICANS.

ä'plësh, ä'puls, poss. ä'pulsham *apple*. bī *bee*, bī'sam wax *beeswax*. box, instr. bóxtka *box, coffin*. Débid, E. *David*. Dö'tehman, Mod. Dötehmal, *German*; from vulgar E. "Dutchman". Dshiēp, nom. pr., *Jefferson*; E. Jeff. hä'nkértchip, instr. hänkërehipátka 87, 14., *handkerchief*; cf. kítchkam. huít *wheat, grain, cereals*; E. wheat. yaúksmān *physician*; a hybrid term. kápa *cup, teacup, saucer*, dim kapága; E. cup. kitti *domestic cat*; E. kitten, kitty; Mod. for púshish Kl. kuáta *quarter of a dollar, 25 cents*; E. quarter. lákish in lákish-shúshatish *locksmith* may be as well the E. *lock* as the Kl. lákish *knob* on door—doubtful. lípin, E. *ribbon*; lílapui is also used. Lánktehān, nom. pr., *Long John*. our *hour* (of the day). pī'ush, E. *beans* pípa *tobacco-pipe*; from E. pipe, not from Ch. J. lapíp. plē'k, plā'g *flag, banner*; E. flag. Plēnk, nom. pr., *Frank*. Pōt Klámat, nom. pr., *Fort Klamath*; for Kl. Í-ukak. púshish *domestic cat*, Kl; E. puss, not from Ch. J. pússpuss. sháwēl, E. *shovel*. shílba, E. *silver*. shō'p, sōp, E. *soap*. Spaniō'lkni *Mexican*, obtained probably from California. stéginsh, E. *stocking*; stéginshala *to knit stockings*. shūp, instr. shúpatka, E. *soup* shúldshash, poss. shúldsham, E. *soldier*. shúshap, E. *jewsharp*. tánapsh, E. *turnip*. tá-mi, E. *town*. taúsēn, E. *thousand*. tébul, loc. tébullat, E. *table*; not from Ch. J. latā'b. tú-pitch *quarter of a dollar*; E. "two bits". telúkēn, obj. telíkinash, E. *chicken*.

It appears from this list that Klamath drops the final *r* of foreign words, converts *f* into *p*, *v* into *b*, *r* into *l*, and sonant mutes generally into surd mutes.

## ALTERNATING OF SOUNDS.

Permutation of sounds of the same phonetic class has been observed to exist in the two classic languages, which belong to the same linguistic family, several centuries ago. It was plainly seen that a connection existed, with mutation of certain sounds, between *δύω* and *duo*, *τέτταρες* and *quatuor*, *ἑσθής* and *vestis*, *ἐκυρός* and *socer*, and some suspected even affinity with the corresponding terms in the Germanic and Slavic languages. After J. Grimm had formulated his law of sound-shunting, the process of permutation became a matter of evidence for the Germanic and Indo-European



languages, but only as far as the transition of words from one dialect to another is concerned. *But in illiterate languages the same interchange, often a more extensive one, takes place within one and the same dialect.*

So much did this fact contradict the time-honored, ancient ideas of grammar lodged in the heads of missionaries and school-teachers, and so little did it conform to Latin, Greek, and Hebrew models, that the puzzled grammatical writers on American, African, or Oceanic languages bluntly denied the existence of certain sounds which they knew to be in the language, but found to alternate with others for no apparent causes. This relieved them from the necessity of accounting for this puzzling phonetic fact. The existence of the sonant mutes was flatly denied to many American Indian tongues, and the Mohawk-Iroquois\* alphabet was proclaimed to possess sixteen sounds (or "letters", as they were called) only, while in reality it has over twenty-four, all of which are easily expressed by the Roman alphabet.

I have observed alternation of sounds in all the North American languages which I have studied personally with the aid of natives, and have also hinted at one of its hidden causes, viz. the laryngeal or pectoral pronunciation of the red man. Even those Indians whose languages have been reduced to writing for fifty or one hundred years back, and in whose books all traces of this interchangeability were suppressed by the missionaries, etc., as the Creeks, Cha'hta, and Iroquois, permute their consonants and vowels with the same liberty as if these books had never appeared in print. It would be exactly so with us if our ancestors had not had a literary training for the last thousand years at least.

I have recorded the alternations observed by me in the Káyowē (or Kiowa) language in a monograph published in the *American Antiquarian*, IV, pp. 280-285, under the title: "Phonetics of the Káyowē Language", the results obtained there being almost identical to those to be given below.

This permutability of cognate sounds forms one of the prominent phonetic features of Klamath, and occurs in initial as well as in medial or final sounds. Still there are words in which certain sounds do not interchange with others. This is especially observed in *homonyms*, where permutation

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\* This dialect of Iroquois lacks b, p, and f.

would cause confusion; *shkóks* *ghost* is never pronounced *shkóks*, which means *tick*; *giwash* is kept distinct from *giwash*, *úsha* from *vúsha*, *shikantéla* from *shikantíla*. Cf. Homonymy.

*Vowels alternating:*

u with wu, vu, hu: *udúmtchna*, *vudúmtchna*; *u-ún*, *vún*, *wún*; *útátchkia*, *vutátchkia*, *hutátchkia*.

u with o: *lúk*, *lók*; *lápuk*, *lápok*; *hútehna*, *hó'dshna*; *púlχuantch*, *pólókuan-  
antch*; *lúloks*, *lóloks*; *táměnu*, *tám'no*, but not *húyěza* with *hóyěza*.

u with a: *putpútli*, *patpátli*; *kú'lkûli*, *káلكali*.

u with â: *múkásh*, *mâ'kash*; cf. *nât*, *nût*.

u with ü: *ndúyua*, *ndü'yua* (by dissimilation); *shúyuzalsh*, *sü'yüzalsh*.

ua with ô, û: *genuála*, *genô'la*, *genû'la*.

a with ô: *máklaks*, *máklöks* (Modoc); *káلكali*, *kóلكoli* and *kû'lkûli*; *skám-  
shna*, *skóntchna*; *hishplámna*, *hishplómna*; suffix *-uápka*, *-uópka*.

a with ä: *taktákli*, *taktä'kli*, and in many other adjectives of color (by dissimilation); *yáka* for *yä'ka*, is considered vulgar slang; cf. *shláank* for *shléank* 66, 13.

e with ä: *nép*, *näp*; *pén*, *pē'na*, *pä'n*; *tchéłza*, *tsä'łza*; *heméxe*, *häméxe*; *shláyaks*, *shlá-ika*, *shlä'yaksh*, *shlä'-ika*.

e with i and ä: *élza*, *ílza*, *ä'łza*; *kétcha*, *kídsha*, *gä'dsa*; *shetchákta*, *shitechákta*; *Á-ushme*, *Á-ushmi*. Cf. also: *múkásham*, *múkisham* 175; 14.

ē with ī: *nē'l*, *nī'l*; *ē-ē*, *ī-ī*.

i with iy, y before vowels: *shlanía*, *shlaníya*; *í-amnash*, *yámnash*.

The circumstance that many of these alternations occur in *accented* syllables proves that they constitute a fundamental law of Indian articulation. In diphthongs very few, if any, changes of this kind are noticed, neither do long vowels alternate often. The most frequent alternating processes are observed between a and o, e and ä, u and wu, vu, u, and o. In many words vowels can be attenuated into ē.

*Consonants alternating:*

k with g, gg: ké-u; gé-u; kitchkáui, kitchgáni, gitchgáui; wakáya, waggáya; lutatkátki, lutatgátki; kē'k, gē'g.

k with k: kaítua, kaítua; máklaks, mákloks. This permutation is usually attended with a change in signification. Cf. Pronouns.

k with χ: hushkáka, hushkálχa; hishkalúlχa, hishχélúlχa.

k with χ: kémkem, χémχem, cf. Dictionary, p. 176; lkán, lχán. Initial k, omitted by aphæresis, is replaced in Modoc by the arrested sound: kóke, 'óke. A similar process is observed in some Polynesian languages when k is elided.

k, g with h, hh: gaikanka, haikanka; taktá-ash, ta'htá-ash.

k with g: kō'l, gū'l; kúlu, gúlû.

k, k with nk, nk, nχ and other nasals: kíla, nkíla, nkíla, nχílla; kéwa, nkéwa, nχí'wa; káta, ngáta.

tch with dsh, when not initial, and with ts, ds: títchi, tídsli, tídsi; tcháshish, tsásis; nútch (for nû tchúi), núts. núds; geluánteha, géluandsha, géluandsa.

tch, dsh with sh: ntúltchna, ntúldshna with ntúlshna; tádshui, táshui; nā'dsh, nā'sh; willatslína, willashlína. Wálidsh for wálish, and páwatch for páwash are considered vulgarisms. Tapinikáyentch for tapinikayénash 120, 19. 121, 22; kúshga tcha for kúshga sha 9', 17. Changes from one dialect to the other: ská, Mod. tchga; shgúm̄la, Mod. tchgúm̄la; shō'ksh, Mod. tsēō'ksh; spál, Mod. tchpál.

tch with ntch, ndsh: tchékani, ndshékani; tchétech, ndshé'dsh; tchíshlχa, ntchíshlχa, ndshíshlka.

ts with ds, in every instance except when beginning words: kétsa, kédsa.

t with t', d: télísh, t'élísh, délísh; ē'nt (for énat), ē'nd; shataltíltamna, shataldíldamna; tánkatch, dánkatch.

t with nt, nd: túnshna, ntúnshna; nté-ish from téwi; téga, cf. ndéga, but not ndéwa and téwa; ndópa, cf. túpesh.

p with p', b: páhalka, p'áhhalka, bahálka; púpanuish, búbanuish.

p with mp, mb: pákuish, mpákuish, mbákuish.

p with m: suffix -ptehi, -mtchi, -tchm; suffix -pěna, -mma; pronouns p'ná,  
p'nálam, Kl. m'ná, m'nálam

p with w: páklkish, wáklkish.

s with sh, in *every* instance: steínas, shtainash; stē'ks, shtē'ksh; nā's, nā'sh.

s with z, chiefly initial: saíga, zaíga.

s, sh with ss: sháshaplamtch, sássaplamtch; shishóka, sissóka.

m with n, before labials: mbá-ush, ubá-ush.

n with u, before a dental or palatal: ndúpka, udúpka; ndúka, vudúka,  
udúka; nteháya, uteháya.

ndsh with ntel: ndshóka, ntelhóka.

n with t: natnápěnapsh for nan'nápěnapsh; netnólzish for nen'nólzish.

l with n: ntúlsma, túlsma; kıldshma, kintchma, kinsma, Mod. kilsma;  
ltehamā'shka, ntehamā'shka; heshelióta, sheniúta; tsípál,  
tehnípal; tehíkěmān, Mod. tehíkěmal; pnúukshla, pnúuksna;  
but not tiunóla *and* tiulóla.

l with hl: lá-a, hlá-a; laklákli, hlakhlákli.

A few more of these alternating processes will be found mentioned, with examples, in the Dictionary, pp. 9-11.

As to their *frequency*, consonantic alternations differ very largely. S interchanges with sh in every instance, and the permutation of k with other gutturals, especially g, gg, z, and of tch with ts, ds, dsh is extremely frequent. The substitution of k, g for other gutturals, though frequent, is not exactly the rule, for these sounds are linguals while the rest of the k-series are pure gutturals. About the difference in signification produced by this change, cf. Pronouns. H becomes frequently disconnected phonetically from vowels or consonants preceding it, by the arrested sound <sup>h</sup>, and when pronounced with emphasis, undergoes gemination: <sup>h</sup>hh; cf. hlílantana, sha'lmóka, kaíha *and* kaí'hha. S and ts are heard much oftener than sh, tch in the conversational form of language, and before z the assibilated sh scarcely ever occurs: széna *to row*, hutámsza *to rush between*. Words with initial t and p that can pass into d and b, may also change these initials into explosive sounds: p<sup>t</sup>, t<sup>t</sup>. The whole series of consonants through which a term as tchálamma can pass is: tch, ts, t'sh; a word like patádshla

may also be pronounced *patátcha*, *patátsa*, *patádsa*, but *padátcha* or *badátsa* is scarcely ever heard from natives. Some terms, as *pípa paper*, *ndáni three*, undergo no vocalic or other changes whatever, while others cannot assume certain alternations without a change of signification. Cf. Homonymy.

All these conversions of cognate sounds often impart to certain words a quite different appearance, which renders them unrecognizable to the unexperienced. Still the interchange of sounds is more extensively developed in some dialects of the Carib or Galibi, as well as in *Káyowē*, *Hidatsa*, and other languages spoken on the Mississippi plains.

Like all phenomena in nature, this interchangeability is not produced by the fancy or option of the natives, but is based on natural laws, and as language is one of the effects of nature, we must look to physiology and not to psychology to discover its latent causes. One of these is the tendency of rendering pronunciation easier; this we perceive, e. g., in the dropping of the laryngeal sound *h* in: *mí-ut* for *mí hût*, *átunk* for *át hûnk*, *n'unk* for *ní (or nû) hûnk*, and also in *ázut* for *a hû't*. It will be remembered that *h* can be dropped even when belonging to the body of the word. In 97, 1, *hûnk kíuliga* has probably been nasalized into *hûnk nízúliga* to avoid the collision of two identical sounds. Another cause of these permutations is the laryngeal utterance of the Indians, which I have discussed under that heading (pp. 215-217); it also accounts for the circumstance that permutation among sounds originating in the rear mouth are much more frequent than those produced by the action of the lips and the fore part of the vocal tube.

#### PHONETIC FIGURES.

Besides the phonetic changes spoken of in the foregoing section, there are other alterations in the sounds of words which generally affect the body of the words more thoroughly, and occur in all the languages explored. These alterations are produced by various causes, as the shifting of the accent from one syllable or word to another, the attenuation or increase in quantity, the habit of fast speaking, etc., and chief of all, the desire of saving vocal exertion. The tendency for retrenchment is more

energetic in this upland language than that for the increase of sounds, and thus the chapters on elisions and contractions will be more extended than that on phonetic additions.

I have classed the phonetic figures into the following distinct groups:

A.—*Addition of phonetic elements other than affixes, to the word.*

1. *Prothesis*, or the addition of vowels or consonants at the commencement of the word: *v* in *vuhupiéga*, *vudúka*, etc., for *u-upiéga*, *udúka*; *Sking Dshū'dsh*, Mod. for *King Dshū'dsh*. *Yíkašla* for *íkashla* may be considered simply as alternation of sound.
2. *Epithesis*, or the addition of vowels or consonants at the end of the term: *tá-uni*, from English *town*.
3. *Epenthesis*, or the insertion of vowels or consonants in the midst of a word. Some of the inflectional affixes are epenthetic, and will be considered under the heading of affixes. The insertion of *n* in *tuánkshi* for *tuákshi*, *käilántala* for *kailátala*; *tiä'mantko* (a verb *tiä'mua* does not exist)\* for *tiä'matko* had better be considered a nasalizing than an epenthetic process. Epenthetic *v* is observed in *lěvúta* for *lě-úta*, *l'úta*. Epenthetic *h* has to be carefully distinguished from the *-h-* of the verbal suffix *-ha*, as in *skúlha* to lie on something, compared to *skúlxa* to lie, to sleep, and from the *'h* which indicates an act done by *hund* (see below).

We find the epenthetic *h* in :

*tsials'hä'mi* in the salmon season, for *tsialsä'mi*, *tsialsē'mi*.

*gáhipa* to catch air with a grunt, for *gá-ipa*.

*shawalhinä'a* to accompany somebody, for *shawalinä'a*.

*muhimúya* to shiver, tremble, for *muimúya*.

4. *Nasalizing* or nasal pronunciation takes place in regard to certain consonants only, when initial or medial. Nasalization of vowels in the manner as observed in French and Dakota does not belong to the features of the Klamath language. The deep pronunciation of *â*, *î*, *û* has nothing to do with nasalizing. The gutturals *g*, *k*, *q*, *z* are thereby transformed into *ng*, *nk*, *nq*, *nz*; the dentals *d*, *t* into *nd*, *nt*; the palatals *dsh*, *tch* into *ndsh*, *ntch*; the labials

b, p into mb, mp. This process was discussed under the heading: "Alternation of Sounds," and examples from the Dictionary will be found there to illustrate it more fully. Instances where no alternation takes place are shempéta *to argue*, for shepéta; shikámba *to walk on a stick*, for shikápa (radix: kap in tkáp).

B.—*Dropping of phonetic elements from the word.*

All the causes that are productive of decay will also operate in favor of sound-removals, as: fast and indistinct pronunciation, shifting of the accent, etc. Elisions of all sorts are especially frequent.

*Elision*, or removal of a phonetic element within the word, is frequent in all languages. In Klamath it is chiefly brought about by the tendency to bring vowels into close contact with vowels, even identical ones, and consonants with consonants, whether identical or not; a tendency which causes elimination of intervening sounds. Cf. Assimilation. The various kinds of elision make a subdivision desirable into *syncope*, *ekthlipsis*, and *elision of a whole syllable*.

5. *Syncope*, or elision of a vowel before a consonant. Ex.:

ítkla *to collect, gather up*, for ítkála.

lúlpalko *provided with eyes*, for lulpálatko.

húnsak, nénsak *to no purpose*, for hunáshak, nénashak.

télshna *to look out*, for télishna.

tchkásh *also, too*, for tchē'kash.

k'lekápksh *dead*, for k'lekápkash; k'lē'ksht for k'lékasht.

Ē-ukshkni *Klamath Lake Indian*, for Ē-ukshikni.

tatámnish *traveler*, for tatámuish.

6. *Ekthlipsis*, or dropping of a consonant from the midst of a word.

(a) When standing before one or more consonants. Ex.:

shelluashē'mi *in the war time*, for shellualshē'mi, cf. 56, 1 and Note.

puekámpēle *to throw out again*, for puelzámpēle.

ktchák *avloné shell*, for ktchálk; basis, ktchálza.

shlátpampēli *to return, bring back*, for shlátpampēli.

shitchûshzápkam; cf. Note to 109, 6.

(b) Before vowels consonants are elided in the following terms:

nté-ish *bow with arrows*, for ntéwish.

hushútanka *to approach on the sly*, for hush'hútanka.

samēnakía *to wish for oneself*, for sh'hamēnakía.

sákuash *fish-gig, spear*, for shtchákuash.

múāteh *large, tall* (obj. case), for múnish.

7. *Elision of a syllable*, accented or unaccented. Ex.:

pā'patchle *to step down from*, 112, 6. 9, for pepatchóle.

kshulō'teh *mowing scythe*, for kshulótkish.

shalállish *Pan's flute, jewsharp*, for shalalállish.

húnkimsham *theirs*, abbr. from húnkčlamisham.

wéwanshash, wéwansh *women*, for wewanuíšash.

méssām *in the season of trout*, for mehiashā'mi.

nákanti *everywhere*, for nánukanti.

vul<sup>u</sup>káshti *borrowed* 189; 4, for vul<sup>u</sup>čápkashti or -tat.

Cf. also púksla, wō'ksla with their longer forms, and stélapksh 87, 13, for stélapkishash.

8. *Aphaeresis*, or the retrenchment of an initial sound. Ex.:

káp, Mod. for tkáp *stalk of plant*; dim. kápka, Kl. for tkapága.

mhú, Mod. for tmú Kl., *grouse*.

'mutchága *little old man*, 'mutchéwatko *old*, for k'mutchága, k'mutchéwatko.

'mbutē'ze, for himbutē'ze *to jump over something*.

ʔó<sup>u</sup>ke, ʔól<sup>u</sup>koli, ʔō'sh, Mod. forms for kó<sup>u</sup>ke *river*, kól<sup>u</sup>koli *round*, kō'sh *pine-tree*. This aphaeresis before the lingual k, which substitutes ʔ, is heard in the Modoc dialect only.

ûk, ân<sup>u</sup>k, pron. *that*, and adv., for hûk, hûnk; cf. hû'ksht and ô'ksht.

9. *Apocope of sounds*.—Nothing is more frequent than the retrenchment of single sounds at the end of words; the quality of the initial syllable of the word following is sometimes the cause of this, though more frequently it is brought about by the location of the accent upon a distant syllable:

shít<sup>u</sup>k, sitk *alike to*, for shít<sup>u</sup>ko, sít<sup>u</sup>ko.

tchí'shtal *towards home*, for tchí'shtala.



ná-ash, nāsh, *thus, so*, for ná-asht, nā'sht.

nā *we*; ā *ye*, Mod. for nā't, nā'd; āt.

kálo *clear sky*, for kálo-u, as seen by the inflection.

Cf im for i mi, 59, 9; túm before consonants, 13, 14, 19, 1. 20, 19.

10. *Apocope of syllables*.—In the conversational form of language these apocopes are frequent and often very puzzling, as lzálxam lulínash instead of lzálxammíshiti lulínash in 74, 10. Ex.:

nákant *coming from everywhere*, for nákantkni.

gunígshta *on opposite side of*, for gunígshtana, with many other pre- and postpositions, as wigā't, etc.

pahá, nẏítsá *dried*, partic. pass. for pahátko, nẏítsátko.

máklaks lakí *tribal chief*, for máklaksam lakí.

yúyalks-shítík *wretched-looking*, for yuyalkíshash-shítko.

#### C.—*Contraction and dilatation of phonetic elements.*

Here, as well as in other tongues, contraction is chiefly limited to vocalic sounds, and although Klamath seeks rather than avoids hiatus, there are instances enough of two vowels becoming contracted into one. A special sort of vocalic contraction is the weakening of a vowel into the primitive vowel *ě*, generally when unaccented. Instances of consonantic synæresis are Móatokish for Móafok-gish, tatátli for tat-tátli, kă'kăkli for kăk-kă'kli, shluúakteha for shluúakt-tcha, etc.

Dilatation or expansion of the vowels of a word is called diæresis; that of consonants is usually gemination or redoubling.

11. *Synæresis*, or "gathering up," as the name has it, is a figure drawing together vowels into one sound (eventually into a diphthong) to avoid hiatus. This coalescence of distinct vocalic sounds is quite frequent and *usually* produces long vowels, whether accented or not.

gā'shtish *door of lodge*, for ká-ishtish.

tálāk, d. tatálāk *straight out*, for tálaak etc.

kē'sh *rattlesnake*, for kē-ish, ẏé-ish.

ngē'sh *arrow*, shengē'sha *to shoot at oneself*, for ngé-ish, shengé-isha.

shenótatko *confluence*, for shenuátatko, shenewátatko.

panópka *to desire to eat*, for pannápka.

nákōsh *stoppage of waters*, for nákuash.

shū'dshna *to chase each other*, for shú-udshna, shúhudshna.

wé-ulta *to permit*, for wéwalta.

gággūtko, 123, 2, *crossed over*, for gákuatko.

liukiámna *to gather around*, for liwakiámna.

12. *Krasis* or "intermixture" is the union of vowels forming part of different syllables into one vowel sound (or diphthong) to avoid hiatus.

The sound h is easily dropped if it stands between the vowels.

shéa *they of course*, for sha i-a, sha ya, 93, 6.

tídshäk *good if to be*, for tídshi äk, tídshi hä gi, 93, 9. and Note.

míut *yours that*, for mí hüt.

13. *Vocalic attenuation* or shortening, weakening of unaccented syllables into the primitive vowel *ë* forms the transitory stage to the figure called syncope. We find it in:

skátkëla *to carry on back*, for skátkala.

shulëmokédsha *to swing around*, for shulamokédsha.

shúkpëli *to withdraw*, for shúkpali, cf. 68, 8 and Dictionary.

Weakening of an accented syllable: té'kish *sword*, for tékish.

Attenuation taking place between words is observed in: gē'ntëni *I would fain go*, for gē'nt a ní; átënen for at a nen; tatátënat *wherever we*, for tatát a nāt; tatatáksë spûkliá *when they sweat in it*, 82, 3. 4., for tatátak sha spûkliá. To this may be added the weak pronunciation of -ām, -lām, the suffix of the possessive case, especially frequent in the Modoc dialect, and almost equivalent to -ëm: máklaksām, suéntchām, etc.

14. *Diaeresis* or vocalic diremption takes place when a vowel, which is generally a long one, is redoubled or even tripled, and when a diphthong is pronounced with hiatus, that is, as an adulterine diphthong.

a. *Diaeresis of a vowel*:

kí-intch *wasp*, for kí'ntch, kí'nsh.

mo-ówe *woodchuck*, for mówe, múwe.

ná-as *one, a single one*, for nā's, nā'dsh.

shlé-eta *to discover, find*, for shléta.

kí-i-la *to tell lies*, for kía, kíya 64, 4.

These examples involve simply rhetorical emphasis, but there are instances implying a change of signification as a consequence of the diæresis: *sha-apá-a to dare, provoke*, from *shápa to tell, count*; *i-iulína, yi-ulína to send over the edge*, compared to *yulína to menstruate*.

b. *Diphthongic diæresis*, as in *í-uta* for *yúta*, *né-i* for *néya*, *Ē-ukshi* for *Eúksi*, has been fully discussed in the article on Diphthongs, p. 208.

15. *Gemination* or doubling of consonants occurs only after vowels short in quantity :

*sessalólish warrior*, for *sheshalólish*; *vússa to fear*, for *vúsha*; *genállá to start*, for *genála*; *nellína to scalp*, for *nelína*; *wétta to laugh*, for *wéta*, cf. *wétanta*; *ndítta to whip*, for *udíta*; *linlímma to be dark*, for *linlína*; *tehímma-ash string-game*, for *téhína-ash*; *kû'mme cave*, for *kû'me*; *súmmatka with the mouth, bill*, for *shúmatka*; *tehaggáya to sit upon*, for *tchakáya*.

#### D.—Phonetic changes through contiguity.

These changes mainly occur in unaccented syllables, and are produced by the influence of sounds either preceding or following immediately, or forming a part of the syllable preceding or following. It is generally the subsequent sound which tries to weaken and then to assimilate or dissimilate its predecessor. The altered position of the accent sometimes produces a similar result. In Latin we find similar changes accomplished in *meridies* for *medidies*, *medius fidius* for *me Dius filiis*, *occupare* for *obcapare*, *occiput* for *obcaput*, *exultare* for *exsaltare*, *appono* for *adpono*, *doceor*, *audior* for *doceo-se*, *audio-se*.

16. *Assimilation*—Vowels and consonants of the same vocal class, either standing beside each other or belonging to adjoining syllables, assimilate more closely or become identical. This process forms just the opposite of the dissimilation to be described below, both of them being the result of pronounced tendencies of the language.

*wayálapsh icicle, piece of ice*, for *wéalapsh*.

*Wäitä'ngish Warm Spring Indian*, for *Waitä'ngish*.

*yíynzoga to shove into*, for *íyuzoga, í-nzoga*.

shukatonolótkish *skin-strap tied into the hair*, for shukatanolótkish.

tálaat tẓalamtítala *due west*, 29, 10, for tálaak etc.

tsuítsam láwish *urine-bladder*, for shnídsham láwalsh.

tillíndsha *to abandon*, for tinlíndsha.

ntulshámpkash *flowing down* (obj. case), for ntulshántkash, ntulshán-pkash; cf. gémp̄tchi for gén̄ptchi.

hä nem (for nen) wä'g'n̄ k̄ä'git, 87, 5. and Note.

17. *Dissimilation*.—This phonetic law, which is directly opposite to that of assimilation, consists in avoiding the repetition of a vowel or consonant standing in contiguous syllables, and converts one of the two, generally the first one, into a cognate sound pronounced with the same organ of the vocal tube. Dissimilation is more frequent than assimilation, but applies only when the sounds referred to *do not stand in the same syllable*. It operates also from one word to the next one, as in:

huhashtápk̄nak *they stabbed each other only*, for huhashtápk̄a ak, 114, 3.

Vocalic dissimilation is frequently observed in terms formed by iterative reduplication:

lámlemsh *dizziness, inebriation*, for lám̄lamsh.

heíhai *red fox, silver fox*, Mod. for heí̄hei.

k̄etch̄k̄atch *little gray fox*, derived from k̄etch̄k̄et̄chli *rough-furred*.

k̄ä'lk̄ali *round*, for k̄ä'lk̄ali, k̄ól̄k̄oli.

k̄ä'kakli, kak̄ä'kli *yellow*, for k̄ä'k̄ä'kli, and all other adjectives of color, in the absolute as well as in the distributive form.

Instances of vocalic dissimilation in distributive reduplication:

wewä'kala, for wewé̄kala, d. of wé̄kala *to give birth*.

pepuél̄za, for pupuél̄za, d. of puél̄za *to throw down*.

shk̄ä'shk̄atk̄ala, for shk̄ásh̄kat̄kala, d. of sk̄át̄kala *to carry on back*.

k̄ä'kak̄ä'kli *yellow*, for k̄ä'k̄ä'kli, d. of kak̄ä'kli; also all the other adjectives of color, and many of those descriptive of surface-quality.

Other instances, where vowels become dissimilated, are as follows:

wä'-aks, wé'-aks *mallard duck*, for wé'-eks; cf. wé̄kash.

yanak̄ä'n̄ni *being at the lower end*, for yanakan̄ni, 148, 2.

kiam̄ä'mi *in the fishing season*, for kiäm̄ä'mi.

shiwákuash *to the girls*, for shiwága-ash, 80, 11.

udü'yua *to beat, whip*, for udúyua.

*Consonantic dissimilation* is observed in the following terms

formed by iterative reduplication:

kedshamkedshalkéa *to wheel around on one's feet*.

palakmálank *with rapid gait*, for palakpálak; cf. pálak.

tehíptehima, Mod. *to drizzle down*, for tehímtchima or tehíptehipma.

18. *Metathesis* is an inversion or transposition by which a vowel or consonant mutually exchange the position which they normally occupy in the word. This may take place in one and the same, or in contiguous syllables, and is a figure of euphony, since it renders the pronunciation easier in that connection where the word is applied. Vowels can exchange their location with other vowels or with consonants, and consonants with consonants.

shiunóta *to sing in chorus*, for shuinóta.

shuúla, shuúlla *to shake oneself*, for shiúla.

ínsh, ínsh *me, to me, for me*, for nish, nish.

shnewádshka *little girl*, for shnawédshka.

kmókunka *to growl (dogs)*, for kmókmuka, d. of kmúka.

samtchákta *to comprehend*, for samtchátka.

wál'hka *to look out for*, for wá'hilka.

ámtehiksh *old, former*, for ámtch-gish, this probably for mā'ntch-gish.

shuipúklash *small cushion*, for shuipkúlash Mod.

shakptáksha *to cluck with the tongue*, for shakápshtaka; from kapáta.

txú'tza *to presage death or mischief*, for tú'ktza, from túka *to frighten*.

léshuatzhash *fun, sport, joking*, for léwashtzhash.

ne-uzálpéli *to order again*, for ne-ulzápéli.

lúshgapéli *to go and take off*, for lúktchapéli.

There is another form of phonetic inversions taking place through the agency of verbal or nominal inflection and derivation; examples of it are as follows:

ká-akt for kákat, d. of kát *who, which*, pron. relat.

sháyinaksh for shayúkash *knowing, shrewd*.

wáltaksh *promiscuous talking*, for wáltkash Mod.  
 hástaksh *perforation of earlobe*, for hástakash.  
 ípakt *it may stay, remain*, for ípkat, 148, 14.  
 wiulálek! *strike it!* for wiulálx'í!  
 hútan, ngé-ishan *they ran, they shot*, for hútna, ngé-ishna.  
 shulútamantk *being dressed in*, for shulutámmatko.

These inverted forms may be explained by metathesis, but it is probably more correct to derive them from supposed forms as ká-akat, sháyua-kash or -kish, wáltakash, hástakash, ípakat, wiulálak í! hútna, ngé-ishana, etc., which, under the weight of the receding accentuation or other influences, lost their second vowel (a). This explanation is sustained by forms like né-ulakuapka, fut. of né-ulxa *to order*, which, compared to genuápka, fut. of géna *to go*, pekshuápka, fut. of péksha *to grind*, shows that the ending -a of the "infinitive" does not appear in the future, but that the first -a in né-ulakuapka existed there previously, and induces us to presuppose an ancient form né-ulaka, né-uläxa.

19. *Anathesis* is a new grammatic term, by which I call a sort of vocalic metathesis; almost entirely confined to derivative verbs and inflectional verbal forms with their derivatives. Numerous instances of it are found among the verbs beginning with the prefixes sh- and h-sh-. This subject will be developed in full in *Morphology*, Section: Radical Syllable.

#### ACCENTUATION.

##### I.—LOCATION OF THE ACCENT.

The accented syllable of a word is uttered with a stronger effort of the voice, and frequently with a higher pitch than the syllables surrounding it.

Long words have a principal accent and a secondary accent. The only sign used in this volume for accenting syllables is the acute accent, ', as in ibéna, túpka.

A curious difference is observed in American languages as we proceed from the South to the North. For in many parts of South America, especially the eastern and northern, the accent is placed towards the end of the

word and accentuation of the penult and final syllable must be considered as the rule. In Central America the emphasized syllable begins to shift towards the radix, and in most North American languages, which are rather suffix- than prefix-languages, the accent has a tendency to rest on the root or at least on the first syllables of the word.

In Klamath the emphasizing of the radix is the natural and fundamental law of accentuation, but it is so often interfered with by other agencies that it seems rather to be the exception. Many short particles have no accent of their own, and in terms formed by iterative reduplication each of the doubled radicals has an equal right to the accent; so the accentuation is here decided by rhetoric convenience.

To obtain an insight into the mutual conflict of the accenting principles and the variability of accentuation, distinction must be made between:

- (1) accenting the radical syllable.
- (2) accenting by means of the secondary accent.
- (3) accenting through quantity.
- (4) accenting through syntactic emphasis.

In polysyllabic terms the root or radical syllable alone is invested with an intrinsic notative signification, while the other syllables or sounds of the word, verb or noun, express only its relations to other parts of the sentence. Hence the root is the most appropriate place for the word-accent; nevertheless we find it constantly shifting in American and other illiterate languages under the guidance of certain phonetic, logical, and rhetoric considerations. This establishes a great contrast with the accentuation of English, German, and the classic languages, but in French we see the accent shift to and fro with almost the same liberty as here. Thus we find in Klamath, *e. g.*: túla, tulá *in company of*; táwipka, tawípka *to bewitch*; shnúka, shnuká *to grasp*; vúnepni, vunépni *four times*; hémkanka, hemkánka *to speak*; itpampéli, itpámpéli *to carry home*; ktáyalshtala, ktayálshtala, ktayalshtála *into the rocks*; shewánap'ítiki, shewanap'ítiki *in order to restore*. In the readings placed first, the accent rests on the radix, and in the second readings shifts toward one of the formative syllables of relation. Very often a prefix is invested with the accent, as in híshuáksh *husband*, d. líhashuaksh.

In words of four syllables or more, our ear is not satisfied by the subordinating of so many unaccented syllables under one syllable, but seeks relief by accentuating another of their number by what is called the secondary accent. In the same way as the spoken sentence hurries towards its end, the main accent of long words will also follow this forward rush; thus the secondary accent increases in strength and tends to bring down the main accent to the level of the other unaccented parts, unless its quantity offers resistance to this leveling process. Thus *shliutuapkuga* *in order to shoot with*, with the secondary accent on -ug-, may under the influence of the following words become *shliutuapkúga*, the vowel *i* of the radix being short. The same holds good of terms like *shníulatchganka* *to glance off from*, *híluksshaluapkuga* *for the purpose of cremating*. Shifting of the accent can also take place when proclitic and enclitic words crowd around accented words, especially verbs.

Long vowels are not always accented; that is, quantity exercises no decisive influence on accentuation. Cf. *vúkshyeni* *toward the angling place*, where -n- is a contraction of -uya-; but in *saigaxéni* *to the prairie*, the suffix has the accent. *Níshitāk* *during the same night* (from *níshita ak*) is just as possible as *nishitā'k*.

The syntactic accent, as determined by the sense of the clause or sentence, constantly interferes with the other principles of accentuation and imposes its own laws. There are two sorts of syntactic accentuation; one lays the stress of the voice on that term of the sentence which seems of paramount weight to the speaker, while the other lets it fall on *certain syllables* of one, two, or several words of one sentence. This latter accent is the one to be studied more carefully, the other needing no commentary.

In using the terms *friendly*, *plurality*, *selfishness* we think of them as *whole* words only, and do not concern ourselves about the real meaning of their roots or suffixes. Indeed, very few of us know, that in *friendly* the radix *fri-* means *to love, cherish*, that -end- represents the old Saxon form of the present participle, and that -ly is our *like, alike to*, originally *lic body, flesh, form*. But in Klamath this is different, for these and many other Indians possess an intuitive if not a real knowledge of the functions of their affixes. A verb like *gutilapkápēli* *to make turns while descending* suggests at



once many ideas to the native. *Gu-* recalls the radix *gá-*, *ge-* to go, *-tila* a motion downward, *-apka* an occurrence taking place in the distance, *-pěli* return, repetition, redoubling. *Shuahualpákta* to cause echo is composed of the medial *sh-* "for somebody, or for oneself, or by itself", *-u-* in *slm-* forms causatives, *-a-* is a vowel repeated from the syllable following, *-hual-* is the radical syllable to sound, resound, be noisy (*luálta*, *wálta* to sound, rattle) *-pka*, the simplex of *-pákta*, is a suffix of verbs indicating repetition, iteration.

Still better is the Indian acquainted with the meanings of inflectional endings, and though unable to give abstract names to the grammatic categories as we do, the correct use of innumerable simple and compound prefixes and suffixes is constantly present to his mind and guides him through this labyrinth of forms which can be joined to every radical syllable of his agglutinative language. Now he has it in his power to accentuate every syllable or affix, which, as he thinks, exceeds in importance the other components of the word for expressing his idea. If in the first example given he lays stress on the distance from himself, then he accentuates *gutílápkapěli*; if descent is more important to him, *gutílápkapěli*; in the second example *shuahualpákta* would express strength of the effort to cause echo. Cf. *heshszálpěli* 61, 8 with *hěshszálpěli* 61, 9; *kíuyäga* 96, 21 with *kiuyéga*; *skuyû'i* 29, 11 with the usual *skúyui*.

Even monosyllabic particles can be lengthened into two syllables by diæresis, and either of them may receive the accent with a shade of difference on the meaning: *ha-á*, *há-a*; *hí-i*, *hi-í'*; or pronouns: *i*, *i-í*, *i'-i*.

This feature adds largely to the natural expressiveness of the tongue, and saves many circumlocutions which the less pliant languages of modern Europe would have to specify by words. It is the idea of actuality, of being done right then and there, that distinguishes *shléa*, *shlá-a*, and *shla-á* to see, find, *géwa* and *gewá* to go into water, *gúka* and *guká* to climb up, *gúhua*, *gúha*, *guhá* to swell up, etc. Verbs in which the last syllable usually bears the accent are: *shió* to bet, *stulí* to report, *vuní* to bury, *vulá* to inquire; *gulí* to go into, is always oxytonized, but its d. form *kílihi* is not.

In terms where no syntactic or rhetoric influences affect the location of the word-emphasis, a shifting of the accent is often caused by the increase of the word through inflectional or derivative affixes. In short

words the accent may then settle upon a prefix; when the term becomes lengthened by suffixation, the accent may shift towards its final syllables.

Examples:

*hëshla to show itself, from shléa to see.*

*hishlan to shoot at each other, from shlín to shoot.*

*lakíámkshi at the chief's house, from lakí chief.*

*shuktámpka to begin fighting, from shúka to fight.*

*yamatála eastward, from yámat east.*

*tataksníptchi childlike, from tatáksni children.*

*skukluápkasht from possible chapping, from skúkla to be chapped.*

In the four last examples the secondary accent has entirely eclipsed the accent originally laid on the radical syllable.

Oxytonized terms, as *gulí* and others given above, will not shift their accent unless increased by two or more syllables.

When a word of more than one syllable is increased by distributive reduplication, the accent will usually shift away from the initial syllable by the length of this increase:

*líkl̥ʰa to shatter, split, d. hihák̥l̥ʰa.*

*ngúmshka to break, fracture, d. ngumgámshka.*

*lēmewíl̥ʰa to drift away, d. lēmēlēmewíl̥ʰa.*

*uláksha to lap, lick, d. ula-uláksha.*

Instances where the accent gravitates back upon the beginning of the word, respectively upon the radical syllable through apocope, contraction, or elision:

*méssám in the trout-season, for mehiashä' mi.*

*pállapksh the stolen one, for pallápkash.*

*k'lä'ksh telshámpka to be moribund, for k'lekápkashtala telshámpka.*

The appending of enclitic pronouns and particles, which form a phonetic whole with the term governing them, sometimes effects a shifting of the accent, but at other times has no effect whatever. Examples of shifting:

*nä-ulapkuapká m's nî I shall punish you, 59, 3.*

*stildsampëlók sas in order to announce to them, 22, 15.*

txopó-shitko, txopó-sitk *like a thumb*, 149, 12.

shliuapká m'sh sha *they will shoot you*, 30, 3.

gepgapělíssa *they returned home*, for gepgápěli sha.

Cf. ki-úks gî, 42, 12; kakó běla, 101, 7; humtchí kî, 126, 9; siunotísh tchkash, 83, 4.

Instances where enclitic terms have not affected the position of the accent are as follows:

shná'-uldsha nat *we galloped off*, 29, 12.

tchí'-íshtat m'na *to their camp*, 29, 16.

tsû'shnî m'sh nî *I forever from you*, 61, 2; but: tsûslínî m'sh nî, 69, 20.

In hä nî skuyû'shkuapka m'sh *if I should separate (her) from you*, 61, 1, the proclitic hä nî may have retained the verbal accent in its usual place.

## II.—PROCLISIS AND ENCLISIS.

A number of particles, mostly conjunctions, some pronouns and adjectives, or rather adjectival suffixes, are liable to lose their accent if placed in certain positions, while others among them always appear unaccented. These are monosyllabic; those composed of two syllables are capable at any time of reassuming accentuation, and hence can be classed here only under restrictions.

These unaccented terms may be said to lean either forward on the coming accented word—to be *proclitic*; or to lean backward on the accented word just spoken—to be *enclitic*. Their influence on the accentuation of the main word is only a casual one; cf. Accentuation, pp. 237, 240.

PROCLISIS is less frequent than enclisis; all proclitic words are capable of assuming the accent. A list of them reads as follows:

at *now, then*; mu, mû *greatly, largely* (not when apocopated from mûni *large*); hä *if, when*; tam, interrogative particle; wak? *how? how so?*. A few personal pronouns in their subjective cases, as nû, nî, î, pi, hûk, hû, etc., and the possessive pronoun mi *thy, thine*.

ENCLISIS is frequently observed and generally appears when a personal object-pronoun is connected with a transitive verb. Two enclitic monosyl-

lables can be placed after an accented word, and one of them frequently elides its vowel. Enclitic terms may be classed as follows:

*Suffixed adjectives* are unaccented terms of an adjectival function qualifying a noun attributively, not predicatively; two of them, *gítko* and *shítko*, possess a non-enclitic distributive form and are inflected through all cases.

*ámtechiksh* *ancient, old, used up*, in its abbreviation: *-amtech*.

*=gítko, =gítk, d. =giggátko* *possessed of*.

*=kani* *some one, any one*; cf. 60, 13, and the Dictionary.

*-ptchi, -mtchi, -tchi, -tch* *alike to, appearing like*.

*=shítko, =sítk, d. =shishátko* *alike to, resembling*.

*=tkani* *a little, somewhat*.

More will be found concerning these forms under "Adjective," below.

*Pronouns* All the monosyllabic personal pronouns, subjective and objective, are appended enclitically to the verb which they govern or upon which they depend. Subjective personal pronouns: *ní, nú* *I*; *i, ik* *thou*; *huk, hun, hu, pi* *he, she, it*; *nad, nat, nā* *we*; *āt, ā* *ye*; *sha, pat* *they*. Objective personal pronouns: *nísh, núsh, n'sh, n's* *me, to me*; *mísh, m'sh, m's* *thee, to thee*; *hún, hū, pish, pūsh* *him, her, it; to him, to her, to it*; *nálash* in the form *nash, nats, n's* *us, to us*; *málash* in the form *malsh* *ye, to ye*; *shash, sas* *them, to them*; *sham, sam* *of them*. Enclitic possessive pronouns are *mi* *thine, thy*; *p'na, Kl. m'na* *his, hers, its*; *sham, sam* *theirs*. Demonstrative and relative pronouns generally preserve their accent, but among the indefinite pronouns, *tuá* *some kind of*, loses it in compounding words: *nánuktua* *every kind of*; cf. *=kani* *any one*.

*Particles*, when monosyllabic, are enclitic unless some particular emphasis is laid on them in connection with the whole sentence. The more frequent of them are: *a*; *aka, ak, ka*; *at*; *ha*; *hak*; *ya, yu*; *-la, -lē*; *lish*; *mat*; *nen*; *pil*; *tak, tok, taksh, toks*; *tchä, tche, tsi*; *tchísh*, abbr. *-tch, -ts*; *tchkash*; *nn, ún*. Their signification and use will be indicated below.

*The verb* *gí*, *to be, do, say*, has several monosyllabic inflected forms which may become enclitic, as *gí, gínk, gish, gisht*, and the participle *gítko*, which will then usually cast off the ending *-o*. The simple *gí* often abbreviates into *-k, -g*: *nā'stg* *so he said*; *Ê-uksni toks lápik* *but of the Klamath Lake men there were two*.

Instances of enclisis of various descriptions are as follows:

shnekĕluapká'm'sh ni *I will remove you from your position.*

túmi hûk hátokt máklaks gi *many persons are there.*

únaka tchakash m'na shítla *he also informed his son.*

pállank mish *robbing thee*; vússok sas *afraid of them.*

wewéga píl tchíshi *the children only were in the lodge.*

kă'ktsnash; lúluagslash *they fled*; *they enslaved* (-sh for sha *they*).

pí tchish *he also*; nánxatch *some also*, 16, 7.

K'múk-amtch *the Old Man of the Ancients*; Shû'k-amtch *Old Crane.*

kă'kăk=tkani *a little yellow, yellowish.*

A term may become accented on two syllables, as in Greek, by enclisis; the first being the natural accent, the second the accent thrown upon the word by the existence of the enclitic term: tû'tĕnipuí' sha, 111, 2; sháhiashtalá m'na, 112, 13.

#### QUANTITY.

The language clearly distinguishes between long and short syllables or vowels. Two stages may be distinguished in short syllables: very short and short; two also in long ones: long and very long. The usual sign of brevity, ~, and of length, -, was added to the vowels only when they were uttered very short or very long. Thus monosyllabic nouns ending in a vowel pronounce this vowel very short in Kl.: knă' *skulcap*, tmŭ', mĭhŭ' *grouse*, lbă' *seed species*, kpĕ'l *tail*, kpă' *poker*, skă' *pestle*, skă' *to blow cold or strong*; and also in yă'ki *seed-basket*, kŭ'itsiă *duck species*, ndshĕ'dsh *shell, pod*, gă't *sage brush*. Many of these are pronounced *longer* by Modocs. The vowel is still short, though longer than in the terms above, in lxášh *billow*, shlín *to shoot*, núsh *head*. As to long syllables, a difference may be observed between mántch *long ago*, múni *great, large* (radix long in both terms), and their emphatic pronunciation: mā'ntch *quite long ago*, mŭ'ni, mŭ-úni *very large, enormous*. A difference exists also between tánk, tánkni, and tā'nk, tā'nkni, and between wáshla *and* wă'shla. Cf. Homonymy. The quantity of words is often added in parenthesis: yutetámpka (- ~ -), tchmúksh (~), kă'mat (- ~ -).

Almost any short syllable may be made long when a strong rhetoric emphasis is laid upon it: pă's *and* pă'sh *food*, cf. 101, 20; gă'ma *and* gă'ma

*to crush with a stone.* Words with long vowels are *nī'l*, *nē'l* *fur, feathers*, *nī'lka* *to dawn*, *mā'sha* *to be sick*, *nā'dsh*, *nā'dshak* *one, at one time*.

For the quantity of each word the Dictionary may be consulted.

The character of the language prompts the Indian to distinguish between long and short syllables, and no other phonetic figure is so productive of long vowels than vocalic contraction (synæresis, etc.). In *nákōsh* *dam*, the synæresis of *ua* into *ō* is remembered, and though the accent rests on the first syllable, the second is pronounced long. Many syllables with *ē*, *ō*, and other long vowels are not pronounced short, because the people use the uncontracted form besides the contracted one: *genō'la* and *genúala*, *hlékōsh* and *hlékuish*, *nō'kla* (from *nókala*), *shukatonolō'tch*, *tchī'sh* and *tchí-ish*.

A vowel does not, as a general rule, alter its quantity through *position*, viz., through a cluster of consonants gathering after it. The short *a* in *ktúpka* remains short even in *ktúpkantko* and in *ktupkápksh*. But before *-dsh* a vowel generally sounds longer than before *-tch*: *tamā'dsha* and *tamá'tcha*, *lakā'dsha* and *lakátcha*.

Nor does a vowel, generally speaking, alter its quantity through becoming emphasized by accentuation: in *hémkanka* *to speak*, *e* is pronounced as short as in *hemkánga*, *i* in *híta* as short as in *hitá* *at this spot*; but becomes long through apocope: *hī'd*, *hī't*.

Syntactic or rhetoric emphasis sometimes modifies syllabic quantity: *gēn* *him*, 114, 2; *na-ā'sht* *gī* *so said*, 95, 21; *sä'gs' ish!* *tell me!* (*ä* long), 78, 4; *lalā'ki* *chiefs*, 65, 14.

Neither quantity nor emphasis by accent is necessarily associated with a higher pitch of the voice.

#### HOMONYMY.

Homonyms are terms sounding exactly alike, but having a different signification; paronyms are terms which seem to sound alike to inexperienced ears, but in reality differ in accentuation, quantity, or pitch of voice when uttered by natives, and also differ in their meaning.

Some Klamath homonyms are the following:

*kísh* *fish-spear*, *kísh* *sundown*.

*nā'sh*, *nā's* *species of bulrush*, also: *one, single*; also: *thus, so*.

skä' *pestle*, skä' *to blow cold or strong*.  
 tchī'sh *settlement, lodge*, tchī'sh *inhabitant*.  
 wásh *prairie-wolf*, wásh *hole, den, excavation*.  
 wíka *near*, wíka *to blow*.  
 líuna *to stand, crowd inside*, líuna *to produce a noise*.

Paronyms differing in quantity only:

kísh *fish-spear*, kī'sh, kī'sh *a lie*.  
 shúina *to run a race*, shuí'na *to sing*.  
 tchīsh *also, too*, tchī'sh *lodge, inhabitant*.  
 nî, ni *I, myself*, nī' *snowshoe*.

Paronyms differing in one or more sounds of the alphabet:

gíwash *bluish squirrel*, Gíwash, nom. pr., *Crater Mountain*.  
 lakí *chief*, láki *to be stolen, gone*, láki *forehead*.  
 lû'k *seed, kernel*, lúk, lók *grizzly bear*.  
 p'húshka *to tear off by hand*, púshka *to cut*.  
 shikantéla *to pile upon each other*, shikantíla *to show something on feet*.  
 yulína *to menstruate*, yinlína *to send over the edge*.  
 skútash *mantle*, skútash, szútash *bunch, string*.  
 shúlxa *to tie together*, shúlěxa *to roar, growl*.  
 shkō'ks *ghost, spirit*, shkóks *sheep-tick*.  
 kă'sh *ipo-root*, kē'sh *rattlesnake*, kă'sh *excrement*.  
 kóka, kóke *river, stream*, kóka *to bite*.  
 néwa *to extend*, v. intr., néwa *to drive into the water*.  
 géna *to go away, walk*, kéna *it is snowing*.  
 vudúka *to strike with a stick*, vutóka *to swing around*, v. trans.

Some of the above terms (yulína etc., skútash etc.) are etymologically identical, but, because differentiated in their meanings, they now differ in their pronunciation. This we observe also in English: *to pat* and *to pet*, *secure* and *sure*, *loyal* and *legal*, *leal*; *disk*, *dish*, *desk*; *warrantee* and *guarantee*; as well as in the French: *naïf* and *natif*, *Noël* and *natal*, *entier* and *intègre*.

## MORPHOLOGY.

Morphology is a part of grammar which gives a systematic account of the changes experienced by its material units or words through becoming parts of a sentence. Morphology in its descriptive portion has to present the word in its forms altered by *inflection*, as they occur in the language; in its systematic part it has to explain the origin and function of these forms. The phonetic changes considered under "Phonology" are largely brought about by the changes which the words are undergoing through being placed into mutual relations to each other in forming parts of a sentence. *Derivation*, a process analogous to inflection in many respects, is another important part of linguistics to be dealt with systematically by morphology.

Languages greatly differ among themselves in the degree of the energy which unites or binds together its elementary parts. Where the parts do not unite, the position of the words in the sentence alone points out their mutual relation, and few or no phonetic changes occur. These are the monosyllabic languages. In the agglutinative tongues, certain syllables which indicate relation cluster around other syllables which retain the accent. After gathering up the other syllables to be their affixes, and uniting them into one body, the accented syllables gradually become radical syllables, and phonetic laws begin to manifest themselves in the alteration of colliding sounds, in the abbreviation of the affixes, etc. Here the original function of the relational or affix-syllables is still recognizable in the majority of instances, but in languages reaching a third stage, the inflective languages, the affixes become so intimately fused with the radix, that they serve as mere relational signs and may be considered as integral parts of the whole word. Through this accretion, or by other causes, the root itself becomes modified, chiefly in its vocalic part, for inflectional purposes.



The structure of Klamath is decidedly agglutinative; nevertheless, in some particulars, to be considered later, it approaches the tongues of the inflectional order. An important characteristic of it, syllabic duplication, is observed in the prefix- and radical syllables. Two other features pervading every part of Klamath speech are the *pronominal* syllables used as radicals and as affixes, and the figure called *anathesis*. Compound words are in fact the result of a syntactic process and will be discussed in the Syntax.

In subdividing the affixes into prefixes and suffixes according to their location before or after the radix, and into inflectional and derivational affixes according to their functions, we obtain the following general scheme for our morphology :

I.—*Radical syllable.*

1. Its structure. 2. Its origin and classification. 3. Its phonetic alterations. 4. Its increase by the reduplicative process. 5. Anathesis.

II.—*Radical syllable connected with affixes.*

1. Inflectional affixes; suffixation. 2. Derivational affixes: A. Prefixation; B. Suffixation. 3. List of prefixes. 4. List of infixes. 5. List of suffixes.

III.—*Inflection and derivation.*

1. Verbal inflection; verbal derivation. 2. Nominal inflection; nominal derivation: *a*, of substantives; *b*, of adjectives and participles; *c*, of numerals; *d*, of pronouns; *e*, of postpositions.

IV.—*Particles or words without inflection.*

I.—THE RADICAL SYLLABLE.

A root, radix, or radical syllable is a sound or group of sounds possessed of an inherent signification. By the processes of inflection and derivation affixes cluster around the radix, which may undergo phonetic changes; the meaning of the radix then remains either unchanged or passes into another signification cognate and closely related to the original meaning. Languages have been studied in which the radix is composed of two

syllables; in Klamath monosyllabism is the only form in which radicals exist, just as in the literary languages of Europe, although some Klamath terms seemingly attest a dissyllabic origin.

With a few onomatopoetic exceptions, the roots are no longer traceable to their origin; hence we do not know why such or such sound-groups have been conventionally assigned certain functions in the different languages of the world. Grammatical affixes are roots also, whether they be still recognizable as such or be ground down from syllables to single sounds, mostly consonantic, and mere fragments of what they had been once. When used as signs of relation, they belong to the class of pronominal roots and are recognized as such with less difficulty in agglutinative than in inflectional languages.

The roots are the microcosmic cells from which the macrocosmos of language is built up; for it results from the above that all elements in language are either radical syllables or fragments of such. Formation and quality of sounds are no secrets to us, but how and why they came to be selected for their present functions in each linguistic family is beyond our conception. The cause why linguistic families differ among themselves in grammar and dictionary is the disagreeing of their pronominal and notative roots.

Root-inflection or *regular* alteration of the root-vowel to indicate change of relation is most prominent in the Semitic languages and also in the Germanic branch of the Indo-European family. In America only traces of this "Ablaut" are discovered in a few languages, and what could be considered analogous to, or resembling it, will be discussed under "Phonetic alteration of the root." See pp. 253 et sqq.

#### 1. PHONETIC STRUCTURE OF THE ROOT.

Three fundamental forms are traceable in the elementary composition of the Klamath radix; it consists—

*Of one vowel:*

a in *ána* to carry off.

i in *íka* to extract, *íta* to put on, *í'wa* to be full.

u in *úya* to give, *wá* to be seated, *wē'k* arm, limb, *útish* long-shaped fruit (cf. *lútish* round-shaped fruit).

*Of a single or double consonant followed by a vowel:*

hă-, he- in hă'ma *to emit voice*; ka- in káta, ngáta *to break*, v. intr.; ku- in kúka *to bite*; kta- in ktá-i *stone, rock*; mu- in múni *great*, muna *deep down*. A diphthong appears in tchuitchúili *sorrel*, kaukánli *brown*.

*Of a vowel preceded by a consonant and followed by a consonant:*

kal- in kálo *sky*, kálkali *round*; tak- in taktákli *red, scarlet*, tǎ'xtgi *to blush*; tip- in tiptípli *dark-colored*; yal- in yályali *limpid*.

It is appropriate to call this third category of roots ending in consonants *thematic roots*. The terminal consonants bear great analogy to some nominal and verbal affixes, and a number of words formed in a similar manner can be actually reduced to roots of the second class: vowel preceded by consonant, as laklákli *slippery*, not to lak-, but to la- in lála *to be steep, to slope downwards*, cf. hlá-a *to foal*, lelédshi *brood*; lushlúshli *warm, hot*, not to lush-, but to lu- in lúloks *fire*, lúkua *to be warm, hot*; pushpúshli *black*, not to push-, but to pu-, po-, in pō'ksh *mud*. In the terminal consonant of pal- in pálla *to steal*, íla *to lay down*, the analogy with the suffix -la, -ala is obvious. It is therefore highly probable that all these roots of the third class are formed by accretion, and those containing diphthongs seem to have been formed by a similar process.

Some radical syllables commencing with mute consonants are nasalized occasionally, as káta: ngáta *to break*, pátash: mpátash *milt, spleen*.

There are radicals found in certain letters of the alphabet, as k, t, u, which reduplicate the two initial syllables when placed in their distributive form, and thus may be suspected of being originally dissyllabic. But neither of the two kinds of reduplication proves anything for the condition of the radix, for all the prefixes invariably reduplicate with the root, although they do in no manner belong to it. Compare, for instance:

Prefix k- in kmélxa *to lay down*, d. kékmelxa *and* kmékmalxa, rad. e-.

Prefix l- in lawála *to place upon*, d. lalawála.

Prefix sh- in ská *to blow strongly*, d. shkáska, rad. ka.

Prefix u- in ulágsha *to lap up*, d. ula-ulágsha.

Some radical syllables, chiefly pronominal, are found to figure in two

capacities: as roots of predicative signification, and as roots of relation forming affixes. This is true, for instance, of *i*, *hi on the ground*, in *íta to put on*, *ilxa to lay down into*; of *u*, *hu he, she, it and above, far*, in *húta to run at*, *húwa to jump up in the water*, *úya to give a long object*.

## 2. ORIGIN AND CLASSIFICATION OF ROOTS.

Although we are precluded from unraveling the origin of the majority of radices it is preposterous in our present state of linguistic knowledge to derive all the radicals of a language from onomatopoetic attempts to imitate the sounds and noises heard in outdoor life, like the note of birds, the rustling or blowing of the wind, or the roll of thunder. To ascribe a pronominal origin to all the roots which do not represent, or do not seem to represent, natural sounds has been a favorite theory of some scientists who have studied languages of the so-called savages. As to the Klamath language, the most appropriate classification of roots will distinguish four sources for their possible origin: onomatopoetic, interjectional, pronominal, predicative.

### RADICES OF ONOMATOPOETIC ORIGIN.

They have formed a large number of bird names, a few names of other animals and objects of nature. They also occur in verbs denoting sounds and disturbances.

*Birds*: ahá-ash, kák, túktukuash, tuákash or wákash, ō'lash, takága, ndékash.

*Other objects*: heíhai, mbaubáwash, báníbam, tíntan, cf. udíntěna.

*Verbs*: ka-ukáwa, kúshkusha, tústusha, tódshitō'dshi, udíntěna.

### RADICES OF INTERJECTIONAL ORIGIN.

ä'-oho, i-úhu, ä-ohúteha, i-uhéash; hä', hä'ma; kapkáblantaks, kémkem, kapkapagínk í!

### RADICES OF PRONOMINAL ORIGIN.

Pronominal roots originally indicate location in space, proximity, distance or motion in space and subsequently in time, then relative location, and, finally, *relation* in general. They appear, therefore, as well in pre-

fixes and suffixes, pronouns and pronominal particles, as in predicative significations, which have gradually evolved from the pronominal ones and make up a large portion of the vocabulary. These roots, which are in fact demonstrative pronouns and demonstrative adverbs, have in the present stage of the language become devoid of any special significations, and this quality eminently fits them for expressing relations between the different parts of speech. Whenever they form derivatives, the meaning of these radices becomes more specialized; thus *hu-* forms a large number of verbs with the signification of running, *tu-*, *ti-* verbs and nouns referring to motions of liquids, water, as spreading, dripping, soaking, *ti-*, *tin-* to motions performed by a plurality of subjects. All roots consisting of one vowel only belong here, and a number of lengthy words are entirely composed of pronominal roots.

On account of the importance of this class of radicals, I subjoin specimens of them and their derivatives, but do not claim any completeness for the list:

*a*, *ha*, *há* appears in particles *a*, *at*, *átui*; in suffix *-ha*; in *ána*, *ánsha*.

*h-* connected with all the vowels forms reciprocal, reflective, causative verbs and their derivatives.

*hu*, *hú*, *u*, *ō* in prefix *u-*, suffixes *-u*, *-ui* (*-uya*), *-wa*, *-uish*; in pron. and adv. *hû*, *hût*, *hûn*, *hûnk*, in pron. *hûnksht*, *hûkag*; in *wá*, *wē'k*, *utîsh* or *ôtîsh*; *úna*, *unā'k*, *húta*, *húdshna*, *húntchna*, *húwa*.

*i*, *hi*, *hi* in suffixes *-i*, *-ía*; in *íwa*, *iwíza*, *íta*, *ídsha*, *í-a* (*ya*), *yána*, *yaína*, *i-u* (*yu*), *yúta*.

*k-* appears in three forms: *ka*, *kē*, *ku*; *kē* being originally *ki*.

*ka*, *ga* in suffixes *-ka*, *-ga*, *-lza*, *-támpka*, etc., in demonstr.-relat. pron *kat* *who*; interr. *kaní* *who?* in *gät*, *ká-a*, *ká-ag*, *shká*, *kátak*, *gáyue*.

*kē*, *ge*, *gē*, yonder, reduplicated in *kēk*, *gēg*, *kéku*, forms prefix *ki-*, *k-*, and the verb *gî*; *géna* *to go away*, and its numerous derivatives, as *gékansha*, *gémpěle*, seem to point to the radix *ga*, for some of them begin with *ga-*, *ka-*: *gáyaha*, *gakē'mi*, *ga-úla*, *ka-ulóktana*; in *kéka*, *tkéka*.

*ku*, *gu* in *kú* and *kúi* *far off*, *kúinag*, *kó-i*, *kó-idshi*, *skúyui*.

*la, l-* in suffixes -lē, -lam, -la, -ala, -l̥a, -lámna.

*ma* in prefix *m-*, suffix *-ma*.

*na, n-* in the locative suffix *-na*; in *nû, nî, nāt*.

*p-* appears in several forms: *p, pa, pi*, etc.

*pa*, in prefix *p-* and suffixes *-p, -pa, -ap*; pron. *pash*; particles *pa, pash, páni, -pēli, shepálua, p'laí, hishplámna, pána, pē'ntch, p'nána*.

*pi*, demonstr. and reflect. pron.; in the prefixes *pe-, p'-, sp-*; in the suffixes *-pēna, -tpna*; in *p'na, Kl. m'na*.

*sha, sh-, s-* in pron. *sha they*; also of reflective function; in medial prefix *sh-* (*sha-, she-, etc.*); in suffixes *-sha, -asha, -ansha, etc., -sh, -ash, -tch*; in *shápa*.

*t-* appears in three forms: *ta, ti, tu*.

*ta* in prefix *ta-, t-*; in suffixes *-ta, -tala, -tana*; in *táwi, stáwa, stá, stáni; stú, sténa, stá-ila, tápka, tápak*.

*ti* in prefixes *ti-, te-, t'-* and suffix *-ti*; in *tína, tíla, tilaluánsha, tíl̥a, shtíla*.

*tu* in prefixes *tu-, tush-*, suffix *-tu*; in particles *tu, túla*; in *ntúltpa*.

#### RADICES OF PREDICATIVE SIGNIFICATION.

This class comprehends all roots which cannot, from our present knowledge of the language, be referred to one of the three categories preceding. Their signification is more concrete and specific than that of the pronominal roots, and points to some action or quality. We include here, also, the thematic or secondary roots, as *lak* in *laklákli*, etc. Cf. p. 249.

Instances of predicative roots are as follows:

*pat* in *patpátli, mpáta*.

*kta* in *ktá-i*.

*shu* in *shum*.

*le* in *shléa, léltki*, etc.

*litch* in *litchlitchli, lítchtakia*.

*mets* in *metsmétsli*.

The adjectives formed by iterative reduplication and by the suffix *-li* probably all contain thematic roots, ultimately reducible to shorter forms; cf. "Phonetic structure", pp. 248 sqq, "Phonetic alteration of the root", pp. 253 sqq.

A remark upon the alleged priority of the verbal over the nominal roots may be appropriately inserted here. In many languages, especially the monosyllabic, noun and verb do not distinguish themselves from each other in their exterior form, and even in Klamath we find words like páta, petíla, ndshíshl̥za, which are verbs and nouns at the same time, and verbal suffixes which are nominal suffixes also. In many other languages the distinction between the two categories is at least an imperfect one, and must have been more so in their earlier stages of development. When the sentence had reached a stage in which the predicative idea in the verb began to distinguish clearly between subject, object, and verb, noun and verb commenced to assume distinctive affixes, and the *position* of these parts in the sentence became more free. Noun and verb therefore originated simultaneously, not successively.

A single instance taken from the present status of the Klamath language may give us an idea how in its earlier stages the two categories could have differed. Ktchál̥za means *to shine* and *to emit heat*, ktchák (for ktchál̥ka) *mother-of-pearl shell*, ktchál̥ui *to be resplendent* and *to be hot*, ktchál̥ta *to reverberate*, ktchál̥lua *to shine* and *to reflect sunrays*, ktchál̥zish *sunshine* and *heat of sunrays, sunburn*, ktchál̥shkash *radiance*, ktchō'1 *star*, etc. Evidently the root, either simple or thematic, is ktchal (*a short*), and the idea of heat is secondary to that of light, radiance; but nobody is able to decide whether its original meaning was the nominal one of *ray, radiance*, or the verbal one of *to radiate*, or of both at the same time, for both the derivatives are equally long or short in their affixes. If in the minds of the earliest people who formed this language a distinction has existed between the two as a vague feeling, we can no longer follow its traces. Even nouns, to be considered as having been substantives from a very early epoch, as *sun, moon, water, fire*, were in some languages shown to be derivatives of radicals, but not of radicals of a distinct nominal or verbal signification.

### 3. PHONETIC ALTERATION OF THE ROOT.

Of some languages it has been said that their consonants were comparable to the skeleton and bones of the animal organism, while their

vowels, as the fluid and variable element, were likened to its soul. This furnishes a graphic picture of the structure observed in the Semitic family of languages, and in a less degree applies also to the languages of the Indo-European family. The permutability of consonants and vowels among themselves in unwritten languages has been described above ("Alternating of Sounds"), and does not, generally speaking, alter the signification of the terms in which it is observed. But the case is different with the radical vowels of Klamath under certain conditions, for here we observe something analogous to Semitic vocalization, when vocalic changes occur.

A few similar instances from other American languages are as follows:

In the Nipissing-Algonkin, *I love him* is rendered by *ni sākiha*; in four "modes" of the verb the long vowel *ā* changes into -aya-, -aia-: *sayakihak I who love him*, *sayahakiban I who did love him*, *sayakihak the one loved by me*, *sayakihakin when I just happen to love him*. In the same manner verbs with the radical vowels *ä*, *e*, *ĩ*, *ī* will alter them respectively into *e*, *aye*, *e*, *a*. In *Chá'hta* we meet *ŵ* with vocalic changes in radical syllables like the following: *tcheto to be large*, *tchito to be quite large*, *tchieto to be decidedly large*. In other instances of the kind the vowel becomes nasalized. In Creek some verbs lengthen their radical vowels almost imperceptibly to form a preterit from the present tense.

The study of alterations observed in the Klamath roots is highly important for illustrating the formation of the language, and also throws light upon the radical changes occurring in the inflectional languages of the eastern hemisphere. The vocalic changes are of greater importance than the consonantic, and are brought about in various ways.

#### VOCALIC ALTERATION OF THE RADIX.

Vocalic changes occur only in certain words of the language and *without any apparent regularity*. They are produced either by the intrusion of another sound into the radix, or by an independent, as it were spontaneous change. Some of these changes appear only from one dialect to the other, while the majority occurs in words belonging to the same dialect, and then they are always attended by a change in the signification of the term.



1. *Change by substitution.*

The primitive vowels a, i, u are sometimes substituted to each other to indicate a change in the local or temporal relation of the words of which they form a component part. They represent the pronominal roots:

a, há *here, on hand, by hand*; temporally: *now, just now.*

i, hí *on the ground, at home, for somebody*; temporally: *at the time of.*

u, hú *up, above, far off, on the person, in the water*; temporally: *in the past, previously.*

Thus the personal pronouns ni, nish, pash change to nû, nush, pish, push and in particles and suffixes the change through all the three vowels is sometimes observed:

-ksáksi, -kshákshi, a locative nominal suffix of the northern dialect, is altered to -ksíksi in Nakósksiks(i), nom. pr., "*right where the pile-dam is*"; to -ksû'ksi in Slankoshksû'ksi, nom. pr., "*where the old bridge once was.*"

tchá *now, presently*, tchĩ'k (or tchē'k) *at last, finally, until*; tchúk *at last out there.*

We may also compare the changes observed in the pronominal roots ka, ki (kē), ku; ta, ti, tu.

Vocalic changes in predicative and pronominal roots are the following: kpádsha *to extinguish by hand*, kpítchtchua, Mod. *to spit*, kpútcha Kl. *to squirt from the mouth.*

spátcha *to tear asunder*, spítcha *to pull to the ground, extinguish the fire*, spútchta *to cause somebody to part or lift the legs: to frighten.* Cf. pádsha, pítcha, púedsha.

spatádsha *to stretch out*, spitádsha *to stretch out a part of the body.* Cf. putóga, putóya, sputúya.

páha *to be and to make dry*; púka *to roast, bake.*

smā'k *hair on belly*, smō'k *hair of beard*, múkash *down, downy feather.*

lítki *evening*, viz. "*decline*;" lítxi *to come down to the ground.*

ská *cold, adv.*, sgû'mla *hoar frost forms*; cf. skúkla.

tchak- in tchaktchákli *sharp, pointed*; tchíxtchixa *to tickle*; cf. tchákëla, shtchiyakéka, shteli'ktχish.

wálʒa *to be sitting*, wílʒa *to squat down*.

tátkta *to feel pain*, tíka *to cause pain*; cf. tékteka.

íka *to remove*, trans.; eíʒa (for é-ika) *to put out the head*, spúka *to put out the feet*; shnúka *to take away*. Cf. níka.

kídsha *to dive*, kídshash *fin*, kúdsha *gudgeon*.

shlín *to shoot*, shlō'kla *to shoot at the mark*.

kálkali *round*, kíʒa *to become humpbacked*.

Cf. also líla with lúla, ptehákʒa with Kl. ptehíkʒa, shlátchka with shlítchka. Of vocalic changes observed in suffixes the following may be added for comparison:

hínua *to fall on, upon*, hínui *to fall to the ground*.

tehálamna *to sit on, or against*, tehálamnu *to sit high up, above, or at a distance*.

tútash *stump of tree*; tutísh *stump of tail or limb*.

sha kiukáyank *they are sticking out*, sha kiukáyunk *they are sticking out above*, 134, 4.

## 2. Change through addition of a vowel.

When the vowel of the radical syllable is joined by another vowel suffixed to it, the result of the combination may be either (1) vocalic synæresis or lengthening of the vowel, when both are coalescing; or (2) a softened vowel, Umlaut.

The intruding vowels, which become suffixed to the radical vowel, seem to be no other but *a*, *i*, *u* mentioned in the preceding article; *i* added to *a* produces *e*.

### Vocalic synæresis:

látcha *to build a lodge*, viz., "to intertwine", létcha *to knit*.

ána *to abstract*, éna *to bring, carry*; cf. ánscha, anúlipka.

láma *to be dizzy*, lemléma *to whirl about*.

shátma *to call to oneself*, Mod. shétma

náwal and néwal *to lie upon*.

### Lengthening of the vowel:

pélpela *to work*, pē'lpela *to work for* (oneself or another).

ktelëshka *to push away*, ktēleshkáпка *to push away forcibly*.

Softening of the vowel :

yá-a to *howl*, yä'ka, yéka to *howl while dancing*.

stá to *be full*, stáni *full*, stä'-ila to *fill down into, to gather* (roots, etc.).

### 3. Change through accretion.

Accretion takes place when the radix or basic syllable is increased by prefixes, suffixes, through syllabic reduplication or through the formation of a compound word. The usual consequence of accretion is the removal of the emphasis from the radix to another syllable, the secondary accent becoming often preponderant over the primary one; another consequence is the weakening or shortening of the radical vowel. The frequent change of *u* (*o*) to *a* in the radical syllable has to be ascribed to this cause.

shnúka to *seize*, shnáktiga to *seize with pincers*.

tchúka to *expire*, tcháklëxa to *lose children by death*.

kóka to *bite*, ka-úldsha to *erode, gnaw*.

núta to *burn*, trans. and intr.; shnuitámpka to *keep up the fire*, nilíwa to *blaze up*, nátkolua, Mod, to *burn in the distance*, shnatkáka to *set on fire*, nátsпка to *be charred*, shnéka to *burn, to shine*.

núka, nóka to *be, become ripe*, shníkanua to *let ripen*.

shlín to *shoot*, shlataníya to *make ready for shooting*.

tchía to *remain, sit*, tchélza to *sit*, tchekléla to *sit on the side of*, tcháwal, tchaggáya to *be seated upon*, tchawáya (from tchía and waiha), to *wait, expect*.

héma, há'ma to *emit voice*, hamóasha to *call to oneself*.

tédsha to *wash*, shatashpapkía to *make the gesture of washing* (the face).

pélpela to *work*, lulpalpalía to *make eyes for somebody*.

This shortening or weakening also occurs in prefixes; cf. shálakla, Mod. shélakla; shnapémpema, Mod. shnepémpema; and in suffixes: yutetámpka for yutatámpka.

### 4. Elision of the radical vowel

Is brought about by the same causes as the change through accretion, and hence is but another form of No. 3:

núka to *roast, bake*, nxúta, nxútagia to *burn at the bottom of the cooking utensil* (for nukúta, nukútagia).

láma *to reel*, viz, "to move in a circular line"; léména, l'ména, lména *it thunders*, lémátch, lmátch *mealing stone*, the motion made on it being circular.

há'ma *to emit voice*, sha'lmúlgí *to call together*.

kál- in kálkali *round*, hishχēlúlχa, hishklúlχa "*to measure all around*," *to make of the same length, width*. Cf. skilulχótkish.

5. The change of a radical vowel into a cognate vowel has been fully treated in the chapter on "Alternation of Sounds," and requires no further discussion. Examples: yéka, yä'ka; é-una, ä'-una; ō'lash, û'lish; steínash, staínas.

#### CONSONANTIC ALTERATION OF THE RADIX.

Changes occurring in the consonantic components of the radix are caused by the interchangeability of cognate consonants, cf. "Alternation of Sounds," and do not usually imply any change in the signification of the radix. Examples: búnua and púnua, délish and télish.

Instances of a radical consonant becoming nasalized are páta, mpáta; saká-a, sanká-a.

A change in the signification is, however, produced by the changing of a guttural k, g into k: kilχántko *humpbacked person*, kilχántko *humpbacked person*, when imitated by children, etc. (radix kal- in kálkali *round*).

#### 4. REDUPLICATION.

The repetition of syllables in immediate succession within one and the same word is technically called reduplication, and forms one of the most effective means for emphasizing or otherwise individualizing ideas expressed in words, in the same manner as the orator repeats twice or three times in succession certain words to be emphasized above all others. Reduplication has been recognized as an efficient grammatic figure from the earliest times; in rude and illiterate tongues we see it more frequently applied than in the refined speech of cultured nations, and in the earlier periods of European languages much more than in their present stages of development—facts which point with certainty to a high antiquity of this special mode of grammatic synthesis. If we except the monosyllabic languages, reduplication is

a feature common to all languages of the globe, although they may greatly differ in the mode of applying it.

Thus, in the English terms *gewgaw*, *riffraff*, *tiptop*, syllables were doubled for some augmentative purpose; the Sahaptin family reduplicates for forming diminutives, as *muzlimuzlí fly*, *kussikússi dog*. English and German show traces of syllabic duplication to designate a preterit tense, a feature once common to all the dialects of the Indo-European family: *fell*, *held*, *slept*, are forms of an imperfect tense which are the remnants of ancient forms parallel to the Gothic *faífal*, *haihald*, *saislep*.

Some languages reduplicate their radical syllables for the purpose of forming onomatopoeic, iterative, frequentative, or usitative verbs and nouns, indicating gradation in the adjective and adverb, or of forming certain derivatives; other tongues, again, indicate in this manner the ideas of severalty, plurality, totality, or collectivity, and purposely modify the reduplicated terms phonetically for each of the several morphologic functions to which they may be applied.

Syllabic duplication has exercised a thorough-going influence on the development of the Klamath language of Oregon, giving origin to delicate and ingenious grammatic and lexical distinctions. Its workings can be studied to more advantage in a few languages only, although linguistic development has taken a similar turn in the Malay-Polynesian family and in the forms of speech disseminated along the western coast of North America, especially in the Nahuatl and Selish stocks of languages.

The reduplicative process has originated in the idea of repetition or iteration, applied to space, surface, intensity, time, and other categories. The stage immediately preceding syllabic reduplication was that of repeating the entire word, as we see it in the Hebrew *tób tób*, "*good good*," for *very good*, and in Mohave, where the adverb accompanying the adjective is repeated to indicate gradation: *váltayé great, large*; *váltai tahána larger*; *váltai tahán tahán tahána the largest one*. Although the latter is a triplication, a twofold mention of the adverb is just as frequent in Mohave, where the elements have not yet coalesced into a single word. All the different and most varied shapes of reduplication of the radix can be brought in two classes: *iterative* reduplication, when used for the derivation of words; *distributive* reduplication, when used for inflectional purposes.

## A.—ITERATIVE REDUPLICATION.

In Klamath iterative reduplication redoubles the *entire* radical syllable without any consonantic alterations, and serves in forming from simple or thematic roots various sorts of derivative terms, as onomatopoetic, iterative, and frequentative verbs and substantives, also adjectives descriptive of exterior form, surface-quality, color, intensity.

This sort of reduplication differs from the distributive (*a*) by being derivational and not inflectional; (*b*) by duplicating the radix in its totality and not partially; (*c*) by duplicating always the radix and not the first syllable only, although the radix may become reduplicated with its prefix, when this prefix consists of a vowel or single consonant only. No word reduplicates more than two of its initial syllables; words which do so usually begin with the initials *k*, *l*, *n*, *t*, and *u* (*or* *vn*, *w*), and some contain an adulterine diphthong: *te-ukté-uksh*, *kankáuli*.

Western languages offer sundry parallels to this sort of reduplication. It prevails in the adjectives of color in Pomo, Cal., in Olamentke and Chúmĕto, dialects of Mutsum, Cal., in Cayuse and several Oregonian languages. When applied to color, surface-quality, exterior shape, etc., this mode of synthesis is evidently equivalent to: "red here and red there," "prickly here and prickly there, and prickly all over."

Examples of derivatives formed in this manner could be gathered in large numbers and from every language spoken by the Indians of the Union. We confine ourselves to the mention of a few terms of the Tonto dialect, Yuma family (Arizona), most of which show a dissyllabic radix or base:

<i>toltol guitar</i> , <i>toltolia flute</i>	<i>tibitivi pregnant</i>
<i>sol soli to scratch</i>	<i>midimidi straightways</i>
<i>ogi-ogi to yawn</i>	<i>dubbidubbi button</i>
<i>topitope circle, circuit</i>	<i>yudiyudi blanket</i>
<i>wiliwilíva pulse</i>	<i>yudiediedui checkered</i>

In Klamath several terms are met with which are compounded from two words, word-stems, or roots, and of which only the second is undergoing iterative reduplication. The first component is very frequently a prefix, as *sh-*, *u-*, etc., and vocalic dissimilation is often observed here. This class of

terms will be more properly spoken of under "Composition of Words"; it embraces terms like yapalpuléash, káltchitchiks, uláplpa, etc.

Words formed by iterative reduplication possess, just like other terms, a distributive form to mark severalty; they form it by undergoing another kind of reduplication to be described below. Thus, kálkkali *round*, becomes kakálkkali, *tiptípli dusky*: titaptípli.

Many terms formed by this means of synthesis have the power of dissimilating the vowel of one from that of the other syllable, as kä'kākli *green, yellow*, which may be also pronounced kä'kakli and kákākli, while the distributive form would be kakä'kakli or käkākākli. The change from the normal vowel, which is *a* in this example, is more frequently heard in the second part than in the first: taktākli *red*: taktä'kli; kétchkatch *little gray fox*, from ketchkétchli *rough*. Dissimilation is a figure which was spoken of at length on pages 234 and 235.

The following list of terms is classified after categories of origin, and exhibits all the various forms of iterative reduplication:

1. *Onomatopoeic terms* produced by imitating peculiar noises perceived on objects of nature, or the cry of some bird or other animal: kaikkaya *to sob, snore*, lálak brant, túktukuash *fish-hawk*, wawá-ush *little bell*, wekwékash *magpie*, yanyáwa *to be noisy*.
2. *Iterative, frequentative, usitative terms*, mostly verbs:
  - lemléma *to reel, to be dizzy, drunk*; dissimilated in lā'mlemlā.
  - muimúya, muhimúya *to tremble, shiver*.
  - pélpela *to work, to busy oneself at*.
  - pópo-i *to drink*, said of babies.
  - shiákshiaga *to shake up*, v. trans.
  - tuéktueka *to stare at*, from tuéka *to pierce*.
  - tushtúshla *to shiver from cold*; cf. Lat. *titubare*.
  - útk'utka *and wankwánka *to nod*.*
  - wítwita *to writhe, struggle*.

Dissyllabic reduplication occurs in:

- kokalkkokáltko *weak in the joints*.
- lotelótash *greenish excretion of snakes*.
- nidshonídshua *to make faces, to grimace*.
- ulagshulágsha *to lap up*, as water.

3. *Adjectives of color.* The original color adjectives terminating in -li are, for the largest part, formed by the reduplication of a radix terminating in a consonant (an exception is ka-uká-uli, Mod. ke-uké-uli *brown*). Thus we have kākü'kli (for kāk-kä'kli) *green, yellow*, pushpúshli *black*, metsmétsli *sky-blue, purple*.
4. *Adjectives descriptive of surface-quality, with their adverbs:*  
 kitchkítchli *rough to the touch*, from kétcha *a little*.  
 láklakli, hlákhlakli *smooth, polished, even*.  
 putpútli *of level but coarse surface*; adv. pútput.  
 tátatli (for tát-tatli) *flat, level, planed off*.
5. *Adjectives describing external shape, form:*  
 kálkali *spherical, circular, cylindric*.  
 mukmúkli *downy*; cf. múkash *down, plume*.  
 wakwákli *conical, high-pointed*; cf. wawalwakálsh, wékwak  
 witchwítchli *rigid, stiff*.

#### B.—DISTRIBUTIVE REDUPLICATION.

##### *Characteristics and function.*

The phonetic characteristics of the distributive reduplication are the following:

It redoubles the first or the two first syllables of a term. The vowel and all the sounds preceding it become reduplicated, but the reduplication does not extend beyond the vowel. In monosyllabic distributive reduplication the initial syllable only is redoubled, whether it represents or includes a prefix or not. In regular monosyllabic duplication the vowel of the second syllable is a, if the vowel of the initial syllable is a short one.

This grammatic form pervades all parts of the language, for it exists not in nouns and verbs only, but also in a large number of particles. Substantives not possessing this form are either collective terms or are prevented by phonetic laws from duplicating. This feature, so characteristic of the language of which we treat, expresses the idea of *severalty* or *distribution*, and not primarily that of plurality or collectivity; this accounts for its existence in all the abstract nouns. Wherever this form is indicating plurality



it does so only because the idea of severalty happens to coincide with that of plurality in the peculiar instances which will be specialized below.

Thus *nép* means *hands* as well as *hand*, *the hand*, *a hand*, but its distributive form *nénap* means each of the two hands or the hands of each person when considered as a separate individual. *Ktchō'l* signifies *star*, *the star*, *a star*, *the stars*, *constellation* or *constellations*, but d. *ktchóktchōl* means *each star* or *every star* or *constellation* considered separately. *Shenólakuish* is *engagement*, *compact*, or *compacts* in general, d. *sheshinólakuish* the *compacts made with each party*. *Ktékna* means *to cut a hole into one object* and *to cut holes into many articles by one cut* or *turn of the instrument*; d. *ktektákna* points to *cutting holes into different or separate objects by cuts repeated at different times* or *for every object separately*. *Pádsha í*: *you became blind of one eye*; d. *papádsha í*: *you are totally blind*, *you lost the use of each of your eyes*. *Lutátka* means *to interpret one sentence* or *to serve as interpreter at one council* or *sitting*; but d. *lultátka* *to interpret repeatedly at councils* or *interviews*, *to serve as a regular interpreter*. This also applies to the *nomen verbale*: *lutátkish*, d. *lultátkish*. A regular interpreter, *lultátkish*, can be spoken of as *lutátkish* also, when he is referred to as having interpreted just at a certain day, or some special meeting. The sentence: *kaní gé-u wátech pálla?* means either *who stole my horse?* or *who stole my horses?* and when used in the latter acceptance would imply that they were all stolen at once by one person; but *kaní gé-u wátech papálla?* implies that some person stole my horses severally or that thefts had been committed on single horses at different times, or that the one and single horse which I possess was repeatedly abstracted. *Shéktákta* is *to cut in two*, d. *sheshaktákta* *to cut the two pieces in two again*, or *into smaller portions*.

#### *Inflectional reduplication.*

In order to give a full illustration of that kind of reduplication which serves for inflectional and not for derivational purposes we mention a few instances from other American languages. Phonetically they are parallel to the distributive form observed in Klamath, for the radical does not redouble *beyond its vowel*, but the grammars of these languages declare this form to be a plural and not a distributive form, as we have it here.

In the extensive Nahua family, which embraces Aztec, Tarahumara, Tepeguana, Cora, Cahita, Ópata, Eudeve, and Pima, we can trace it through the nominal and verbal portions of every language, although other plural forms occur there also. When we meet Aztec vocables like the following, we remark that the idea of severalty is the ruling idea in at least some of the Aztec reduplicated verbs:

intchan oyakê *they went into their house* (all having one house only);  
intchatchan oyayakê *they went into their several houses* (every man entering his own).

kotōna *to cut*, kokotōna *to cut in many pieces*, ko'-kotōna *to cut many articles in pieces*.\*

The dialect of Pima spoken on the Yaqui River, State of Sonora (Pima bajo), reduplicates in the same manner, as does also the Pima alto spoken on the Gila River, Arizona. The Nevome, a dialect of the Pima bajo, inflects, e. g., maina: mamaina *palmleaf mat*, bava: bavpa *cliff, high rock*, tueurhu: tuteurhu *owl*, stoa: stostoa *white*.†

Plurals of nouns and verbs are formed by duplication of the radix in some, perhaps in all, the dialects of the Shoshoni or Numa family.

This holds good also for the dialects of the Santa Barbara family, whose tribes reside on the coast of the southern part of California. On Santa Cruz, e. g., substantives were forming their plurals as follows: pu: pupu *arm, hand*, alapami: alalapami *body*, tupau: tutupau *bow*. Duplication of the consonant after the vowel also occurs: ulam: ululam *river*, wutehu: wutchwuteho *dog*.‡

In one of the dialects of the wide-stretching Selish family, that of the Flatheads of Idaho and Montana, we find that the reduplicated verb indicates severalty and not plurality. If our knowledge of the other numerous Selish dialects was more thorough, we would probably discover there the same fact. Rev. Gregory Mengarini gives the following instances in his "Grammatica Linguae Selicæ:"

ieskòdm *I receive many things at once*, ieskmkòdm *I receive many things at different times*.

\* Quoted from H. Steinthal, *Charakteristik*, page 212.

† Arte del idioma Pima ó Nevome, in *Shea's Linguistic Series*.

‡ Contributions to North American Ethnology, vol. iii, pp. 560-565.

iès' à azgam *I look at all* (of them) *at once*, iès' az'azgam *I look at each* (of them) *separately*.

That Selish dialect is able to reduplicate its nouns and verbs in two different ways, thereby conveying different meanings.\*

Similar forms appear in dialects of the Dakota family. In Omaha sábě is *black*, said of an object near by and seen distinctly, shábě of a distant object; sásabě, shášabě when the black objects differ among themselves in size or other qualities; so also dshíde: dshidshíde *red*, dshiṅga: dshiṅdshiṅga *small, little*, gḡezé *striped*, gḡezáza *striped here and there or all over*, gḡezhé *spotted*, gḡeháha *spotted all over*.

There are examples of another sort of reduplication observed in the languages of North America, that of duplicating the last syllable of the word or its basis, either in part or in its whole length. In this manner are made distributive forms of the adjectives in the various dialects of the Sahaptin and Maskoki families. As this feature does not occur in the Klamath language, a simple mention of it will suffice.

Judging from the facts enumerated, it becomes quite probable that inflectional radical reduplication is in many *other* languages of the West a mark to indicate distribution or severalty, not plurality. Closer investigation alone can give an ultimate decision concerning this obscure point in Indian linguistics.

*Terms with twofold reduplication.*

A closer study of the reduplicative process in Klamath reveals the fact that several terms, especially verbs, can reduplicate in a twofold manner. They have to be divided in two classes; the first embracing the terms of which the reduplicated forms are identical in their origin, and phonetically reducible upon each other; the second class embodying the terms of which the reduplicated forms differ in their function and point to a different phonetic origin.

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\*Mengarini, *Gramm.* p. 84: Unica res pluribus pertinens, reduplicatur tantum vocalis substantivi, non aliter ac in tertia persona plurali verborum dictum est. Vel agitur de rebus pluribus ad singulos pertinentibus, tunc tantum radix etiam nominis duplicabitur juxta naturam substantivorum in plurali.

Of the first class we give the following instances:

kmáka *to look out*, d. kák'mka *and* kmák'mka.

kmél̄xa *to lay down*, d. kékmel̄xa *and* kmékmal̄xa.

ktána *to sleep*, d. kákta *and* ktákta.

púedsha *to throw away*, d. pepúdsha *and* puépudsha.

tméshka *to abstract*, d. tetmáshka *and* tmetmáshka.

tehl̄ika *to pinch with nails*, d. tehítel̄xa, Kl., *and* tehitchl̄aka, Mod.

wá-ish *productive*, d. wawá-ish, Kl., *and* wawáwish, Mod.

No difference in signification is stated between the two reduplicated forms of the terms above given, except for kmáka *and* kmél̄xa; here kák'mka *and* kékmel̄xa refers to a few objects only, from two to four, but the second, more complete forms refer to many objects. The same is stated of the verbs:

lák̄tcha *to cut, sever*, d. lálaktcha *and* lalkát̄cha.

tékua *to break*, d. tetákua *and* tetkéwa.

Here the second form is evidently derived from lakát̄cha *and* tekéwa, verbs which through the shifting of the accent gradually became lák̄tcha, tékua. Hence the difference in the functions of the two reduplicated forms is a purely conventional one and not founded on etymology. Kékmel̄xa has originated from kmékmel̄xa, kmékmal̄xa by the ekthlipsis of the sound m from the first syllable.

Other verbal forms are as follows:

kawakága *to rip up with the teeth*, d. kakankága *and* kawakaukága.

ulágsha *to lap*, d. ula-uláksha *and* ulakshnláksha.

utcháya *to split* (as wood, etc.), d. u-utcháya *and* utcha-utcháya.

With these and others formed in the same manner it is evident that the first form alone is a distributive and the second an iterative verb, and therefore a *derivative* of the radix or stem and not an inflectional form of it. Numerous terms beginning with u-, vu-, exhibit both modes of duplication.

The second class of terms showing a twofold reduplication are those which possess two distributive forms, of which the second is formed from the first one.

shiúkish *fighter*, d. shishókish, 2d d. shish'shókish.

shálgia *to put or place against*, d. shashálgia, 2d d. shash'shálgia *to quarrel*, viz., to lay to the charge of.

hlá; d. hláhla, lála *to slope downwards*, 2d d. lalā'la. The original meaning of hlá (see Dictionary) must have been that of *putting* or *placing on the flank of, to the side of*, or intr. *to be on the slope, flank*. Cf. hlá-a, lál'laks.

tína *once*, d. títna *some time*, 2d d. títatna *a few times*.

shétalkāsh *one who stands on his head*, d. shésh'talkāsh; 2d d. shesháshtal-kāsh *funny fellow, wag*.

él̄xa *to lay down*, é-al̄xa, ä'-al̄xa *to read*, d. ä-ä'-al̄xa.

upiéga *to sweep*, vuhupiéga *to stir up*, said of winds; d. vuhuhapiéga shína, d. shíshna *to enter the flesh*, 2d d. shisháshna.

The difference between the two distributive forms as to signification follows from the nature itself of these forms; shiúkish is *one who is or has been a fighter* on one occasion, shishókish, on several occasions, or *a habitual fighter*, shish'shókish *one who fought many times* or *habitually* on many occasions. Instances like these show that the language has the power of forming two (or perhaps more) distributive forms, one from the other, for every term in the language, as it is done in Flathead-Selish. But experience shows that the second form occurs but in a few instances in the spoken language, and that wherever it could be formed it often becomes phonetically unwieldy, and is therefore replaced by some adjective, numeral, or pronoun; cf. sheshálkōsh *spectacles*, pl. túmi sheshálkōsh. This is not a distributive but simply a plural form. Cf. also shúshatish, shushutánkish.

There is a limited number of terms which reduplicate distributively only after the prefix, and therefore have to be considered as compound terms:

hiapát̄xoksh *stocking*, d. hiapaípat̄xoksh.

húmasht *thus, so*, d. humámasht, Kl.

naishlák̄gish *beetle-species*, d. naishlashlák̄gish.

shekák̄tcha *to return blows*; a term which is a d. form by itself, and assumed the above form instead of sheshkák̄tcha to avoid being confounded with sheshkák̄tcha, d. of shék̄tcha *to become divorced*.

u'hlútua *to let reach the feet*, d. u'hlúlatua.

*Different modes of reduplication.*

Of all words of the language not debarred from distributive reduplication through phonetic or other causes perhaps not one-third shows this feature in its regular form. Phonologic causes will account for the fact that so many terms have deviated from the regular standard form through elision, contraction, accent-shifting, and the like. As to the accent, it usually remains in the distributive form as many syllables remote from the word's end as it was in the absolute form.

There are but a limited number of terms in which the two dialects of Klamath differ as to their distributive form. But many terms of both dialects, owing to the fluctuating phonetics of the language, use an uncontracted and a contracted or apocopated form for it simultaneously and without any difference in their meaning or functions. Examples:

*gúka to climb*, d. *gû'kaka and gúg'ka*.

*kídsha to dive, crawl*, d. *kikádsha and kíkteha*.

*néta to fix on*, d. *néněta and nénta*.

*shulótish garment*, d. *shushalótish and shushlótish*.

*t'shín to grow*, d. *t'shít'shan and tít'shan, tít'sha*.

*tú there, yonder*, d. *túta and tât*.

Compare also *atíni long, tall*, d. *a-atíni and a-itíni*, and its abbreviated form *áti* (in Dictionary).

It will be seen that many of these are formed from terms which even in their absolute forms are not always pronounced in the same manner. In the examples given below we will make it a rule to mention only the most frequently used distributive forms.

There are many terms of which the distributive form is but rarely used, being generally replaced by the absolute, accompanied by some term indicating plurality. Instances are the distributive forms of *géna*, *lalágo*, *máklaks*, *nánka*, *tkáp*, etc.

Two different modes of reduplication have to be distinguished throughout, the monosyllabic and the dissyllabic. The latter is less frequent than the former

Monosyllabic reduplication, on account of the intricate phonology

manifested by its forms, necessitates a careful and minute classification into several categories. Terms with prefixes almost invariably belong to the classes No. 1 and No. 2 below.

#### MONOSYLLABIC DISTRIBUTIVE REDUPLICATION.

##### 1. *Reduplication in a.*

The regular and most frequent form of monosyllabic distributive duplication takes place when the vowel of the first syllable is short (or was so originally), and is marked by *a* short in the second syllable of the reduplicated form. The vowel of the first syllable, provided it is short, is of no influence; the accent usually remains on the same syllable. In case the vowel is a diphthong, cf. Diphthongic reduplication.

háshtxa *to pierce the nose*, d. haháshtxa.

hëshla *to appear*, d. hehëshla.

ílxa *to lay down*, d. i-álxa, yálxa.

kpók *gooseberry*, d. kpókpak.

kúpkash *torchlight*, d. kukápkash.

ldíglxa *to kneel down*, d. ldildáglxa.

nép, nē'p *hand*, d. nénap.

púnua *to drink*, d. pupánua.

tiptípli *dusky*, d. titaptípli.

tchúnua *to vomit*, d. tchutchánua.

##### 2. *Reduplication with syncope of a.*

When the short *a* of the duplicated or second syllable, as described under No. 1 above, remains unaccented, and is left standing between two consonants, it becomes easily elided. No syllabic increase taking place, the accent keeps the place it occupied in the absolute form.

heshémesh *jewsharp*, d. leh'shémesh, instead of hehashémesh.

hóyeka *to leap*, d. hóhiexa, instead of hóhayexa.

kátak *truly*, d. káktak, instead of kákatak.

lalágo *pine-gum*, d. la'lágo, instead of lalalágo.

mbû'ka *to raise dust*, d. mbû'mbxa, instead of mbû'mbaxa.

níto *to suppose*, d. nínto, instead of nínato.  
 shnikóá *to hurl*, d. shnishnkóá, instead of shnishnakóá.  
 stáwa *to starve*, d. shtáshtua, instead of shtáshtawa.  
 tō'ke *fire-place*, d. tō'txe, instead of tō'taxe.

Shléa *to see, find*, forms shléshla and not shléshla-a, because the suffix -a, as a particle, does not really form a part of the verb. In shléshla the -a is therefore the product of the reduplicating process and not the final -a of shléa. It must be observed, however, that many verbs in á-a keep this suffix in their distributive forms, it being secured there by the accent resting on it.

### 3. Reduplication without vocalic change.

The vowel of the first syllable is long through synizesis or other causes, though it is not pronounced long in every instance. The vowel of the second or reduplicated syllable becomes long also, for it is the repetition of the preceding vowel. Many terms beginning with a vowel reduplicate in this manner, and I know of no instance of this sort of reduplication in which the first syllable is *not the radical* syllable.

ilína *to take down*, d. i-ilína.  
 íta *to put on* (long obj.), d. í-ita.  
 kédshna *to sprinkle* (for ké-idshna), d. kekédshna.  
 klípa *mink*, d. kliklípa.  
 kû'shka (for ku-íshka) *to brush*, d. kukû'shka.  
 kíwash *whippoorwill*, d. kíkíwash.  
 lókanka *to go astray*, d. lolō'kanka.  
 lū'sh (for lúash, cf. lushlúshli) *wild goose*, d. lúlosh.  
 mhû', Kl. tmû' *grouse*, d. mhû'mhû, Kl. tmû'tmû.  
 nī'sh (from níwa) *neck*, d. nínīsh.  
 nō'kla *to roast on coals*, d. nónūkla.  
 shō'dshna (for shu-idshna) *to carry in hand*, d. shoshō'dshna.  
 shû'dsha *to build a fire*, d. shushû'dsha.  
 shútanka (for sh'hútanka) *to come together*, d. shushútanka.  
 t'épa *sunfish*, d. t'et'épa.  
 túdshna *to carry on head* (for tú-idshna), d. tutúdshna.  
 wóá, vu-úa *to howl*, as wolves, d. wowóá, vu-u-úa.



4. *Reduplication of diphthongic syllables.*

Several modes are observed in the reduplication of diphthongs which are very instructive for the study of the real nature and origin of diphthongs in this language. Diphthongs do not occur in prefixes, but when reduplicated they are so only because they stand in radical syllables.

a. The whole diphthong reappears in the second syllable, but the second component undergoes a change into a, as follows:

luelóya *to stand around*, d. luelualóya.

shuipkúlish *head-flattening cushion*, d. shuishuapkúlish.

Compare: kuánka *to limp*, d. kuakuánka.

b. The whole diphthong reappears in the second syllable, but in an unchanged form:

hiuhiwa *to be elastic*, d. hiuhiuhiwa, abbr. hihuihiwa

tuéktueka *to stare at*, d. tuetuéktueka.

Cf. shúi *to give in a cup*, d. shúshui for shúishui.

c. The whole diphthong reappears in the second syllable, but in a contracted form:

shuikína *to drive away from water*, d. shuishūkína.

tuágga *to evaporate*, d. tuátūga, instead of tuátuāga.

túeka *to perforate*, d. tuétōxa, instead of tuétuāxa.

d. In the distributive form the diphthong of the absolute form is separated into its two component parts, of which the first stands in the initial, the second in the following syllable:

yaúyawa *to be noisy*, d. yayóyawa, yayúyawa.

ká-i, kaí *white rabbit*, d. káki.

ktíukish *latch, bolt*, d. ktíktukish.

méwa *to miaul*, d. memúwa.

p'laíwash *gray eagle*, d. p'lap'líwash.

p'téwip *niece, aunt*, d. p'tép'tuip.

té-ini, teíni *recent*, d. tetíni.

tchúyesh *hat, cap*, d. tchótchiesh.

tchuyómash *idler*, d. tchutchi-ómash.

waíwash *snow-goose*, d. wáwiwash (*and wawéíwash*).

wiulála *to strike*, d. wiwulála.

e. A similar process is observed also in some distributive forms, in which a diphthong beginning with a semi-vowel (y, w) is reduplicated:

yáli *beads*, d. yáyahi, contr. into yá-ihí.

yáki *seed-basket*, d. yáyaki, contr. into yá-iki.

wákish *inside ladder*, d. wáwakish, contr. into wá-ukish.

wikáni *short*, d. wiwakáni, contr. into wi-ukáni.

This sort of reduplication properly belongs to No. 2 above.

#### 5. Reduplication with vowel inverted.

This mode of reduplication is not frequent; it mainly occurs in terms containing a combination of vowels which are not real diphthongs.

knatcháki *to bite, itch*, d. kakutcháki; cf. kuátcha

mbutē'xe *to jump over*, d. mbambutē'xe, for mbumbatē'xe.

púedsha *to cast away*, d. pepúdsha and puépudsha.

puélxa *to throw down*, d. pepuélxa, for puepuélxa.

shewokága *to wag*, d. shashewokága, for sheshawokága.

tiä'ma *to be hungry*, d. tetiä'ma, for tiätiä'ma.

tehuáish *buzzard*, d. tehátehuish, for tehútcha-ish.

Cf. shashuakísh, 84, 1, and Dictionary.

It will be seen that this class is made up of several different modes of forming the distributive, and that púedsha, puélxa, tiä'ma properly belong to No. 4 b.

#### 6. Reduplication with elision of consonant.

Terms reduplicating in this manner do not change the position of their accent from the absolute to the distributive form; it remains at the same distance from the end of the word. They drop in the first syllable their second initial consonant; in several of them the first consonant does not belong to the radix of the word, but is a prefix after which a vowel or ẽ has once been standing.

I have found this sort of reduplication only in terms beginning with k-, p-, t-, and tch- (ts-), followed by consonants like g, l, m. Many terms

beginning with the same groups of consonants reduplicate in other ways.

Cf. List of Prefixes.

kmutchátko *old, decrepit*, d. kuk'mtchátko.

ktána *to sleep*, d. kákta and ktákta.

p'léntant *on the top of*, d. pepléntant.

tlóxo, tēlóxo *brain*, d. tótlxo.

tmoyéga *to begin*, d. tot'myéga.

tmókil *green lizard*, d. tót'mkil.

tmólo, tēmólo, tomólo *wild plum*, d. tót'mlo.

tehgu'mla, shgu'mla *to form hoarfrost*, d. tehutchgámle, shgushgámle.

tehmóya *to taste sour*, d. tehotehmóya.

tehlóxatko *smooth*, d. tehutchlóxatko.

#### 7. Reduplication with apocope of suffix.

In a limited number of terms the suffixes -na and -a after vowels are dropped in their distributive forms. The cause of this is the tendency of pronouncing words as short as possible and hence of dropping unaccented final vowels and syllables.

a. Verbs in -na, when this suffix is not abbreviated from -ēna, -ina, as in gasáktehna *to follow*, usually drop the -na; the suffixes -mna, -pna, being contractions from -měna, -pēna, do not lose the -na in the duplicating process.

géna *to go away*, d. gáka, for géka, gégga.

kshéna *to carry on the arms*, d. kshéksha, for kshékshana.

ktána *to sleep*, d. ktákta and kákta.

léna *to move in a circle*, d. léla.

pána *to dive, plunge*, d. pápa.

To these may be added the verbs in -n, which drop the -n (originally -na) even in the absolute form: pán *to eat*, pát, pátko; shlín *to shoot*, shlā't, shlítko, etc. Cf. Verbal inflection.

b. Verbs in -a preceded by a vowel.

méwa *to camp out*, d. mémû, mē'mû; cf. méwa *to mew*, d. memúwa.

néya, né-i *to hand over*, d. nēni.

shléa *to see, find*, d. shlēshla.

## DISSYLLABIC DISTRIBUTIVE REDUPLICATION.

The terms which duplicate two initial syllables to form a distributive are composed with prefixes, as i- (yi-), and chiefly with u- (vu-). These prefixes have coalesced with the radix so firmly as to become inseparable, and are now reduplicated with it without any alteration in sound.

There are as many phonetic modes of reduplicating dissyllabically as there are of monosyllabic reduplication; to be brief, we will treat of them as belonging to two classes only, as follows:

1. *Reduplication in a.*

Instances of it are:

- udélgatko *checkered*, d. ude-událgatko.
- udíta *to chastise*, d. udi-udáta.
- udshíklza *to fall while stumbling*, d. udshi-udsháklza.
- udúpka, vudúpka *to whip, beat*, udūdápka.
- udúmtelna *to swim on surface*, udūdámtelna.
- úlal, vúlal *cottonwood tree*, d. úla-ulal.
- uláplpa *to flicker about*, d. ula-uláplpa.
- utchín *to fish with net*, d. utchi-utchán.

2. *All other modes of reduplication.*

Gathered under one head, this list contains instances of the phonetically altered modes of distributive reduplication described under "Monosyllabic distributive reduplication."

Reduplication with syncope of *a*:

- udáma *to cover a vase*, d. udá-udma.
- udozótkish *whip*, d. udo-udzótkish.

Reduplication without vocalic change:

- hilúdshna, yilódshna *to push away*, d. hilu-hilúdshna.
- yimē'shka *to abstract*, d. yime-imē'shka.
- nyozátko *striped, streaked*, d. nyo-nyozátko.

Reduplication of diphthongic syllables:

uláyue *to scatter*, d. ula-ulíwe.

uláwa *to spear through a hole*, d. ula-úlhua.

utáwa *to shake off*, d. utá-utua.

Reduplication with apocope of suffix:

ibéna *to dig*, d. ibépa, hipépa (for ibé-ipa).

*Distributive forms in -ishap.*

Contrary to the linguistic principle of reduplicating the initial syllable, or part of it, to indicate severalty, a class of nouns comprehending terms of relationship by consanguinity or marriage appends the terminal -ishap. These forms, which in many instances seem to have also the function of plurals, are formed in this manner: *To the terminals -ap, -ip, of the absolute form is substituted the uniform ending -ishap.* There are even a few terms in -sh, which through the law of analogy have adopted the above ending in the distributive, simply because they belong to the terms of relationship, as pā'ktish *brother's child*, d. pā'ktishap.

The suffix -shap is evidently a compound of the nominal ending -sh and the suffix -p; the intervening vowel -a- seems duplicated from -i- in -ishap and altered to -a- by dissimilation. The suffix -p points to intransferable ownership; cf. List of Suffixes.

Instances of these forms are:

múlgap *brother- and sister-in-law*, d. múlgishap.

pa-ánip *elder brother or sister*, d. pa-ánishap.

p'kíshap *mother*, d. p'kishishap.

pkúlíp *grandmother etc.*, d. pkúlishap.

plúgship *grandfather and grandchild*, d. plúgshishap.

psháship *stepmother, stepchild*, d. psháshishap.

tzé-unap *elder brother*, d. tzé-unishap.

Other terms possess two distributive forms; one in -ishap, the other being formed in the regular manner:

mákokap *aunt, niece etc.*, d. mákókishap, mám<sup>u</sup>kó<sup>u</sup>kap.

ptéwip *grandmother etc.*, d. ptéwishap, pteptéwip.

ptíshap *father*, d. pti'shishap, ptiptáshap.

ptchû'kap *brother-in-law* etc., d. ptchóptchashap, ptchúptchkap, and others, like ptútap, etc. Pthóptchashap is the result of a combination of both forms of reduplication.

The ending -ni is another instance where the language reduplicates the end and not the initial parts of a term to form distributive reduplication, as in nepníni, yanakaníni. Cf. Suffix -ni.

*Nomina verbalia formed by distributive reduplication.*

By appending -ish to the stem or basis of a verb generally of the transitive voice, verbal nouns are formed indicative of animate beings, persons, animals, or personified things performing the action enunciated in the verb. When -uish is appended, the substantive noun thus formed indicates that the subject in question has been performing the action in time past. The forms in -ish and in -uish may undergo the process of distributive reduplication, like the verb itself, and then indicate an animate being that *is* or *was* performing the action at different times or occasions repeatedly, habitually, or gradually. A few intransitive verbs like táměnu form similar derivatives, but with transitive verbs this feature is much more common.

Examples:

lutátkish *one who interprets* or *expounds*.

lutátkuish *former interpreter, one who was expounding*.

lultátkish *habitual interpreter* or *expounder*.

lultátkuish *former habitual interpreter* or *one who employed himself regularly in expounding*.

támnuish *one traveling* (here -u- belongs to the verb itself).

tatámnuish *constant, habitual traveler; tramp; källa-tatámnuish mole, lit. "walker in the ground."*

Many nouns of this class, called *nomina agentis*, or "performer's nouns," are found to occur in the absolute form, as shnantátchłish *trapper*; but they are used more frequently in the distributive form, and then should be

called *nomina actoris*. Indeed, the larger portion occurs only in the reduplicated shape; thus we have:

láldsish *house-builder, architect*, from látcha *to build*.  
 pápish *devourer*, from pán *to eat*; cf. máklaks-papísh.  
 papátalish *parasite*, cf. patádsha *to stretch the hand out*.  
 pápalish *thief*, from pálla *to steal*.  
 pépuadshnish *prodigal, spendthrift*, from púedsha *to throw away*.  
 shashapkêlé-ish *rhapsodist, narrator*, from shápa *to narrate*.  
 shúshatish (and shútesh) *worker, maker*, from shúta *to make*.  
 tetádshish *launderer, laundress*, from tédsha *to wash*.  
 tetēmáshkish *pilferer*, from tēmēshka *to abstract*.

Exactly in the same manner are formed a number of substantives designating inanimate objects (or abstractions), which are the result of reiterated acts and appear in the distributive form. They are formed by means of the suffix -ash, and are *nomina acti*:

pápkash *lumber, club*, from páka *to break*.  
 kóxpash *mind*, from kópa *to think* (Mod.).  
 shashapkêléash *narrative, story*, from shápa *to narrate*.

The form of the preterit in -uish also occurs:  
 shutédshanuish *plow's furrow*; from shutédshna *to perform on one's way*.

Like this word, the largest number of the *nomina acti* do not show the reduplicated form of the first syllable.

Distributive reduplication also occurs in the absolute form of a few verbs, which are suggestive of collectivity, severalty, or distribution. Some of them show phonetic irregularity in their formation.

ä'-alxa, d. ää'-alxa *to read*, from élxā *to lay down*.  
 lelíwa *to stand at the end of*, from láwa *to project*.  
 papiä'na *to have a picnic*, from pán *to eat*.  
 sheshxē'la *to act extravagantly*, from kǎ'la *to disport oneself*.  
 shéshatui *to barter, sell*, from shétua *to count*.

## ANATHESIS.

Another change affecting the vocalic element of the radix in verbs and their nominal derivations occurs when the verbs pass over into their reflective and reciprocal forms, and it may be sometimes observed also in their causative and medial derivatives. These forms are produced by prefixing either *s-*, *sh-*, *shn-*, the medial prefix, or *h-s-*, *h-sh-*, *h-shn-*, which is the medial prefix increased by the pronominal demonstrative particle *hu* abbreviated to *h-*, and pointing to an object in close vicinity or contiguity.

The process of vocalic anathesis consists in the following: Whenever a verb forms derivatives by means of the above compound prefix *h-sh-*, these derivatives are vocalized like the distributive form of that verb; the first syllable assumes the vocalic sound of the radix (diphthongs have their own rules), the radical syllable assumes the vocalic sound of the second syllable of the verb's distributive form. Many derivatives formed simply by the medial prefix *s-*, *sh-*, *shn-* do not show this anathesis, but merely exhibit the vocalization of the simple verb, as *shálgia* from *lákia*, *spítcha* from *pítcha*, *shtálaka* from *tálaka*, *shtchúzatko* from *tchúka*.

I.—*Anathesis in terms formed by the medial prefix s-, sh-, shn-:*

*kéléwi* to stop, d. *kékélui*, caus. *shnékelui* to remove from position.

*kílua* to be angry, d. *kíkalua*, caus. *shníkalua* to irritate.

*kshiúłza* to dance, d. *kshikshúłza*, caus. *shnikshúłza* to make dance.

*kélpka* to be hot, d. *kekálpka*, caus. *shnekálpka* to heat.

*kóka* to bite, d. *kokóka*, refl. *shnkóka* to bite oneself.

*ndsháma-a* to look on, d. *ndshandsháma-a*, caus. *shnándsh(a)ma-a* to amuse by tricks, lit.: "to cause to look on."

*ngé'sha* to shoot arrows, d. *ngengé'sha*, refl. *shengé'sha*.

*pníwa* to blow, d. *pnípmu*, refl. *shípuû* to be full of air, cf. *shípnush*.

*ptchíkap* sister-in-law, d. *ptchík'shap*, refl. *shiptchzáltko* related as brother-in-law or sister-in-law.

*tédsha* to wash, d. *tetádsha*, refl. *shetátcha* to wash one's head.

*túpakship* younger sister, d. *tútpakship*, refl. *shutpaksáltko* related as brother and sister.



II.—*Anathesis in terms formed by the compound prefix h-s-, h-sh-, h-shn-:*

*hínui to fall down*, d. *híhánui*, caus. *hishánui to fell*.

*kíntelma to travel in file*, d. *kikántelma*, recipr. *hishkántelma*.

*núta to burn*, d. *núnata*, *núnta*, refl. *hushnáta to burn oneself*.

*shíuga to kill*, d. *shishúka*, recipr. and refl. *hishû'ka*.

*shlín to shoot, hit*, d. *shlíshlan*, recipr. and refl. *híshlan*.

*shmō'k beard*, refl. *hushmō'kla to shave oneself*, from an obsolete *shmō'kla*.

*shnúka to seize*, d. *shnúshnza*, recipr. *húshnza to shake hands*.

*spulí to lock up*, d. *spúshpáli*, refl. *húshpali to lock oneself in*.

*stínta to love, cherish*, d. *stistánta*, recipr. and refl. *hishtánta*.

## II.—RADICAL SYLLABLE CONNECTED WITH AFFIXES.

In polysyllabic languages we do not often meet with radical syllables in their original and nude shape, and forming words for themselves. When the process of word-formation increases in energy and extent, the radix is beset and preyed upon more and more by its affixes through shifting of accent, vocalic and consonantic alterations, elision of sounds, and other necessary concomitants of advanced agglutination. In languages where the phonetic laws have great sway it often becomes difficult, as to certain terms, to recognize the elements belonging to the radical syllable.

Affixes are the links of relation connecting the radical syllables of the words which compose a sentence. They are real or altered radicals themselves, and when they no longer appear as roots it is because they were phonetically disintegrated into fragments by the continual wear and tear of the process of word-formation. Their function is to point out the various relations of the radix to the words it is brought in contact with; thus being exponents of relation they derive, for the largest part at least, their origin from pronominal roots or roots of relational signification. In Klamath some of them exist also as independent radicals, and figure as pronouns, pronominal particles or conjunctions (*hí, hú, ka, ka-á*, etc.).

Affixes do not always express pure and simple relation, or strictly *formal* connection between the various parts of the sentence, as, e. g., the idea of possession, of subject and object, of person, number, and tense; but

many of them, in American languages especially, express categories, as that of exterior shape, dimension, and proportion of the object or subject spoken of, of its distance from the speaker, or of the special mode by which an act is performed. Such particular notions qualifying the function of the radix are of a material or concrete import, and frequently result in polysynthesis or triple, quadruple, etc., compounding of the affixes. These combinations of several affixes may contain only relational affixes of a purely grammatic character, but in Klamath more frequently contain affixes of both classes—the relational and the material. A few examples will illustrate this.

A word composed of a radical and of purely formal or relational affixes only is, e. g., *shílalsht when having fallen sick*. Here *i-* in *íla to lay down* represents the radix, *sh-* is the medial prefix which makes out of *íla*: *shíla to lay oneself down*, though used only in the sense of *to be* (chronically) *sick*. The suffix *-al-*, *-ala*, implies the “becoming”, “falling into a state or condition”, and is here of an inchoative signification; *-sh* is a suffix forming nouns and verbals, *-t* the suffix of the conditional mode.

Terms composed of a radix and of material and relational affixes are as follows:

*Lupatkúéla* may be translated by *to produce a scar*, but the term has its special use. The radix *pat* appears in *mpíta to beat, strike upon* with a tool, *upáta to wound*, *n'hlopátana*, *patpátli*, etc., and the prefix *lu-* shows that the blow is inflicted with a round article. The suffix *-ka* (here *-k-*) is that of factitive verbs, *-uéla* adds the idea of *downhill, downward* to verbs of motion, and thus the full import of the above verb is that of *producing a wound*, or more frequently *a scar*, being forced *downward* or *to the ground* by a round article, as a wheel.

*Né-upka to empty into* is said only of the influx of a watercourse into an extended sheet of water, as a lake, not of the confluence of two rivers unless very wide. The radix of *né-upka* or *néwapka* is *éwa to be full*, as of water, the prefix *n-* is indicative of something spread out, level, or extending to the horizon, and the suffix *-pka* usually refers to distance.

*Shlelztchanólatko left behind while walking*. The radical is here *e*, of pronominal origin, which we also find in *íla (éla)*, *d. i-íla to lay down*. With the suffix *-lza*, which generally points to a downward motion, *e-* forms *élza*

*to deposit, to lay down.* The compound prefix *shl-*, *sl-* referring to garments or other flexible articles for personal use, and the derivation-suffix *-tchua* (here inverted as *tehan*) pointing to an act performed while marching, moving, are joined to *shlélz* and make *shlélztchua* of it. To this is added *-óla*, the completive suffix, which can be fitly rendered here by "altogether", and the participial suffix of the passive *-tko*, so that the whole term, for accurate rendering, necessitates a circumscriptive phrase like the following: *dropped and left behind altogether something garment-like while walking.*

*Taluálzank lying on ground face turned upward.* Radix *ta-*, thematic root *tal-*, occurring with change of vowel in *télsh face*, *télshua* (for *télshma*) *to behold*; basis *tálu-*, *u-* meaning *upward*; *-alza*, compound word-formative suffix of a factitive nature (*-ka*); *-ank*, inflectional termination of the participle, usually referring to the present tense.

In the examples given the affixes pointing to round articles, sheet-like objects, distance, and downward direction are of the material order; all others I call relational affixes. The perusal of the words in the Dictionary affords the best method of distinguishing the two.

An affix is called a *prefix* when placed before the radical syllable, an *infix* when inserted into it, and a *suffix* when appended to it. Affixes fulfill two purposes of grammar: that of inflection, nominal and verbal; that of derivation or formation of derivative words. Not always can a strict line be drawn between these two processes of forming the units of speech, and in Klamath there are affixes which are in use in both categories. Some pronominal roots figure at times as prefixes, at other times as suffixes, as *hi* (*i*), *hu* (*u*), *ma*, *p*, and others, while nominal affixes like *-tana* are verbal affixes also, a fact which is partly due to the imperfect distinction between verb and noun.

But a thorough distinction between the prefixes and the suffixes of this language lies in the circumstance that the former are used for derivation only, while the suffixes possess either derivational or inflectional functions, or both simultaneously. I therefore present the affixes of Klamath in two alphabetic lists, that of the *prefixes* and that of the *suffixes*. More facts concerning them will be considered under the caption of "Verbal Inflection."

## LIST OF PREFIXES.

The function of Klamath prefixes is to form derivatives, not inflectional forms, from radicals. Prefixes are not so numerous as suffixes, nor do they combine into compound prefixes so extensively as suffixes. There is no safe instance on hand where a combination of more than three prefixes occurs. A triple-compound is, e. g., *ktechintchátechka* to *trample upon*, said of one subject; it stands for *kshintchátechka* (ksh-, ya-, u-), cf. *yúshtechka* to *put the foot* on something. Another is *shu-ishtchátechka* to *turn the head for a bite*, from *hishtcháhta* to *be angry*. The prefix *ino-*, *inu-* may be considered as triple also; but such combinations are rare. Suffixes, however, are found to combine into groups of four or five.

The remarkable fact is presented by the vocalic prefixes, preceded or not by a consonant, that they often become the radical syllable of the word (verb or noun). Thus in *lúta* to *be suspended*, said of a round subject only, *lu-* is as well the prefix (not *l-* only) as the root. This may be observed in words beginning with *a-*, *e-*, *i-*, *ksh-*, *t-*, and with other prefixes.

A large number of intransitive verbs change their initial syllable or syllables to indicate a change in the number of the subject, as *húdslna* to *hurry, run*, speaking of one; *túshelna*, speaking of two or three, *tínshna* of many subjects. The syllables undergoing the change should rather be considered as radical syllables than as prefixes, as may be shown by the analogy of many transitive verbs which undergo similar or still more thorough changes when passing from one number to another.

All the prefixes will be found classified below under the caption "Recapitulation of the Prefixes." The function of each prefix found in verbs extends also to the *nomina verbalia* formed from these verbs. The categories of grammar which are chiefly indicated by prefixation are the *genus verbi*; *number*, *form* or *shape*, *attitude* and *mode of motion* of the verbal subject or object.<sup>1</sup>

**a-**, verbal and nominal prefix referring to long and tall articles (as poles, sticks), also to persons when considered as objects of elongated shape

<sup>1</sup>A short stay in the Indian Territory, Modoc Reservation, has supplied me with a new stock of Modoc terms. Many of these have been inserted as examples in the Grammar from this page onward, and, though obtained from Modocs, the majority of them form part of the Klamath Lake dialect as well.

Like *u-*, the prefix *a-* originally referred to one object only, plurality of objects being expressed by *i-*; but this now holds good for a few terms only. It differs from *tg-*, *tk-*, now occurring only as part of a radical syllable designating immobility of one subject standing upright, by pointing to long things which need not necessarily be in an erect position.

*aggáya* to be suspended and to hang up, pl. of long obj. *iggáya*; cf. its derivatives *aggá-idsha* etc.

*aggédsha* to describe a circle, as the hand of a watch.

*akátchga* to break, as sticks, poles.

*amníamua*, *ámnadsha* to speak, cry aloud on one's way.

*aláhia* to show, point out, as a tree.

*átpa*, pl. of obj. *ítpa* to carry away.

*atchíga* to wring out, twist.

Prefix *a-* occurs in the following substantives:

*ámda* digging-tool, from *méa*, *méya* to dig.

*adshagótkish* violin, fiddle.

*awálësh* thigh of a quadruped's hind leg.

The prefix *a-* also appears in *ai-* or *ei-*, *a-i-*, *e-i-*, the initial syllable of verbs referring to a motion performed with the head. In *ai-*, *ei-*, the vowels *a-*, *e-*, point by themselves to a long or tall object.

*aíka*, *eíxa*, and *aíkana* to stick the head out, from *íka*.

*aitxámna* to be or grow smaller than, said of plants only, the tops of which are considered as heads; from *ítzamna*.

*eílaka* to lay the head down upon; from *íla*, cf. *ílxa*.

*eítakta* to hide the head under, to place it between two things, as blankets etc.

**e-**, prefix pointing to long-shaped objects, sometimes when single, but more frequently when in quantities. Cf. also *ei-*, *ai-*, under prefix *a-*.

*éíktcha* to leave behind, as a rope.

*éíxa* to lay down, deposit, as a rifle.

*émtna* to carry, as an infant tied to its board.

*épka* to fetch, to bring, as arrows.

*etlě'xi* to lay crosswise, as logs; pl. of obj. *itlě'xi*, Mod.

There is difference in signification between *édsha to suck* and *ídsha to cause to go*, *épka to bring* and *ípka to lie upon, to keep*, *éwa* and *íwa* etc.

Substantives with prefix *e-* are: *élhuish backbone*, *épat a tall grass*

**h-** is a prothetic sound found in many words beginning in vowels and consonants, which is *deciduous* and without any distinct grammatic functions, except that of emphasizing. Cf. *hlá-a* and *lá-a*, *hiwídsha* and *iwídsha*, *hutátchkia* and *utátchkia*. Therefore *h-* cannot be considered as a prefix, unless connected with the medial prefix *sh-* in the form of *h-sh*, q. v. Cf. *-h-*, under "Infixes."

**h-sh-**, *h-s-*, *h-shn-*, compound prefix serving for the derivation of reflective, reciprocal, and causative verbs and their nominal derivatives. The intransitive verbs formed by means of this prefix are but few in number. The derivation is performed by means of the vocalic *anathesis* described, pp. 278, 279. As stated there, the prefix *h-sh-* is composed of the demonstrative radix *h* in *hu*, pointing to contiguity, and of the medial prefix *sh-*, q. v. The vowel standing after *h-* is that of the radical syllable, and no instance occurs where a diphthong occupies this place. In the majority of instances the medial form in *sh*, from which the other originated, is still preserved in the language; but there are a few where the stem without prefix has survived alone. These few verbs are all of a causative signification:

*háshpa to feed*, *háshpkish foulder*, der. *pán to eat*. Cf. *spalála*.

*héshtcha to suckle*, der. *édsha to suck*.

*heshuámpēli to restore to health*, der. *wémpēli to recover*.

*hishánui to fell, cut down*, der. *hínui to fall*.

*hushpánua to give to drink*, der. *púnua to drink*.

The following verbs and nouns, classified according to the *genus verbi* to which they belong, form an addition to the examples given above, p. 278 sq.:

#### CAUSATIVE VERBS:

*hashlá-ixa to smoke* (meat), der. *shlá-ika it smokes*.

*hásh'ka to perforate* the nose, ear, der. *stúka to stab, pierce*.

*hashpánkua to ford a river on horseback*, der. *pánkua to wade through*.

- hëshla *to show, exhibit*, der. shléa *to see*.  
 heshē'gsha *to complain*, der. shē'gsha *to report*.  
 hishtádsha *to bring up, educate*, der. t'shín *to grow*  
 hishúnua *to apply song-medicine*, der. shuína *to sing*  
 hushnóxa *to bake, cook*, der. shnúxa *to parch, dry*.  
 hushpátchta *to scare, frighten*, der. spútchta *to scare*.  
 hushtíxa *to make dream*, der. tííxa *to dream*.  
 husháka *to drive out of a den etc.*, der. shúka *to drive out*.

## RECIPROCAL VERBS:

- hëshkû *to make mutual bets*, der. shiô *to bet*.  
 heshtō'lza *to live as man and wife*, der. shetō'lza *to cohabit*.  
 hishamkánka *to tell each other*, der. hemkánka *to speak*.  
 hushtehóka *to kill each other*, der. tchóka *to perish*.  
 hushtíwa *to prick each other*, der. téwa *to drive into*.  
 hushpántchna *to walk arm in arm*, der. spúnshna *to take along*.

## REFLECTIVE VERBS:

- hakshgáya *to hang oneself*, der. kshaggáya *to hang up*; presupposes a longer form hashkshgáya.  
 hushkaknéga *to besmear oneself*, der. kaknéga *to soil*.  
 hû'shtka *to stab oneself*, der. stúka *to stab*; cf. háshtká.  
 hushtápka *to prick oneself*, der. stúpka *to prick, puncture*.  
 hushpáli *to lock oneself up or in*, der. spulí *to lock up*.

**i-**, *iy-*, *y-* (No. 1), prefix of transitive verbs and their derivatives, referring to an act performed with or upon a plurality of persons or elongated objects, or on objects referred to collectively, when not in a standing, immovably erect position; when the object stands in the singular, the prefixes corresponding to *i-* are *a-*, *e-*, *ksh-*, *u-*, *q.* v. In the distributive form this prefix often appears as *i-i-*, instead of showing the regular form *i-a-*, as in *i-iggáya*, *í-idshna*.

- ídsha *to make go, carry off*; one obj., éna.  
 ítpa *to carry, convey, take along with*; one obj., átpa.  
 íggáya *to suspend, hang up*; one obj., aggáya, kshaggáya.

idúka, idúpka *to strike*, as with a club; one obj., ndúka, udúpka.

íyamna, í-amna *to take along with*; one obj., úyamna.

i-áni, yáni *to give long articles*; one obj., úya, ó-i.

itl̄'zi *to lay crosswise*; one obj., etl̄'zi (Mod.).

Terms in which this prefix relates indiscriminately to *one* or *many* persons or long articles are the derivatives of íka and ítpa; cf. the Dictionary.

i-, y- (No. 2), locative prefix referring to the ground, soil, is identical with the locative adverb i, li, and the suffix -i. It composes the suffixes yan-, yu-, and appears as i-, y-, only in a limited number of terms as the radical syllable.

ibéna, Kl. yépa *to dig in the ground, to mine*.

ína, d. yána *downward, down*; yaína, etc.

This prefix refers to the individual or "self" in íha *to hide, secrete, conceal*, and to the lodge or home in íwi, híwi, iwídsha *to fetch, bring home*.

**ino-**, *inu-*, triple prefix composed of the adverb ína (*í on the ground, -na demonstrative particle*) and the prefix u-, which in one of the two terms below points to singular number, in the other to distance. Cf. the prefixes i- and yan-, which latter is the distributive form of ina-.

inotíla *to put or send below, underneath*; cf. utíla.

inuhuáshka *to keep off, prevent*; cf. huáshka.

**yan-**, *ya-*, compound prefix indicating an act performed with the feet, or upon the ground, underground or underneath, below some object. This prefix is nothing else but the adverb yána *downward, down below*, which represents the distributive form of ína, q. v., composed of *í on the ground*, and the demonstrative radix and case-suffix -na. Etymologically related to ína, yána are: yaína *mountain* (from yáyana), yépa *to dig, scratch up*, yé-ush *den of burrowing animal*. The prefix yan-, ya-, often becomes the radical syllable of the verb.

yadshápka *to mash, mangle*; cf. ndshápka, tatchápka.

yatáshl̄za *to press down*; cf. yétszaka.



yána *to hand or bring from below.*

yánhua *to be quite sick*, lit. "to be down": yána, wá.

yankápshti *to bar an entrance, den.*

yántana *to put down into*; from yána, ítana, or ítua.

yakā'sha *to press down with the foot.*

yáshtehka *to step on something.*

The prefix *ya-*, *y-*, combines also with initial *e-*, *i-*, into one diphthong, as in *yéwa* *to burrow*, *yitchíxua* *to squeeze down from with the foot*, as some fatty matter.

**yu-**, a prefix analogous in its functions to *yan-*, *ya-*, pointing to an act performed in a downward direction, or upon the ground, or below some object *upon* or *by means of a long article*, as the *foot*. It is a combination of *i-*, *y-*, with the prefix *u-*, *q.* *v.* The prefix *yu-* generally becomes the radical syllable.

yúa (for yúwa) *to strike the ground or water.*

yudshláktkal *to slip with the feet.*

yulalína *to fall over an edge, rim.*

i-unéga, yunéga *to be below the horizon*, as sun etc.

yumádsha *to be at the lower end.*

i-úta, yúta *to be heavy, ponderous.*

yutálpěli *to twist*, as paper, cloth.

yúshlchka *to put the foot on.*

yuwet'húta *to kick with both feet.*

**k-**, *gi-*, prefix formed from the adverb *ke*, *ki*, Mod. *kíe thus, so, in this manner.*

kishéwa, gishéwa *to think so, to be of the opinion*, der. shéwa, héwa *to believe.*

kshápa, gishápa *to say so, to state, to suppose*, der. shápa *to declare.*

**ki-**, *ke-*, *ge-*, abbreviated *k-*, *g-*, is a prefix occurring in transitive and intransitive verbs and their derivatives, pointing to an act performed obliquely,

laterally, or a motion directed sidewise toward an object. Forms several compound suffixes; not to be confounded with *ki-* appearing in radical syllables as *gi-*, *gin-*, *kin-*, etc.

*kiápka* to recline sidewise; cf. *ípka* to lie.

*kiulíga*, nasalized *nxiulíga* to fall down upon sidewise, to drizzle; cf. *lalíga*.

*kiatéga* to go in laterally.

*kinyéga* to raise, hoist up obliquely, sidewise, to lift above oneself.

*kiukáya* to hang out sidewise; *kiuks* conjurer, cf. Dictionary, p. 135.

*kiutehna* to hold up while moving, traveling.

*kiákuga*, *kianéga* to move, rub laterally.

*kídsha* to creep, crawl, swim; cf. *ídsha*, *kídshash*.

*kimā'dsh ant*, viz., "moving, traveling laterally."

*klátcha*, *gelátsa* to move the hand sidewise.

*knéwa* to put out obliquely the fish-line; der. *néwa*.

*kpél* tail, tail-fin; der. *p'laí*.

*kléna*, *gléna* to hop, walk on one leg.

*knanílash* small bat species; viz., "fluttering down obliquely."

**km-**, a prefix resulting from the combination of the prefix *k-* (abbreviated from *ki-*) and *ma-* (abbreviated *m-*), the latter indicating a curvilinear motion or object; *km-* therefore refers to a lateral and curvilinear motion or to the winding shape of an object, such as a rope, thread, wrinkle, etc.

*kmapat'hiénatko* wrinkled, furrowed.

*kmélza* to lay down, said of thread, ropes, etc.

*kmúyulatko* shaggy.

*kmukóltgi* to become wrinkled by wetting.

*kmúltkaga* and *kmutchō'sha* to bubble up in water.

**ksh-**, *ks-* is the verbal *gish*, *kish* of the verb *gi* to be, in the signification of *being there*, and as a suffix it appears, augmented with *-i*, as the locative suffix *-gishi*, Kl. *-kshi*, redupl. *-ksaksi*. The prefix *kshi-* is found only in terms conveying the idea of placing, laying upon, holding, or giving,

also in a few intransitive verbs of a locative import. Originally it referred to *one animate being* only, and still does in the majority of terms, though *kshéna*, *kshawína*, and others apply to inanimate objects of *long* shape also. The vowel following the prefix generally points to the exterior form of the object or subject referred to, although in many cases it is no longer a prefix, but has become a radical vowel, and undergoes a change whenever plurality of the verbal object or subject has to be indicated. Many of the transitive verbs refer to one or a collective object carried upon the arm or arms. Not to be confounded with *kish-*, which forms verbs of "going" in the singular number.

*kshaggáya* to hang somebody; cf. *aggáya*, *iggáya*, *shuggáya*.

*ksháwala* to fix, tie, or deposit above; cf. *iwála*.

*kshélktcha* to leave behind, quit; cf. *lélktcha*, *shlélktcha*.

*kshélxa* to lay down; cf. *élxa*, *lélka*, *nélxa*, etc.

*kshíkla* to lay down and to lie on, in; der. *íkla*.

*kshíulěxa* to dance; der. *yúlxa*.

*kshúya* to give, transfer; cf. *úya*, *lúya*, *néya*, *shúi*.

*kshutíla* to lie below; cf. *utíla*, *i-utíla*, *gintíla*.

**kt-**, prefix combining *k-* (cf. *supra*) with *t-*, which is indicative of length or tallness, upright attitude, and usually refers to *one* person or object only. The combination *kt-* therefore refers to a lateral motion observed on *one* standing, long subject or object, but in some instances is so intimately fused with the verbal radix that it becomes difficult to distinguish it from this.

*ktáshlxa* to press down by hand.

*ktáwal* to strike upon the head laterally.

*ktélxa* to let down, drop a long object, der. *élxa*.

*ktiúdshna* to push aside, der. *húdshna* or *yúdshna*.

*ktiuyéga* to push open, der. *uyéga*; cf. *luyéga*, *shuyéga*.

*ktíulěxa* to make descend, der. *yúlxa*.

*ktíwala*, *ktíwalxa* to lift or to post upon, der. *íwala*.

*ktúka*, *ktúyua* to hit with the hand.

**kui-**, *gui-*, *ku-*, *gu-*, prefix representing the adverb *kúi* away from, far, distant, on the other side, *ku-*, *gu-*, being its apocopated forms. It is prefixed

to the verbs of traveling, leaving, departing, and sometimes becomes the radical syllable. The terms derived from *géna to go* present themselves for comparison.

*guhuáshka* and *guhuáshktcha to depart, to set out from*; cf. *inuhuáshka*.

*gúikaka to leave home, to run off*.

*guikínsha to start out from*.

*gúixi, guikídsha to cross over, to pass*.

*kuyántcha to fly at a great distance*.

*kúshka, gû'shka to leave, abandon*; der. *íshka*.

**l-**, prefix occurring in verbs and nouns descriptive of or referring to a round or rounded (globular, cylindric, disk- or bulb-shaped, annular) or bulky exterior of an object, to an act performed with such an object, and to circular, semicircular, or swinging motions of the person, arms, hands, or other parts of the body. Thus this prefix is found to refer to the clouds, the celestial bodies, rounded declivities (especially of the earth's surface), to fruits, berries, and bulbs, stones and dwellings (these being mostly of a round shape); also to multitudes of animals, rings, and crowds of people, for a crowd generally assumes a round shape. It originally referred to *one* object or subject only, and does so still in many instances; it occurs in transitive as well as in intransitive verbs with their derivatives, often forms part of the radical syllable and composes other prefixes, as *lxa-*, *lu-*, *shl-*. The manifold applications of this prefix necessitate subdivision.

(a) *l-*, when referring to one round object and forming part of a transitive verb, frequently occurs accompanied by the vowel *u-* (referring to *long* articles) in the form *lu-*, *lo-*. When a plurality of round objects is spoken of, *pe-* often takes the place of *lu-*:

*ludshípa to take off from*; *udshípa a long object*; cf. *idshípa, shulshípa*.

*luyéga to lift or pick up*; *pe-uyéga many round objects*.

*líyamna to hold in hand*; cf. *pé-ukanka*.

*líya to give; to pay in coin*; cf. *péwi, úya, néya*.

*lushántchna to scratch a round hole*.

*lútza to take away, to wrench from*; *û'tza a long object*; cf. *lútkish*.

(b) *l-* occurs in intransitive verbs and their nominal derivatives, and then points to several, but more frequently to *one* subject of rounded or bulky shape.

*laggáya* to be hung up, to stand on the sky; cf. *aggáya*, *iggáya*.

*lawála* to be on, to spread over the top of; cf. *lawálash*, *nawálash*, *íwal*.

*lbéna* to dig a round hole; *lbá* seed or grain.

*lbúka* bulb or round fruit growing on the ground.

*ldúkala* to pick up a round object; cf. *ndákal*, *ítkal*.

*léna* to move in a round line, to ride on wheels; cf. *éna*.

*lúa* it is foggy, misty; *líash* fog; *húdam* season of fogs.

*lúdshna* to drift, as clouds, fog; from *húdashna* to speed off.

*lúta* to stick or hang on; *lútish* round fruit; *útish* ear-shaped fruit.

*lutíla* to be underneath, to stand below; cf. *utíla*, *i-utíla*.

(c) *l-* sometimes refers to slopes, declivities of the ground, or motions observed, acts performed *along* such. The original form of the prefix appears to be in this case *la-*; it is the uneven or *rounded* irregular configuration of the slope which is indicated by *l-*.

*láwa* to project, as a cape, promontory; *laláwash* slate-rock.

*lála* to slope downward; *lálash* flank of animal.

*hláa* to foal, breed, viz., "to come down the flank"; cf. *lalá-ish*.

*lápka* to protrude, as cheekbones.

*lěmúna* bottom, depth in the earth or water; cf. *mû'na*.

(d) **lu-**, *lui-*, *lue-*, *le-*, *li-*. Terms beginning with these syllables form a distinct class of *intransitive* verbs. They refer to a crowding together into a bulk, ring, crowd, or multitude, all of which when viewed from a distance look like a circular or *round* body, a form which is pointed at by the prefix *l-*. The above syllables embody the radicals of the terms in question as well as the prefix. The verbs thus formed will be mentioned below as involving the idea of plurality, the singular being formed in various ways. To them belong *luílamna*, *lúkantatka*, *liutíta*, *liúpka*, *lólua*, *lé-uptcha*; only one of these has a transitive signification, *lúela* to kill, massacre.

(c) **lza-**, *lze-*, *lke-* is a radix with the prefixed *l-* occurring in words which indicate wave motion or articles of a wavy, striped, undulating exterior. The radix *za-*, *ze-*, *ke-* is a reflective form of *ka-*, *ga-*, *ke-*, *ge-* occurring in *gákua*, *gánta*, *géna*, *géwa*; it points to a *moving, proceeding, going* of the subject. In this connection the function of the prefix *l-* approaches closely to that of (c) above mentioned.

*lžán* to undulate; *lžásh* billow, wave.

*lkakimítko* striped horizontally; *lkelkatkítko* striped vertically.

*lžalzámniš* long bag or sack, grain-bag.

*lžet'knúla* to hang down from mouth in wavy lines.

*lžáwaltko* provided with antlers.

*lkápata* to form surf; from *lžán*, q. v.

*u-léžatko* flexible and long, pliant.

**le-**. *Le* is the putative negative particle *not*, and answers to Latin *hanc* and Greek *μή*, e. g. in the compound word *μήποτε* "lest at any time." Thus it forms not only privative nouns, but also prohibitive verbs. Under the heading "Particles" will be given examples where *le* is used as a separate word for itself, and in some of the terms below it could be written separate also.

*lewé ula* to forbid, not to allow.

*lehówitko* slow-going; i. e. "not racing."

*léshma* not to discover or find, to miss.

*letaláni* stupid, foolish; i. e. "not straight."

*letelína* to annoy, meddle with.

*letúmēna* to be excited, half-crazed.

**m-**, prefix referring to a motion going on in curvilinear form or zigzag lines along the ground. It appears chiefly before *a-* and *e-* in radical syllables of intransitive verbs and their derivatives, which refer to the unsteady, varying directions followed by travelers, root-diggers, to the roamings of Indian tribes on the prairie etc. Cf. Suffix *-ma*.

*máktehna* to encamp while traveling.

*mák'lěža* to encamp, to pass the night; cf. *máklaks*.

mákuala *to encamp in or upon the mountains.*

mákuna *to encamp at the foot of a mountain.*

médsha *to remove, to migrate; cf. ídsha.*

méwa *to encamp away from home, to live on the prairie.*

méya *to dig edible roots etc., said of one person; cf. mé-ish digging ground, mé-idsha etc.*

**n-**, prefix frequently occurring in transitive and intransitive verbs and their nominal derivatives, and referring to sheet-like, thin, smooth, pliant, and thread-like articles, or to objects having a level, horizontal surface, or to acts and motions referring to the above or to some distant spot on the line of the horizon. It composes the prefixes nu- and shn-, the latter having causative functions.

In its various uses this prefix may be classified as follows:

(a) It is prefixed to terms descriptive of or relating to thin, sheet-like, string-like articles, as cloth, mats, hats, ropes, handkerchiefs, paper, paper money, soles, skins, and especially the wings and flight of birds.

nákia *to patch, mend, as garments.*

ní'l, nē'l *fur-skin; tiny feather of bird; from nē'l: nelína to scalp.*

néya, né-i *to give, hand over, pay in paper money.*

nép *palm of hand, hand; nápēnapsh temple-bone.*

nē'dsxa *to lay on top a thin article; cf. nétatka.*

nélxa *to lay down, deposit; cf. lélka, élxa, shlélktcha.*

ní *long snow-shoe; buckskin sole.*

ndshakwéta *to hang, drop down, as curtains.*

ná'hlish *bowstring.*

néna, nínia, naínaya *to flap, move the wings, to flutter.*

naggídsha *to float, circle in the air; cf. aggédsha.*

néta *to fix, paste, or put on.*

(b) n- occurs in terms referring to places of wide and level extent, as prairies, water-sheets; to phenomena observed above the ground, as weather,

or invisible, as sickness wafted through the air; to words, songs, and noises traveling through the air.

nā'g, Kl. nē'g, pl. nē'gsha *who is absent, departed.*

nen, particle referring to spoken words, sounds, noises.

nē'pka kú-i *it is bad weather; nē'pka (shílalsh) to bring sickness.*

ndshakwéta *to hang, drop down, as curtains.*

ne-úpka *to run into a lake, said of rivers.*

néwa *to form an extension, sheet.*

níwa *to drive on level ground or into water.*

(c) **nu-** is prefixed to terms relating to motion in sky or air, as the flight of meteors, the throwing of stones, the swinging of round and bulky objects, the humming noise made by bulky insects.

núyamna *to hum, to make noise all about.*

nulakiúla *to cut out a hole in the ice to spear fish.*

núlidsha *to be wafted downward.*

nutódshna *to hurl, throw away.*

nutúyamna *to fly around.*

nuwálza *to take an aerial flight.*

**p-**, proprietary prefix indicating inalienable, intransferable ownership of an object. In the same function, but more frequently, p occurs as a suffix, q, v, and is identical with the p in the personal pronoun of the third person: pí, písh, pash, push, p'na, pat, etc. The prefix p- is found, accompanied with the suffix -p, chiefly in terms of relationship derived from consanguinity as well as from marriage, and occurs as such also in Sahaptin and Wayíletpu dialects. In Klamath there are but few terms of relationship which do not exhibit this prefix: mákokap, túpakship, t'shíshap (Mod.), vúnak.

ptíshap *father, Kl., from t'shín to grow up.*

pgíshap *mother, from gî in the sense of to make, produce.*

pé-ip *daughter; ptútap daughter-in-law.*

pa-alámip *husband's sister and brother's wife.*

psháship *step-mother; step-children.*

pkátchip *female cousin and her daughter.*



There are also a few terms designating classes of human beings who are not relations :

pshe-utíwash, archaic term for *people*.

ptchíwip *master, mistress of slave*.

• A prefix p- of a similar import, referring to the personality of the subject, is embodied in the following terms :

*Nouns.*

pslísh *nose, snout*; písh *bile*; pítiu *dew-claw*.

pē'tch *foot*; píllhap *sinew*.

*Verbs.*

péwa *to bathe, plunge, wash oneself*; cf. éwa, tchéwa, pána, pánkua.

piéna *to scrape sidewise*; from éna.

putóya *to remove sod*; cf. vutóya *to dig with a spade*.

ptchíkl̥ʒa, Mod. ptchá'hka *to stroke, pat*; cf. shatálaka.

pniwa *to blow, to fill with air*; cf. p'ní, shípnu.

piédsha *to reject, scatter, expend*; cf. ídsha.

Cf. the compound prefix sp-, shp-.

**pe-**, a prefix occurring only in transitive verbs with *plural* or *collective* object, which is either of a round, rounded, or of a heavy, bulky form; sometimes the prefix also refers to sheet-like objects and to animate beings.

pé-ula *to lay down, deposit*; one obj., líkla.

péwi, pä'wi *to give, hand over, pay*; one obj., lúya, lúi.

pe-uyéga *to lift, gather up*; one obj., luyéga.

pe-ukánka *to hold in hand*; one obj., lúyamna

petéga *to tear to pieces, as cloth*; from ndéga.

pekéwa *to break to pieces, smash up*; from kéwa.

**sh-**, s-. This prefix, the most frequent of all, is used in forming *medial* verbs, as they may be appropriately termed after their correlatives in the Greek language. The medial prefix sh-, s- is the remnant of a personal pronoun of the third person, now extant only in its plural form: sha *they*,

shash *them, to them, sham of them*. Its original meaning seems to have been reflective, *oneself*, like that of Latin *sui, sibi, se*, because sh-, s-, places the verb into relation with its logical or grammatical subject; the idea expressed by the verb may be said to revert or to be turned upon the subject of the verb and centering in it. This medial function will appear more clearly in the following examples, made up of transitive as well as of intransitive verbs:

shá-ishí *to keep as a secret; from aíshí to hide*.

széna *to row a boat; from géna to proceed*.

shéka *to squeal, whine; from yéka to howl, cry*.

skíntchna *to crawl, creep; from kíntchna to walk in single file*.

shuína *to sing solo; from wína to sing*.

skä' *to blow strong, said of winds; from ká-a strongly*.

spítcha *to go out (fire); from pítcha to extinguish*.

shipapěláunkshtant *against each other; from pipělángsta on two sides*.

Some of the medial verbs now extant make us presuppose a verbal base from which they are derived, but which exists no longer in the language as a verb; cf. skä'. Others have changed their prefix sh-, s- into tch-, ts-, especially in the Modoc dialect.

In the majority of medial verbs the mode of derivation observed is that of vocalic *anathesis*, a phonetic process spoken of previously.

The medial function does not always remain such in all the verbs formed by the medial prefix, but easily turns into (a) a *reflective one* when the subject of the verb is also its object: she-álza *to name, call oneself*; or (b) when the object is a person or other animate being, a *reciprocal verb* may result: samtehátka *to understand each other*; or (c) the medial verb turns into a *causative verb* when the verbal act passes over entirely to the verbal object: shkálkěla *to hurt, injure, viz., "to make fall sick."* A few of these verbs are reciprocal and reflective simultaneously: shákual (from radix gáwal) *to find oneself and to find each other*.

More examples are given under "Anathesis", pp. 278, 279, from which becomes apparent also the general conformity of the uses of this prefix with that of its compound h-sh. Other prefixes compounded with sh- are shl-, shn-, sp-, st-, shu-, q. v.

**shl-**, *sl-*, composed of the medial prefix *sh-* and the prefix *l-*, refers in nouns as well as in verbs (which are almost exclusively transitive) to objects of a thin, flexible, or sheet-like form, as cloth, blankets, hats, and other garments or other articles serving *to wrap oneself in*; also to objects which can be spread out flat, and to baskets, because flexible. Sometimes the Modoc dialect changes *shl-* into *tchl-*.

- shléłẏa to leave behind, deposit*; from *éłẏa*.  
*shlémpēli to take home*; from *ē'mpēli*.  
*shlékla to lay down, to dress in*; from *íkla*.  
*shlaníya to spread out for, as a skin*; *shlá-ish mat*.  
*shláńkua to spread over, across*; *shláńkōsh bridge*.  
*shlaúki to close the door*; the door of the lodge being a *flap*.  
*shlíťhka to pass through a sieve*; cf. *látcha*.  
*shlétańa to be loose, not tight-fitting*; from *íta*.  
*shlápa to open out, to blossom*; *shlápsh bud*.  
*tchléyanńa to hold in hand something soft, flexible, Mod.*  
*tchlékna to take out of, Mod.*; from *íkna*.  
*tchléwíẏa to place into a basket etc., Mod.*; from *iwíẏa*.

**shn-**, *sn-*, a compound prefix formed of *sh-* and *n-*, which forms a class of causative verbs and their derivatives. Cf. prefix *n-*, *nu-*. There are, however, several terms not belonging here, in which the *n-* of the initial *shn-* forms a part of the radix: *shńíkanua* from *nóka*, *shńayéńa* from *néńa*, *shńápka* from *nē'pka*. *Shn-* is causative in:

- shńámbua to make explode*; from *ńbáwa to explode*.  
*shńáhualta to make sound, to ring*; from *wáлта to resound*.  
*shńékēłui to remove from position*; from *kēłéwi to cease*.  
*shńíkshúlẏa to force to dance*; from *kshíulēẏa to dance*.  
*shńunpshéala to unite in marriage*; from *mbushéala to consort*.  
*shńuntchẏóla to curl*; from the verb of *ńdshokólatko curly*.  
*shńáwedsh wife, viz., "one made to bear offspring"*; from *waíshi to generate*.

**sp-**, *shp-*, a combination of the two prefixes *sh-*, *s-*, and *p-*, pointing to an act or motion, especially of drawing or pulling, performed upon an animate or inanimate object of long form. The original function of this prefix is causative, but some intransitive verbs also show it. I do not refer here to such verbs as are formed by prefixing *sh-* to verbs beginning with *p-*, as *shpáha* to *dry* something, from *páha* to *be dry*.

*spélaaktehna* to *cut*, said of sharp blades of grass; from *lákteha*.

*spépka* to *pull the bowstring*; from *épka*.

*spídsha* to *drag behind*; from *ídsha*.

*spíéga* to *assist in getting up*; cf. *ktiuyéga*.

*spíka* to *draw, pull out*, as a rope; from *íka*.

*spíkanash*, Kl. *spekanótkish* *sewing needle*; from *spíka*.

*spítkala* to *raise, make stand up*; from *ítka*.

*spúllhi* to *place inside, to lock up*; cf. *ilhi*.

*spúnka* to *let out of, to let go*; lit.: "to cause to move the legs."

*spulóka* to *rub something glutinous upon oneself*; cf. *ulóka* to *rub together* long objects.

**st-**, *sht-*, compound prefix made up of the medial *sh-*, *s-*, and *ta-*, abbreviated *t-*, and hence referring to one object (sometimes several) placed in an upright or stiff, immovable position upon or within something. The medial *sh-* suggests that the act is done by or for the logical or grammatic subject of the sentence, or in its own or somebody else's interest, the verbs showing this prefix being almost exclusively transitive.

*stéwa* to *mix with, mash up*; from *éwa* to *put upon*.

*stítza* to *cheat, defraud of*; from *ítza* to *take away from*.

*stiwíni* to *stir up*, as dough; from *iwína* to *place inside*.

*stiwíxótkish* *baby-board*; from *iwíza* to *place on, within*.

*stópčela* to *peel the fiber-bark*; from *upála* to *dry up above*.

*stutíla* to *cover with a roof on pillars*; from *utíla* to *place underneath*.

**shu-**, *su-*, represents the medial prefix *sh-*, *s-* united to the prefix *u-*, and is found in transitive and reciprocal verbs and their nominal derivatives as referring to an act performed on the body of persons or animals, and in

a few intransitive verbs; cf. the simple prefix *u-*, *vu-*, *wu-*. Some of the terms are directly derived from verbs having the *u-* prefixed, as *shúi* to transfer, from *úya*, *ú-i*, *ó-i*; *shutíla* to hold under the arm, from *utíla*; *shuyóka* to shave etc. In many other words with initial *shu-*, *u-* belongs to the radix; in others, as in *shuyúzala*, *shúktakla*, *u-* is the result of vocalic anathesis.

*shuítěla* to gird, as a horse; from *íta*.

*shulóta* to dress oneself; *shulótish* garment; from *Púta*.

*shuéna* to carry upon a board etc.; *shuéntch* baby-board; from *éna*.

*shukóka* to bite oneself; from *kóka*.

*shu-ú'ta* to throw at each other; from *vúta*.

*shú'pka* to lie in a heap; from *ípka*.

*shukliziéa* to compete in hopping; from *kléna*.

**t-**, *ta-*, *te-*, prefix referring to long objects standing erect, as trees, posts, and to standing persons. When occurring in transitive verbs, this prefix points to acts performed with elongated objects not included under the uses of the prefixes *a-*, *i-*, *u-*; for instance, to what is performed with the arms or hands outstretched or put forward, with a knife, etc. In intransitive verbs *t-* refers to one person or animate being in an upright position, and when combined with the radix *-ka-*, *-ga-* points to one person, etc., standing or moving. *T-* is abbreviated from *ta-*, *te-*, *tě-*, the pronominal particle and radix *ta*.

*takí'ma* to stand out as a circle, rim; cf. *gakí'ma*.

*tamádsha* to stand at the end of a row etc.; cf. *lamádsha*.

*těmėshka* to abstract, take away; cf. *yimėshka*.

*tkáp* tall grass, reed, or stalk.

*tkána* to stuff, as an animal; cf. *shnátkuala*.

*tkéka* to make a hole with knife or clasped hand; cf. *kéka*.

*tká-ukua* to knock with the hand, fist; cf. *uká-ukua*.

*tgá-ulěza* to arise, get up; from *ga-ú'lza*.

*tgakáya* to stand, remain on, upon; from *gakáya*.

*tkéwa* to break a long article in two.

**tu-**. This prefix is either (1) the preposition *tu* *out there, out at a distance*, in which case it expresses horizontal and vertical distance or remoteness of the verbal act from home or from the one speaking, or *tu-* is (2) a compound of *t-*, the prefix spoken of above pointing to what is erect, and *u-*, a prefix indicative of long articles or articles placed above, on the top of (see below), on one's back. This compound prefix is in some respect comparable to *shu-*, q. v.

Examples of (1):

*túkēlʒa* *to halt, stop on the way.*

*túklaktehna* *to stop at times on one's way.*

*tnitchéwa* *to hollow out by pressure.*

*túyamma* *to move about with knees bent.*

Examples of (2):

*tudshō'sha* *to smear on, line upon*; cf. *ludshō'sha*, *shudshō'sha*.

*túila* *to converge at the top; to stand out.*

*túdslna* *to carry on the back*; from *tú-ídshna*.

*tuítehʒash* *choke-cherry*; cf. *yétsʒaka* *to choke*.

*tuínéga* *to cave in*; cf. *ína*, d. *yána* *downward*.

*túíʒa* *to swell up, protrude*; from *íka* *to extract*.

*túlamma* *to carry across one's back.*

*tulúga* *to smear on, line upon.*

**tch-**, *ts-*, prefix occurring in terms which refer exclusively to the motions observed in *water* and other *liquids*, the moving or floating of objects on or in the water, and the flow or motion of the liquids themselves. In sound it presents some analogy with the suffixes *-teha*, *-dsha*, *-tehna*, which refer to motion in general. It should not be confounded with *tch-*, *ts-*, when this is merely an alternation of the medial prefix *sh-*, as in *tehǵǵ'* for *skǵǵ'*, q. v. Words like *tehuk* occur in several northwestern languages in the sense of *water*; cf. Chin. Jargon salt *tehuk* *salt water*.

*tehéwa* *to float*, said of water-birds etc.; from *éwa*.

*tehiwa* *to form a body of water*; from *íwa*.

*tehlǵ'lyǵa* *to sink to the ground*; from *élʒa*.

*tehipka* *to contain a liquid*; from *ípka*.

*tchókpa, tchótcha to drip down from; cf. tchéthapkatko.*

*tchíya to give, present a liquid; cf. néya, úya, líya, shúi.*

*tchilála to boil water or in the water; from ilála.*

*tchíkamna to have the water-brash; from íka.*

*tchúyamna to swim below the water's surface.*

**tchl-**; see **shl-**.

**u-**, *vu-*, *wu-*, prefix originating from the pronominal particle *hu*, *u*, marking extent and distance, horizontal as well as vertical, and forming transitive as well as intransitive verbs, with their derivatives.

The terms in which this frequent suffix is found may be subdivided into two classes, as follows:

(a) Prefix *u-* pointing to horizontal distance, removal, separation from. These terms generally undergo dissyllabic reduplication when assuming the distributive form.

*unéga to lower, let down; cf. ína downward.*

*uháktehna to gallop off; cf. hídshna, húka.*

*uláyue to scatter, disperse; cf. gáyue.*

*ulak'kánka to skate over a surface; cf. laklákli.*

*ut'háwa to shake off, as dust.*

*utíla to place, be, or lie underneath; from íta.*

*utéwa to shoot up perpendicularly; from téwi.*

(b) Prefix *u-* referring to one or many animate and inanimate objects of length or tallness, as poles, pieces of wood, implements, parts of the animal body, etc., and to acts performed *by* or *with* them; also to persons, because considered as objects of tallness. They reduplicate distributively in *u-u-*, or as above, by means of the dissyllabic reduplication. Some of the transitive verbs with prefix *u-*, *vu-*, refer to *one* object only, and take the prefix *i-*, *iy-*, when a plurality of objects is alluded to. Identical with *u-* are *wa-*, *we-*, *wi-*, *q. v.*

*udúpka, vudúpka to whip, beat with a stick; pl. of obj. idúpka.*

*udshípa to strip, pull out; pl. of obj. idshípa; cf. ludshípa.*

*úyamna to hold in hand; pl. of obj. íyamna.*

ítza *to wrench off from*; pl. of obj. ítza; cf. lútza.  
 uyéga *to lift* a log, beam, etc.; cf. luyéga, shuyéga.  
 uláplpa *to flicker about*; *to shake the ears*, as dogs.  
 uká-ukua *to knock with a stick*; cf. tká-ukua.  
 upatnótkish *hammer, mallet*; cf. mpáta.  
 uléxuga *to gather into* a long basket; from íkuga.  
 udi'ntěna *to beat*, as with a drumstick; from tintan.  
 ulézatko *flexible and long, pliant*

**wa-**, *we-*, *wi-*. These prefixes are reducible to the prefix u-, and produced by it through assimilation (1) to the vowel of the syllable following in the terms given below:

wapálash *dead tree*, for upálash *dried on the top*; cf. upála, stópěla, stópalsh.  
 wekíshitchna *to totter, reel*; for ukíshitchna.  
 wishíbam *a reel* with woolly substance; from udshípa.  
 widshíklza *to stumble and fall*; other form of udshíklza.

(2) In other words wa- is the result of the reduplication of the prefix u-, hu-:

washólalza for huhashólalza; cf. hushólalza.  
 wálza for vuválza, vuálza; cf. vúlza.  
 walíxish *slanderer*, Mod. for û'lkish; d. u-û'lkish, uwálkish.

#### RECAPITULATION OF THE PREFIXES.

The following synoptic table endeavors to give a lucid classification of the various functions in which prefixes are employed in verbs and nouns. The majority of them are found tabulated under more than one heading; only a few occur in *one* function only.

#### A.—Prefixes referring to the *genus verbi*—

Medial verbs: sh- and h-sh-; the prefixes composed with sh-, as shl-, shn-, sp-, st-, shu-.

Reflective verbs: sh-, h-sh-, shu-.

Reciprocal verbs: sh-, h-sh-.

Causative verbs: sh-, h-sh-, shn-



Verbs that are transitive only: i- (No. 1), kt-, l- (No. a), pe-, shn-, shu-;  
the object usually an animate being: i-, pe-, shu-, u-.

Verbs that are intransitive only: l- (No. b).

Proprietary verbs: p-.

B.—Prefixes referring to *number*—

Singular number of the verbal object or subject: a-, e-, ksh-, l-, t-, u-.

Plural number of the same: e-, i- (No. 1), pe-.

C.—Prefixes referring to *form* or *shape* of the verbal object or subject—

Round, rounded, or bulky forms: l-, nu-, pe-.

Thin, flat, level, pliant, thread-like forms: n-, pe-.

In the shape of sheets, garments enveloping the body: shl-.

Long, elongated, tall forms: a-, e-, i-, u-.

D.—Prefixes referring to *attitude*, *position*—

Upright, erect, or immovable attitude: kt-, st-, t-, tu-.

E.—Prefixes referring to *motion*—

Motion through the air: n-, nu-, u-.

Motion downward: yan-, yu-, l- (No. c).

Motion of, in, or upon the water or liquids: tch-.

Motion performed obliquely, laterally: ki-, km-, kt-.

Motion performed in zigzag upon the ground: m-.

Motion performed in wave form: lza-.

Motion performed with the head: a- (in ai-, ei-).

Motion performed with arms, hands: shu-, t- (tk-).

Motion performed with the back: tu-; with the feet: yan-, yu-.

F.—Prefixes embodying *relations* expressed by *adverbs*—

Locative prefixes: i- (No. 2), ino-, yan-, yu-, kui-, l- (No. c), tu-, u- (No. a).

Modal prefixes: k- *thus*; le- *not* (some being negative verbs).

INFIXES.

Infixation of sounds into the radical syllable, producing a change in the signification of words, is not so frequent in American as in some Caucasian and other Asiatic languages; although inflection of the radix may

have been effected by infixes, all traces of this fact have afterward disappeared. In the preterit of Creek verbs an infixed 'h produces a shortening of the radical vowel preceding it.

Of infixes of the Klamath language we cannot speak as a *class* of affixes, as we can of its prefixes and suffixes. Thus the -u- appearing in the dual and the -i- of the plural form in the verbs for *running*, e. g. húdshna *to run* (one subject), túshtchna (two to four), tínshna (many subjects), which form the radical vowel, are rather the result of a substitution for each other than of infixation, and may find parallels in the chapter on "Vocalic Alteration of the Root," pp. 254-257, and "Epenthesis," p. 228. The only sound which could be regarded at times as an infix in the radix, though it is mostly a prefix or a suffix, is 'h, when it stands for *ha by hand, with hands or extremities*.

'h, an affix which emphatically refers to the use of one's *hands*, and gives a peculiar stress to the verbs in which it occurs. We find it in:

ge'hlapka *to step on, ascend by using hands; gelápka to tread upon, mount.*

gu'hlí *to help oneself into; gulí to enter, go into.*

p'húshka *to tear off by hand; púshka to cut off with a sharp tool.*

púl'hka *to tear out by hand, and shupá'hka to tear out from one's body; púlka to tear, pluck out.*

wa'htákia *to disperse, put to flight by using weapons etc.; watákia to scare off, scatter.*

We may also compare k'hiúlěza with kiúlěza, l'hútkala with ló'tkala, and many other verbs. In muhimúya *to shiver*, h stands infixed in the radix, though not referring to the use of hands. Cf. "Diæresis," p. 216, and "Epenthesis," p. 228.

#### LIST OF SUFFIXES.

In the language of the Máklaks we observe a large numeric preponderance of suffixes over prefixes. Not only is the whole system of verbal and nominal inflection carried on by suffixation, but also in derivation this element is more powerful than prefixation. A combination of more than

two prefixes is rarely seen, but one of four suffixes is not uncommon, and the manifold ways in which they combine into *novel* functions are quite surprising. The list of suffixes, simple and compound, which we give below, is already more than triple the full list of simple and compound prefixes, although the suffixes of the language are not fully enumerated in the list, for the good reason that they are practically inexhaustible in their combinations. Thus in regard to *suffixation* this upland language can be called *polysynthetic* in an eminent degree.

Suffixation prevails in the large majority of all the languages explored and some languages are known to possess no prefixes at all. On the other side, the Ba'ntu languages of South Africa *inflect* by prefixes only. The same cause has prompted the dark races of the Ba'ntu to prefix their pronominal roots to the radical syllables, which has prompted most Europeans to place the articles *the* and *a* before and not *after* the noun. The power of largely multiplying pronominal roots under the form of suffixes, which appears in many Asiatic and American tongues and also in the Basque (Pyrenees), seems extraordinary to us, because we are accustomed to the analytic process in thought and speech. The Klamath Indian has no special words corresponding to our *about*, *concerning*, *to*, *on*, *at*, *in*, *upon*, *through*, but expresses all these relations just as clearly as we do by means of case suffixes or case-postpositions; he has not our conjunctions *while*, *because*, *but*, *as*, *than*, *when*, *that*, *since*, *until*, *before*, *after*,<sup>1</sup> but all the relational ideas suggested by these are expressed by him just as distinctly by conjugational suffixes.

The Klamath Indian employs derivation-suffixes to express the following material ideas, which English can express by separate words only: commencing, continuing, quitting, returning from, doing habitually, frequently, or repeatedly, changing into, moving at a long or short distance, moving in a zigzag or in a straight direction, going upward, along the ground or downward, circling in the air, coming toward or going away from, seen or unseen, moving within or outside of the lodge, on or below the water's surface; also an infinity of other circumstantial facts, some of which we would not observe or express at all, but which strike the mind of the Indian more powerfully than ours.

<sup>1</sup> *Before*, *lupitana*, and *after*, *tapitana*, are known to him only as prepositions or rather postpositions, not as conjunctions.

For the study of the mechanical part of suffixation the following rules will prove useful:

There are two classes of suffixes, inflectional and derivational. Most suffixes belong either to one or the other of the two classes, but a few belong to both: -úga, -óta.

Inflectional suffixes always stand after the suffixes of derivation, in the absolute as well as in the distributive form. The former are identical in both dialects with very few exceptions (Kl. -ank, Mod. -an), but among the latter small dialectic differences are perceptible.

There are pronominal roots which figure as prefixes as well as inflectional and derivational suffixes; while others occur only as suffixes or component syllables of such, or belong to one class of suffixes only. Some verbal suffixes also figure as nominal suffixes: -ága, -tana, -tka, etc.

A few suffixes show a wide range in their signification and use, for their meaning varies according to the basis to which they are appended; cf. -ála, -tka, -úga. In this respect compound suffixes vary less than simple ones. The purport of such compound suffixes as we observe in *hulladshuitámna* *to run continually back and forth* can be inquired into by looking up severally in the list below all the suffixes following the radix *hu-*: -ála (-la), -tcha, -ui, -támna, and then combining their significations into a whole.

Most suffixes originally were of a *locative* import, and the few temporal suffixes in the language trace their origin to some locative affix. The concrete categories of location, position, and distance are of such paramount importance to the conception of rude nations as are to us those of time and causality.

The accumulation of suffixes in one word is sometimes considerable, but never exceeds the limits of considerate measure (five suffixes), so that the mind always remains capable of grasping the totality of some polysynthetic form. Cf. in the Dictionary such vocables as: *hópelítehna*, *ka-uloktantktámna*, *klutsuótkish*, *shuntoyakea-ótkish*, *spungátgapěle*, *sputí-dshanuish*, *tpugidshapělitámna*, *tchí'ltgipěle*. The best method of studying the workings of suffixation is to compare with one another the derivatives of such roots as are most productive in derivational forms by transcribing them from the pages of the Dictionary.

There are some suffixes which in fact are verbs of the language closely agglutinated to the *basis* of the preceding term, and thus form a transition between suffixes, auxiliary verbs, and verbs forming compound verbs: -kakua, -kakiámna, -kédsha, -támna, -wápka. In southern languages, as Atákapa, Káyowē, etc., this sort of grammatic combination is much more frequent than in Klamath.

There are a large number of other compound suffixes which were not mentioned in the following list on account of the small number of terms known in which they occur. Such are -ini, -kiéni, -mla, -tchla, etc.; but the majority of these may be understood by analyzing them into their components and comparing them with suffixes formed in a similar way, as -ina, -chiéa, -m'na, -tchna.

**-a**, the most frequent of all suffixes, is appended to consonantal as well as to vocalic stems or bases, occurs in almost every part of speech, and forms compound suffixes. The different uses made of this ubiquitous suffix necessitate subdivision.

1. *Verbs in -a.* A large majority of verbs shows this suffix or a suffix composed with -a. It is in fact the particle *a* of the declarative mode, which sometimes appears as a word for itself. Being usually unaccented when appended to the word, it becomes so closely connected with it as to turn into a true suffix, and in inflectional forms is often replaced by other endings. With other vocalic suffixes it forms a contrast of a locative import: *hínua to fall on something; hínui to fall on the ground; tchálamna to sit on, against something; tchálamnu to sit on an eminence or at a distance.* The great frequency of the suffix -a is accounted for by its general, wide, and indistinct signification. We find it in transitive and intransitive verbs, and among the latter in impersonal and attributive verbs. In most of the verbal suffixes it occurs as the final sound, alternates at times with the suffix -ha, as in *téla, télha to look upon, to resemble*; sometimes assumes the accent (*guká*, etc.), and in the verb *hlá'* seems even to form a part of the radix. This is done, however, to distinguish it from *hlá-a*, q. v. Free from all connection with other suffixes, -a does not occur frequently except in verbs with iterative reduplication. We find it in:

*kíla to be in a hurry, to be excited.*

*ltóka to make a round dot; subst. ltók.*

múka *to menstruate*; cf. múksh *babe*.

péta. pét'a *to disrupt something*; cf. lepéta *to indent*.

skía *to fizzle*; cf. kíu *anus*.

skóa *it is springtime*; also subst.

tíla *to make a noise, as by stamping with the feet*; cf. títila.

Examples of verbs formed by iterative reduplication:

hiuhiwa *to be elastic, soft*.

púkpuka *to crack with the teeth*.

yályala *to be limp, clear*.

shiákshiaga *to balance on the arms*.

ka-ukáwa *to rattle*.

shúkshuka *to shake one's head*.

múmula *to lower the eyebrows*.

títila *to make a noise, as by rapping*.

2. *Nouns in -a.* Substantive nouns in -a exist in considerable numbers. Some of them are abbreviations from -ap, -ash, q. v., while others, and the larger part of them, have been verbs in -a or are still so, having without any phonetic change assumed the function of a noun, the distinction between verb and noun being less marked in most Indian languages than in our own. The examples below contain substantives partly formed with compound suffixes:

kía *lizard*, and kúdsha *field-rat*; cf. kídsha *to creep, crawl*.

náka *cinnamon bear*.

pála, pá'hla *wicker plate or paddle, from pála to dry*.

páta *summer season*; cf. páha *to be dry*.

klípa *mink*; kéláyua, species of *long-tailed mouse*.

pā'ka *grandfather's brother, for pā'kap*.

skóa and skó *spring season*.

shtía *pitch, resin*, and tía *seed-paddle*.

saíga *grassy plain, prairie*.

káptcha *fifth finger, and to go or hide behind*.

nkíka *dust, atoms, and to be full of dust*.

wípka *overshoe made of straw*.

wekéta and wekétash *green frog*.

ktúshka *slice, clipping, and to cut off, slice off*.

mbúka and mbúkash *earth crumbling into dust*.

Also a large number of botanic terms, especially food-plants, as: káshma, klána, klápa, l'bá, tchuá, tsuníka, etc.

3. *Participles with -a oxytonized (-a')* are abbreviations from -átko, -atko. Examples to be found in the Texts and Dictionary are nxitsá(tko) *atrophied*, pahá *dried up*, kewá *broken, fractured*.

4. A number of *adverbs* also end in -a, most of which are or have been formerly verbs:

ká-a *very, very much*; cf. ská.

ké-una (and ké-uni) *slowly, loosely, lightly*.

kuáta *tightly*; also adj. *hard, tight*.

níshta *all night through*.

ská, shká *coldly; strongly, and to blow cold, strong*.

stá, shtá *to repletion; entirely, and to be full*.

wáita *all day long, and to pass one day*.

Of *postpositions* ending in -ta the majority are abbreviations from -tana or -tala.

An inflectional suffix -a occurs in the oblique cases of nouns in -a, as p'gíshap *mother*, p'gísha (obj. case). Cf. "Nominal Inflection."

**-a'**, see -a No. 3, -tko.

**-a'-a**, a suffix which is the combination of the last vowel of the base with the suffix -a preceding, analogous to -éa, -ía, -ua. The accent always rests on the penultima, a rule from which the verb ndsháma-a and its medial form shnándshma-a form perhaps the only exceptions. Sha-apá-a *to dare, provoke*, is formed by vocalic diæresis from shápa *to speak, tell*. The word shukeká-ash *parents*, in Kl. shukíkaash, presupposes an obsolete verb shukeká-a. Examples:

hlá-a *to lay eggs, to bear young*.

kupkupá-a *to knock at something hollow*; cf. kupkúpli *concave*.

yá-a *to scream, vociferate*; Mod. kayá-a *to cry aloud*.

shalkiá-a *to put on airs, to swagger*.

shapkná-a, Kl. shápkua *to strut about*.

stiná-a *to build a house, or willow-lodge.*

saká-a *to be raw; to eat raw.*

**-āga, -ak, -ga, -ag, -ka, -k.** This nominal suffix is formed by the particle *ak* "*only, just only, but,*" and in the form *-āga* by the particles *ak a*, of the same signification. Words showing this suffix are *diminutives*, and, although the majority are substantives, a few adjectives and pronouns form diminutives by means of the same suffix.

1. *Substantives in -āga.* Substantives form their diminutives either by appending *-āga* in full or by syncope of the short *ā* of *-āga* into: *-ga, -ka, -g, -k.* Nouns composed of two or more syllables and ending in *-sh* in the subjective case, drop that terminal to assume *-āga* instead, which then undergoes all the phonetic changes produced by the collision of vocalic and consonantal sounds. The diminutive function results from the signification "*just only*" of the particle *ak*: *pē'tch foot*, *pētchaga "just a foot only", little foot.* The language forms no augmentative nouns like Italian, only diminutives. In many languages the diminutives assume the signification of endearment or praise, especially in the terms of relationship; in Klamath nothing of the kind is perceptible, except in the pronouns mentioned below and perhaps in the terms with double diminutive ending.

*ánkuaga little stick or tree, from áнку stick, tree.*

*lúlpaga, lúlpag little eye, from lúlp eye.*

*kápka small pine tree, from tkáp stalk.*

*ndshíluaga young female (animal), from ndshílo.*

*táldshiag little reed-arrow, from táldshi reed-arrow.*

*ntéyaga little bow, from nté-ish, ntē'sh bow.*

*wé-aga, wē'ka little child, from wéash offspring.*

*awalóka little island, from áwaluash island.*

*sháplka small seed-paddle, from sháplash paddle.*

*nútak glyceria grass seed, from nút (verb: núta to crack in the fire).*

*kilidshíga little duck, from kilidshíwash long-necked duck.*

*shikenitgíka little pistol, from shikenítgish pistol.*

*spúkliga little sweat-lodge, from spúklish sudatory.*



kítchka, kítchga *small fin*, from kídshash *fin*.  
shuplúga *little play-ball*, from shúpluash *ball*.

A few diminutives accentuate the penultima, though they may emphasize one of the syllables preceding it as well:

leledshiága and lelédshiak *very young cub, puppy*.  
nepága and népag, népag *little hand, paw*.  
nusháltkága and nusháltkaga *headwaters of river*, from nusháltko *springing from*.

The diminutive Shastiága, Shastíka, Sástiak, signifies a little person of the Shasti tribe or a *half-Shasti*, one of the parents being a non-Shasti.

Diminutives in which the ending -ága occurs twice are the pronouns húktakaga (from húktak) and vúnakaga, únakak *little son or offspring*, from vúnak.

2. Among the *pronouns* and *pronominal adjectives* susceptible of this ending we mention:

húktak and húktakaga *this little one*.  
nékak *the little absent one*, from nég *absent*.  
tánkak *a few only*, from tánk *so many, so much*.  
túmiaga *few, not many*, from túmi *many*.

Adverbs often assume this syllable, but then *ak* is no longer to be considered as a suffix, except perhaps in mā'ntchaga *a while ago*; it is the particle *ak, ak a, just only*, and the transitory stage from this signification to that of a diminutive is often plainly perceptible. Examples: kíutak, lápiak, nénak, pänak, nishtā'k, pálak (Mod. pélak), pálakak, psínak, tinā'k, tchússak, wigá-ak.

The adjectives kéliak *deprived of*, péniak *undressed*, also contain this suffixed particle.

**-ága.** The verbal suffixes -ága and -ága, although of similar origin, have to be distinguished from each other. The first contains the factitive suffix -ka, -ga appended to verbal stems ending in short, unaccented -a, while in the latter suffix, -ága, this same factitive terminal is appended to

verbal stems accented upon the ultima. The signification of both suffixes is *factitive*; cf. *ka*, *-ga*. In the same manner we observe verbs formed by the suffixes *-ala* and *-ála*, *-iga* and *-íga*, *-uga* and *-úga*.

The verbs in *-ăga* are intransitives, those in *-ága* transitives, as will appear from the lists below. Some of them show the compound suffix *-tʒaga*, *-tkaga*, the *-tʒ-* of which marks repetition or return; and *-ăga* seems to occur only as the final part of compound suffixes.

*gálampaga* to walk behind, to follow in a file.

*kmúltʒaga* to bubble up in water.

*kétʒaga* to begin to grow again; cf. *kédsha*.

*ntúltʒaga* to run down from its spring.

*ntúptchmaga* to form bubbles in water.

**-a'ga.** For the origin of this verbal *factitive* suffix, see *-ăga*. It occurs in transitive verbs only and always forms a compound with other suffixes, as *-tch-*, *-tʒ-*, etc. Alternates at times with *-áka*; cf. *-iga*, *-ka*, *-úga*.

*hakshkága* to carry about an infant on the breast; cf. *haksháktchui*, *kshéna*.

*kuatchága* and *kuátchaka* to bite into; from *kuátcha*.

*shʒulnága* to pinch with a pole, to run a stick into.

*shkintchishʒága* to shed the skin, said of amphibians.

*shma'hthága* to project one's shadow while moving.

*shvuyushága* to remember, study at.

*tehuktʒága* to try, attempt repeatedly.

**-a'i**, see *áya*.

**-a'ya**, *-ái*, verbal suffix composed of the particle *i* (*hí*) on the ground, joined to *-á* (emphasized), which here stands in the sense of *on*, *upon* something. From this combination results the function of *-áya* as that of doing or being *upon*, *on* something, and the secondary function of doing or being *in the woods, thickets, recesses, in the timber, or in marshes, upon cliffs*. The locality is generally added to the verb in the locative case in *-tat*, *-at*: *tehíkass ánkutat tchaggáya* the bird sits upon the tree. The majority of the verbs in *-áya* are intransitive and the few transitives seem to have originated from intransitives. When the terminal *-áya* becomes abbreviated into *-ái*

the accent sometimes recedes upon a preceding syllable, as in *gelkáya*, *gelkái*, *gélkai* to erect a platform upon a scaffold. Substantives like *tehátchlai* fire-fly, *teháshkai* weasel, seem to embody the same suffix, -áya. Examples:

*kshaggáya*, *íggaya*, *lággaya* to hang down from something, and to hang up, suspend on something.

*ktehikáya* to climb, creep, crawl on, upon, and to creep upon a tree, or through the timber.

*hukáya*, *gakáya* to run, to go into the woods.

*tgakáya*, *liukáya* to stand or remain on; to stay in the woods.

*shualáya* to be idle; cf. *wálza* to sit waiting.

**-ak**, see -ǎga.

**-akia**, see -gien, -tki.

**-akie'a**, see -ziéa.

**-akla**, see -kla.

**-akta**, see -ta.

**-azia**, see -ziéa.

**-azie'a**, see -ziéa.

**-al**, see -ǎla.

**-ala**, verbal suffix related to -ǎla and composed of the same elements, but differing from it by the location of the emphasized syllable. The verbs composed with both terminals are almost exclusively of a transitive nature, and the verbs in -ǎla and in -ála are in part *verba denominativa*, but more generally derivatives of *other verbs*. The suffix -ála composes many other suffixes, as -alza, -alsha, -alshna, -alsh, etc. The origin of this suffix seems to have been the same as that of the prefix *l*-No. 2, pointing to a *downward motion along* something, which is also embodied in the words *lásh*, *hlǎ'*, *hlála*, q. v., the roots of which are made up by the sound *l*. Some of their number can geminate the *l* of the suffix, and they do so especially in song lines: *shuinálla*, *genálla*. Cf. -altko, -éla, -íla.

Derivatives from other verbs:

*spalála* to feed the young; for *spanála*; cf. *pán* to eat.

stalála *to fill, fill up*; for stanála; cf. stáni *full*.

shuinála *to accompany in singing*; cf. shuína *to sing*.

ndokála *to be kinky, curly*.

genála *to start off and to approach*; from géna *to walk*.

washlála (and wáshlala) *to hunt ground-squirrels*, from subst. wáshla.

yauzalála (and yaúzalala) *to hunt bald eagles*, from subst. yaúzal.

shne-uyála *to destroy almost*.

shleála *to perceive, look at*; from shléa *to see*.

**-ála, -ĕla, -al, -la.** This verbal suffix is of great frequency and various import. It also forms quite a number of compound suffixes. The similarity of origin with -ála and other analogies were pointed out when speaking of that suffix. The circumstance that the accent rests upon the base of the word, and not on the suffix, causes a weakening and falling off of vocalic parts of the suffix; thus -ála changes into -ĕla, -'la, -al, and into -la, which is more frequent than the other forms. Many of these are denominative verbs. It will be best to divide these verbs into intransitives and transitives and to subdivide the latter into verbs formed (a) from substantives in -sh, (b) from substantives having other endings, (c) from verbs.

1. Intransitive verbs in -ála etc., formed from other verbs apparently.

shákatla *to come up the road or trail*.

tchíkla *to sit on, upon, within*.

skútchala *to dress in a mantle, blanket*.

pákla *to bark at*.

múlnala *to rot, to become rotten*.

spunē'kla *it is getting late at night*.

2. Transitive verbs in -ála etc.

(a) Formed from substantives having the usual suffix of substantives, -sh (-ash, -ish, etc.); therefore these verbs all end in -shla or -shala. They indicate that the object represented in the noun, of which they are derivatives, is collected, manufactured, made into something or turned to account.

A special class of these is formed by the verbs referring to the harvesting of food-articles and crops.

*itíshla to use for embroidering; from itish, íta.*

*lú'gshla to capture in war, to enslave; from lúgsh.*

*shílkshla to dig a well; wā'shla to dig a hole.*

*spúklishla to erect a sweat-lodge; from spúklish.*

*luldemáshla to build a winter-lodge; cf. luldamaláksh.*

*shlánkōshla to construct a bridge, bridges; from shlánkōsh.*

*witchúlashla to make a witchólash-net.*

*tehulíshla to make a shirt, and to wear one.*

*wókashla, wō'ksla to collect pond-lily seed; from wókash*

*kěládshla to collect the kěládsh-berry crop.*

(b) Formed from substantives ending in another suffix than -sh; some of their number are diminutives in -aga, -ak.

*unákala and unakákala to give birth to a son; from vúnak, únakak.*

*péyala to give birth to a daughter; from pé-ip.*

*wē'kala to bear offspring; from wéka, dim. of wéash.*

*nteyákala to make a little bow; from ntéyaga.*

*na-íla for na íala to make a náí-basket.*

*lákíala to take as a husband; from lakí.*

*shnawédshala, snawédshla to take as a wife; from shnawédsh.*

(c) Formed from verbs or verbal bases.

*shéllual to make war, to fight.*

*ndákal, ítka to pick up, find something long; cf. ldúkala.*

*pátkal to rise from sleep.*

*shéwala to aver, state; cf. shéwa to be of opinion.*

*shúkēla to mix into, said of liquids.*

*shálakla to cut or slash oneself; cf. láktcha.*

*shaktákla to wound by a single cut.*

*wépla to tie with straps etc.*

*pákla to eat upon, on something; from páka to feed on.*

**-a'lamna**, see -lamna.

**-alpka**, the combination of the suffixes -āla and the iterative -pka. This suffix appears in connection with the terms of relationship, and then signifies *to call somebody father, sister, etc., or to call the father, sister, etc., by his or her name*: p'tíshal'pka, túpakshalpka. Usually -al- in -alpka is not emphasized, and the verbs are all transitives.

p'tíshalpka, Mod. t'shíshalpka, *to call somebody father.*

péyalpka *to call somebody daughter*; cf. péyala *to bear a daughter.*

pshéyalpka *to call somebody uncle.*

pshákalpka *to call a person maternal aunt.*

pkúmalpka *to call a person paternal grandmother.*

vunakálpka *to call somebody son, child*; cf. vúnakala *to bear a son.*

**-alpkash**, see -altko.

**-alsha**, -altcha, verbal suffix produced by combination of the suffixes -āla, -sh and -a, q. v. Like the verbs in -sha the large majority of the verbs in -alsha are transitive; they are formed from the verbal in -sh, which I call the *verbal indefinite*, by the addition of the declarative and verbifying suffix -a. The derivation is as follows: wókash *pond-lily seed*; wóksāla *to gather pond-lily seed*; wókashalsh, contr. wóksalsh, *the act of gathering pond-lily seed*; wóksalsha *to be in the act of gathering pond-lily seed*, *to gather that seed for a time*. The verbal in -sh represents the act or state expressed by its verb as a lasting one, and therefore easily assumes the function of a substantive. Several of the verbs in -alsha possess another form in -altcha, which I regard as a phonetic corruption. The verbs in -alsha have the accent upon the word-stem or at least before the ending, and many of them refer to the hunts of game or to the annual gathering of crops, without being *real* usitative verbs for all that. Hútkalsha *to rise up suddenly*, is an example of an intransitive verb having this suffix; another is: tchalā'lsha (for tchialā-ālsha) *to stay at home*.

shútualsha *to throw at each repeatedly*; from shu-úta.

shák'alsha *to play the four-stick game*; from shák'la.

pláiwashalsha and pláiwashaltcha *to be on a bald-eagle hunt.*

wáshlalsha *to be on a chipmunk hunt*; from wáshlala.

stóp'alsha *to peel off the fiber-bark* or *stóp'alsh.*

*ktélualsha to gather pine-nuts for a time.*

*kólalsha to be in the act of gathering the kō'l-bulb.*

*máyalsha to gather tule-stalks in season; cf. má-i, máyala.*

**-alshna.** This suffix, not of frequent occurrence, is -alsha increased by the suffix -na, q. v.

*hútkalshna to get up precipitately.*

**-alta**, see -ta.

**-altko**, in the oblique cases -álpkash, -álpkam, etc., is the form of the past participle of verbs in -ála, transitive as well as intransitive. When derived from transitive verbs, the form in -altko, which in the northern dialect is rarely accentuated on the penult in the subjective case, has as well an active as a passive function, though of these two generally one prevails.

No special mention would be made of these participles as *regular inflectional forms* if they did not at times pass into the condition of *verbal adjectives*. This is the case when the parent verb is no longer in use or when the signification of the form in -altko shows an alteration from the form of the verb. Many of the "comprehensive" terms of relationship through blood and marriage belong here. Cf. -tko, -antko.

*shétxe-unaltko related as brothers; cf. txé-unap elder brother.*

*shaptálaltko related as sisters or female cousins; cf. p'tálip.*

*lúlpaltko provided with eyes; from a supposed lúlpala to obtain eyes.*

*shunuíshaltko possessed of; cf. shúnuish property.*

*ō'lshaltko gray-haired; from ólshala to resemble the ólash-dove.*

*petchákaltko having little feet; from a supposed petchákala.*

*shmókaltko wearing a beard; from a supposed shmókala.*

*tchuyesháltko wearing a hat, cap; cf. tchúyesh hat, cap.*

**-altcha**, see -alsha.

**-am**, *-lam*, the suffix of the possessive case in the absolute and distributive form; -lam is placed after the vowels -a and -e of the nominal base, -am after consonants and the vowels -i, -o, -u, which in that case are considered as consonants (y, w). Both suffixes are pronounced very short,

almost like -ēm, -'m, -lēm, -l'm. The origin of this suffix will be shown under the heading of "Substantive."

This possessive case form becomes in many nouns a *subjective* case, undergoing an inflection similar to that of the real subjective case. We subdivide these as follows:

I.—Names of *plants*, especially *fruit-bearing trees, shrubs, or herbs*. The possessive suffix composes the majority of vegetals furnishing berries, nuts, and soft fruits to the list of Indian provisions, and a few only, like the serviceberry bush, tchakága, have other endings. The pine-tree, kō'sh, furnishes only the resinous, ill-tasting pine-nut, and does not show the possessive form, but some of the seed-grasses, as tchípsham, exhibit it. Many of the plant names in -am exist in the distributive form. Besides the form in -am exists the other form in the subjective case, to designate the fruit, nut, or berry of the plant. The plant-name is the fruit-name placed in the possessive case, and the term áñku *tree, stem*, or tchélash *stalk*, has to be supplied: kpók *gooseberry*, kpókam (áñku) *gooseberry bush*. Bulb plants, weeds, and low stalks with flowers often have the same name as their fruits, standing in the subjective case, like kō'l, wókash, léhiash, though even in moss-names the possessive case occurs, presumably through the law of linguistic analogy. The generic terms íwam *berry*, lé-usham, d lelé-usham *flower*, and some terms referring to animal food: káwam *eel spring*, núksam *dried fish*, also take this suffix.

hútechnam *white-oak tree*; húdsha *acorn*.

äplsam *apple tree*; ä'pulsh, ä'pul *apple*.

lulúluisham *gooseberry bush*; lúluish, species of *gooseberry*.

tuítchzsam *choke-cherry tree*; tuítchzash *choke-cherry*.

ípshunalam *swamp dogberry bush*; ípshúna *blue swamp dogberry*.

pû'shzam *bough of coniferæ*; pû'shak *little whorl*.

kápiunksham the *grass* producing the *kápiunks-seed*.

Add to these padsháyam, pánam (and pán), pátechnam, skáwanksham, shléshlaptecham, shué-usham, tútanksham.

II.—A few nouns indicating *seasons* of the year and *phenomena of nature* also show the terminal -am, -lam. Tzálam *west wind* is an abbreviation of tzálamni (shléwish) and does not belong here.



lúldam *winter-time*; cf. lúash *fog, mist*.

shá'hlam, shálam *autumn*.

yálxam *tempest, storm*.

III.—Of *manufactured articles* showing this suffix I have met the following:

kítchkam *handkerchief*, tchû'ksham or tchû'kshûm *coffee-pot*, lám-pínu-isham *glass bottle*.

**-amna**, -ámna. This verbal suffix, the final portion of which, -m'na, is a phonetic alteration of -mana, -amana, which is composed of -a, the common ending of verbs, -ma and -na, two suffixes marking direction and distance, q v. The idea conveyed by -amna, -ám'na is that of *being* or *coming around, upon, on* or *above, near* somebody or something, and that of *surrounding, of covering*. It forms transitive and intransitive verbs from other verbs, *not* from nouns, and has to be kept distinct from the suffix -lamna, -álamna. Cf. the suffixes -ma and -na.

tchílamna *to be crowded together, around*; cf. tchílla.

gátpanna *to approach near, to come to the lodge*.

tchúyamna *to swim about*.

túyamna *to swim around below the water's surface*.

nutúyamna *to hum, buzz, whirl around buzzing*.

núyamna *to whirl around, to skip about*.

skáyamna *to hold, carry about oneself in a basket*.

liukiámna *to go around, to surround*; cf. liuká-a *to collect*.

stunkiámna *to go around, v. intr*; *to encompass, v. trans.*

shléyamna, lúyamna *to hold, carry in the arms, hands*.

Cf. also í-amna, kshúyamna, shíamna, tchíamna, úyamna. In the verbs ending in -kiámna the syllable -ki- belongs to the stem of the word: shuha-kiámna *to dodge around* (stem: húka or húkia), shatalkiámna *to look around* (cf. téla, télish); compare also shashknakiámnish *mitten*, Mod.

**-ampka** is the suffix -pka appended to verbs of motion terminating in -na, -ána, -éna, by the same phonetic assimilation as observed in gémpêle, as formed from génapêle, gén'pêle. The forms in -ámpka imply remoteness from the one who speaks or is supposed to speak or relate, and they often

combine therewith the idea of being unseen by him. They are transitive as well as intransitive verbs. Not to be confounded with the suffix *-támpka*. Cf. *-ápka*.

*hutámpka* (for *hutánäpka*) *to run into distance*; der. *húta* *to rush upon*.  
*ne-ulaktámpka* *to punish without being present*; *ne-ulákta* *to punish*.  
*tinshámpka* *to run away unseen* by the speaker; *tínshna* *to run away*.  
*gaya-idshámpka* *to pass in front of into distance*.  
*shmalaliámpka* *to administer, provide for*.  
*steyak'kámpka* *to listen outside of a lodge, building*.  
*shnuítámpka* *to keep up a fire away from people*; cf. *núta* *to burn*.

**-anka**, *-ánka* is a frequent suffix, composed of *-ank*, the ending of the present participle, and the *-a* of the declarative mode. Thus it verbifies the act or state expressed by the participle, and expresses its *duration*. This may best appear from the following instances:

*kókanka* *to masticate*; der. *kóka* *to bite*.  
*húshkanka* *to reflect, think over*; *húshka* *to think*.  
*shnikanuánka* *to make pauses in gathering crops*; *shníkanua* *to let ripen*.  
*ndéwanka* *to fall when sitting or standing*; *ndéwa* *to topple over*.  
*stillitánka* *to report, bring news*; *stíltá* *to announce*.  
*shakpát'tanka* *to compress or pin together*.  
*shulítanka* *to move an object down and up*.  
*spúkanka* *to move the feet quickly*; *spúka* *to put out the feet*.  
*spúnkanka* *to take as one's companion*; *spúnka* *to let go*.

**-ansha**. Like the verbs in *-alsha*, *-ampka*, *-anka*, *-antko*, etc., those in *-ansha* are the result of a verbifying process to which an inflectional form is subjected. Here the verbal indefinite in *-sh* of verbs ending in *-na*, *-ána*, *-éna* becomes verbified by the apposition of *-a*, and *-ansha* conveys the idea of *locomotion away from somebody or something, of starting out into distance*, and sometimes that of *passing through or out of*. The word-accent sometimes passes upon the suffix itself (*-ánsha*), and *-ansha* is preferable to the form *-ántcha*, *-andsha*, which is sometimes used instead of it. *Gékansha* *to start from* is therefore derived from *gékna* *the act of starting from*, this from *gékna*. *Gékna*sh, by becoming lengthened into *gékna*sha, inverts *n* and *a*

and becomes *gékansha*. The majority of these verbs are intransitive. Cf. *-insha*. *-ansha* re-enforced by *-na* occurs in *yútlansha* *to hit*, or *shoot aside of the mark*.

*húkansha*, *tíshkansha*, *tínkansha* *to run out of*.

*huízansha* *to run along a river, along its current*.

*gátpansha* *to come near some place*.

*kokáuasha*, *kókantcha* *to climb up to a distance*.

*kíluánsha* *to hurry away*.

*hukiétansha* *to pass quickly by somebody*.

*kshékansha* *to fly or soar up*.

*ktechíkansha* *to crawl through a hole*.

*shlétansha* *to go to see, to visit somebody*.

*ník'kansha* *to put the arm out of or through an orifice*.

*tilankánsha* *to roll something away*.

**-anshna**, see *-ansha*.

**-antko**, *-ántko* forms participles and verbal adjectives from verbs in *-na*, *-ána*, *-čna* in the same manner as *-altko* from verbs in *-ála*, *-la*. Analogous in derivation with these two participial forms are the adjective suffixes *-li* and *-ni*. The suffix *-antko* forms its oblique cases: *-ámpkash*, *-ámpkam*, etc.; it conveys a passive and sometimes a medial signification. In some of the examples below, the original verb in *-na* exists no longer, and in others like *káwantko* the *-n-* seems to be the product of a nasalizing process only.

*kintchántko* *passable, pervious*; *kintchna* *to march in a file*.

*kilkántko* *humpback*; cf. *kílza* *to become humpbacked*.

*shulútantko* *dressed, clad*; *shulótana* *to dress oneself*.

*tilhuántko* *submerged*; *tílhua* *to overflow*.

*káwantko* *poor, indigent*; *káwa* *to be poor*.

**-ap**, see *-p*.

**-a'pka**, *-apka*. The suffix *-pka* forms verbs in *-ápka* from verbs in *-a* in the same manner as it forms derivatives in *-ū'pka*, *-ō'pka* from verbs in *-wa*, *-ua*, or derivatives in *-ámpka* from verbs in *-na*, *-čna*. Verbs in *-ápka* describe an action performed or state undergone at a distance from the person speaking or supposed to speak or relate, and are intransitive as well as trans-

itive; other verbs in -ápka are usitatives or iteratives. From the verbs in -pka they differ only by the presence of the basal -a.

I.—Verbs expressing *distance* from the one speaking:

(a) Distant, when lying on the ground or within reach.

ilápka *to charge, load* by placing the load on the *bottom* (of boat).

kíapka *to recline sidewise.*

shnukpápka *to hold down on the ground.*

tehiápka, wawápka *to sit on the ground.*

(b) At a distance from the one speaking, but still visible:

gelápka *to climb into, step upon* at a distance.

telhápka *to survey, overlook,* as a country.

tinolénapka *to set,* said of celestial bodies.

(c) Removed out of the usual position, or at a distance sufficient to prevent contact:

klämtchápka *to keep the eyelids closed.*

shatashtzápka *to seize* an object *with the hand* so that the fingers do not touch the thumb in grasping.

shimuktchápka *to pout the lips.*

(d) At a distance out of sight:

k'lewidshápka *to leave behind* in the lodge.

kpúdshapka *to pursue* an object out of sight.

II.—*Iterative* verbs are as follows:

shikanakápka *to assail repeatedly.*

shuktápka *to strike oneself repeatedly.*

vutikápka *to draw the tongue in and out.*

**-as**, see -ash.

**-ash**, -as, -sh. The most frequently occurring nominal suffixes are -ash, -ish, -ush, all formed by the connection of the vocalic stem-endings of verbs with the noun-making suffix -sh, -s. All of them differ in their functions, and it is therefore preferable to treat of them in separate articles. The suffix -ash is pre-eminently a suffix for names of inanimate objects, while -ish

is the suffix forming names of animate beings chiefly. The difference is best shown by examples:

shashapkĕlcash *story, narrative, myth.*

shashapkĕlé-ish *narrator, story-teller.*

shlélaluash *upper eyelid*, or "cover" moving by itself.

shlélaluish *cream of milk*, or "cover" to be removed by hand; the real meaning of shlélaluish being *cover*.

tchī'sh (from tchíash) *settlement*; tchī'sh (from tchí-ish) *settler*.

The vowel *-a-* in *-ash* is often elided by syncope, especially when preceded by a consonant, or suffers contraction, as *-á-ash* into *-āsh*.

As an inflectional terminal, *-ash* forms the *objective case* in the adjective, and also in the majority of names of animate beings in the absolute as well as in the distributive form. In the numerals, *-ash* has the function of a locative suffix; cf. "Numerals."

It also forms the *verbal indefinite* of the verbs in *-a*: shiyúta *to exchange, barter*—tuá î shaná-uli shiyútash? *for what will you barter this?* The verbal signification is still perceptible in the nouns *kó-i piluyéash onion*, viz., "bad smeller", and in *kó-i tůmēnash noise*, viz., "disagreeable hearing".

1. *Denominative nouns* in *-ash*. I mention a few instances in which the primitive term is still in use at the same time with the derivative, so that there cannot be any reasonable doubt of a derivation having occurred:

kāila *earth, ground*; kāilash *mud, dirt, semen.*

lō'k *kernel, seed*; lúakash *fish-roe.*

múksh *down*; múkash *owl*, "downy bird."

múlu, something *rotten*; mólash *phlegm.*

shī'l *cloth, tissue*; shilash *tent.*

tóke *horn, prong*; tóksh *navel*; fish-bladder.

2. To the above may be added a few nouns formed through *onomatopœia*:

túktuk (cry of hawk), túktukwash *fish-hawk.*

wä'k (note of duck), wä'kash, a *duck species.*

wékat (cry of frog), wéketash *green frog*

3. *Nomina verbalia concreta* or substantives in *-ash*, formed from transi-

tive or intransitive verbs in -a and designating *inanimate* things of a *concrete* signification, among which are included all animals of a lower order. By syncope or elision -ash may dwindle down to -'sh, -'s, or may be pronounced -ish incorrectly. In many instances the verb from which the nouns in -ash are derived has become obsolete, as in yapalpuléash *whitish butterfly*. Some of these nouns in -ash are of an active or instrumental, like shápash, others, as tútash, of a passive signification. This is easily explained by the fact that the transitive verbs of this upland tongue undergo no change in their form when passing from the active to the passive voice.

háshuash *vegetable, maize*; from háshua *to plant, sow*.

któdshash *rain*; from któdsha *it rains*.

lálash *side of animal*; from lála *to slope down*.

léwash *play-ball, globe*; from léwa *to play*.

shápash *sun, moon, clock*; from shápa *to indicate*.

shétaluash *glass, mirror*; from shétalua *to reflect*.

shlitchízash *comb*; from shlitch'ka *to sift*.

tínuash *drowning-place*; from tinua *to fall into water*.

tútash *trunk of tree*; from túta *to remove*.

Some of the nouns mentioned under -a have lost their -sh: skóa for skó'hs, nkíka for nkíkaash, mbúka for mbúkash, wekéta for wekétash, both forms now existing simultaneously; probably also páta *summer heat*, pá'hla *tray, dish*, pála *liver*.

4. *Nomina verbalia abstracta*, or substantives in -ash, formed from verbs in -a (mainly transitives) and designating abstractions. Their signification approaches very nearly that of a verbal indefinite in -ash.

húshkanksh *thought, mind*; from húshkanka *to think*.

kpápshash *sense of taste*; from kpápsha *to taste*.

kózpash (Mod.) *thought, mind*; from kózpa, d of kópa *to think*.

sha-íshash *a secret*; from shá-ishí (here from shá-isha) *to hush up*.<sup>1</sup>

shéshash *name, price*; from shésha *to name, call*.

<sup>1</sup> There are a few *nomina actoris* and other nouns in -ash (short a) which I presume have all originated from -a-ish, and formerly had their a long (-āsh): ká-ikash *one who acts strangely*, from ká-ika; sheshxéilá-ash *noisy fellow*, from sheshxéla; utiissusá-ash *clown, jester*; pópamkash *hairy on body*, absol. form pómkash not being in use.

**-āsh.** This nominal suffix is the result of a contraction either of -á-ash or of á-ish:

(a) Contracted from -á-ash, and therefore pointing to some object of the inanimate class; cf. -ash:

stinā'sh *willow-lodge*; Mod. *lodge*, from stiná-a.

pālāsh, pálaash *flour*; from pála.

(b) Contracted from -á-ish, and therefore pointing to a *nomen actoris*:

sheshtálkāsh *wag, funny fellow*.

uláktechnāsh *one whose head is not flattened*.

**-atch**, a nominal suffix which is a corruption of -ótkish, the instrumental suffix, as in—

shúmaluatch, from shumaluótkish *implement for writing, painting or drawing*; from shúmalua.

lēmáatch *mealing-stone*, prob. for lamótkish.

**-ä**, see -e.

**-āga** see -éga.

**-äixi**, see -xiéa.

**-ām**, see -m.

**-bli**, see -pělí.

**-dsh**, see -tch.

**-dsha**, see -tcha.

**-dshna**, see -tchna.

**-e.** The terminal -e occurring in *verbs* is but a part of a suffix, as -tze, -ue, and in every instance alternates with -i; therefore it does not require to be treated separately. Verbs belonging here are húlhe, gáyue, gútze, skúyue.

Of the substantives in -e some are derived from verbs. In a few the ending also alternates with i, as in tchékele *blood*, tóke *horn*, lítke *evening*, kné-udshe *coarse bark of tree*. In others -e alternates with -ě and -ä:

káwe *eel, lamprey-eel*; poss. case, káwam.

kóye, kó-i *lobster, crab.*

kúmme, kúmmē *cave, cavern.*

shkúle, skúlā, Mod tszúle *lark*; poss. skúlālam.

tále, tálē *little lake, pond.*

-ē, see -e.

**-e'a**, verbal suffix related to -ía. It refers to acts performed with or on one's own body or that of another person, and generally is found with intransitive verbs only. It sometimes alternates with -ía, íya, which is a more frequent suffix; but when -ía is the original form it does not frequently alternate with -éa. Thus, Kl. and Mod., shashapkelía *to recount stories to somebody* is in Modoc shapke-ía and shapkéa.

kedshamkedshalkéa *to wheel around on one's feet.*

palaléa *to pull out by the roots.*

shakatpampeléa *to have a horse or foot race.*

shetalzéa and shutapkéa *to stand on one's head.*

tilampudshéa *to roll oneself about.*

tilanshnéa *to contort, turn about one's limbs.*

tchikualzuléa *to turn somersaults.*

**-é'ga**, -ā'ga, -iéga, a suffix forming inchoative or inceptive verbs, and identical in its function with -támpka, but more frequently occurring in Klamath-Lake than in Modoc, where -támpka preponderates. There are verbs which assume both endings indiscriminately, as—

ktudshiéga and ktudshítámpka *it begins to rain.*

tehuteháyéga and tehutehä-ítámpka *it begins to melt (as ice).*

After the consonants *l, tch, dsh*, and after all the vowels, -éga appears in the form -iéga, -iä'ga, -yéga, which is perhaps the original shape of this suffix. Like the Latin verbs in -are and the Greek verbs in -αῖν, -εῖν, which once were inchoatives also, the verbs in -éga have dropped the function of inchoatives to express the act or state *itself* indicated by the base of the verb. The suffix forms verbs from other verbs only, not from nouns, and they are transitives as well as intransitives.

(a) Verbs of inchoative import in -éga, -iéga:

i-unéga *to become dark at night.*



tinéga, tinnä'ga *to set*, said of celestial bodies.  
 gutéga *to penetrate*, lit. "to begin to enter"; cf. gúta.  
 guhiéga *to begin to swell up*; cf. gúhia.  
 shakaliä'ga *to commence gambling*; cf. shákla.  
 shuteyéga *to make, create first*; cf. shúta.  
 liwayéga *to begin to lift; to lift at one end*.  
 luyéga *to ascend*, said of fog, clouds, etc.  
 shuyéga *to start a song*; cf. shuína.  
 tmuyéga *to begin at one end*.

(b) Verbs in -éga, -iéga, no longer inchoative:  
 huwaliéga *to run uphill*; cf. húwala *to run upward*.  
 shlatchiéga *to splash*.  
 tpualiéga *to drive up to the top*.  
 witchuyéga *to blow something up*.  
 kshawaliéga *to transport, carry uphill*.  
 ndiunéga *to fall, roll into*.  
 tchiéga *to flood, overflow*.  
 spiéga *to assist in getting up, rising*.

(c) A number of verbs belong to neither of the two categories above, but are applicative verbs in -ga, -ka, with accentuated -e- before it, which points to an act or state of the subject's own body.

kinyéga *to hold over somebody obliquely*; cf. uyéga.  
 ktehiéga *to help oneself up by using the arms*.  
 ktutéga *to sink down in water, sand, mud*.  
 tinéga *to snort*.

The verbs ktetéga, powetéga are derivatives of téga, and hence do not properly belong here.

**-e'-izi**, see -ziéa.

**-éka**, see -ka.

**-é'zi**, see -izi.

**-e'la**, an unfrequent verbal suffix, pointing to superposition or to a raising up above *other* objects.

shikantéla *to lay one thing upon another*; cf. shikantíla.

tehekléla *to sit down on the side, edge of*.

vutukayéla *to throw up a long object*.

**-éla**, see -ála.

**-e'ltko**, a Modoc form occurring in a few words and in every respect parallel to Kl. -altko. The Modoc dialect shows a tendency to substitute sometimes *e* for *a* in radical as well as in derivational syllables, when they stand between consonants, as in shétma for shátma, néshki for náshki, métkla for mátkla, uléplpa for uláplpa. Cf. -altko.

weweshé'ltko, Kl. wewesháltko *having offspring*.

**-e'na**, **-iéna**, two verbal suffixes closely connected in their origin and functions. The former, -éna, is also pronounced -ä'na, -héna, and refers to an act performed or state undergone *within, inside of* something, while the latter, -iéna, also pronounced -yéna, -iä'na, -yä'na, -hiéna, -hiä'na, refers to an act performed *inside the lodge or house, indoors*. The *-i-* composing this suffix is the particle *í, hí*, which means (1) *on the ground* and (2) *in the lodge*; for the suffix -éna, see -na, its component.

(a) Verbs in -éna:

shleyéna *to line* a garment enveloping the body; cf. shléya.

neyéna *to place a lining into*, as into a hat; cf. néya.

shikpualhéna *to roll in the mouth* an object *not* protruding from it; Kl. shikpualkána.

kuloyéna *to stir up a liquid* in a vase.

(b) Verbs in -iéna:

goyéna, pl ginhiéna *to go into, intrude into the lodge*.

huihiéna *to run around within a building*.

kiwalhiéna *to cohabit indoors*.

luyä'na *to go in a circle inside* a wigwam.

payä'na, d. papiä'na *to go around eating indoors*.

shnayéna *to fly, flutter around*, as a captive bird.

**-e'nash**, see -ni.

**-ēsh**, the result of a contraction from -á-ish and -é-ish; forms concrete and abstract nouns from verbs, as follows:

shútēsh *maker, creator*; from shuté-ish, shutä'-ish.

ngē'sh for ngé-ish, nkéwish *arrow, missile*, from nkéwa *to break*.

tíkēsh (Mod.) *argillaceous soil*.

tchikēsh *land overflowed*; cf. tchíxi *to be overflowed*.

shlum=dúmtēsh *grass filling gaps in the lodge-walls*.

lótēsh, piece of *matting*; from lúta *to hang down*.

**-ēsh**, see -ash, -ish.

**-e'ta**, see -wéta.

**-g**, see -āga, -k.

**-ga**, see -āga, -ka.

**-gakia'mna**, see -kakiánna.

**-ga'nka**, see -kánka.

**-gi**, see -ki, -lki.

**-ggi'dsha**, see -kídsha.

**-ggi'ma**, see -kí'ma.

**-gi'anki**, see -gien.

**-gien**, -akia, -kia, a terminal appearing under many various forms and representing in fact not a suffix, but an agglutinated pronoun gíanki *for oneself, in one's own interest*. This pronoun originated from the participle gíank of gi *to do, perform, act*, and the particle i, having reflective signification, appearing also in suffixes like -ía; thus it really means "doing for oneself." The more frequent abbreviations of -gíanki, -gianggin, are -giuk, -kink, -ginggi, -kinki, -gin, -kin, and when fully reduced to the shape of a verbal suffix combined with the verbal ending -a: -akia, -āgia, āki, -agi, etc. Appended to verbs in -ala, -la this suffix appears as -lki, -lgi, q. v.

(1) The suffix is appended to the emphatic form of personal pronouns in both dialects:

*nu I, nítak myself, nutagiánggi for myself.*

*āt ye, ā'tak yourselves, ā'takianki for yourselves.*

And also appears in certain adjectives:

*tídshi good, tidshkiánkí careful, viz., "acting well for oneself."*

(2) In verbs the suffix mostly appears in the form -agia, -akia, -agi, etc.: *shiúlagia* and *shiúlagien to collect for oneself*; Mod. *shiólagianki*, contracted into *shiū'lki, shiō'lzi.*

*shnókakia to detest, hate.*

*hashashnákia to converse with.*

*sálakia to miss from one's company.*

(3) In a series of verbs in -kia, -gia the function of the suffix is simply that of a factitive -ka, -ga, with the particle -i- inserted. This particle gives it the locative meaning of *in place* or *at that place, on the spot.*

*lákia, shlákia to lay, spread against a wall etc..*

*nzútagia to burn at the bottom of a cooking-vase.*

*shnúikia to build a fire on the spot.*

*shúixia to carry on one's shoulder.*

*tchákia to put into the mouth.*

**-gin**, see -gien.

**-gish**, see -kish.

**-gsh**, see -kish, -ksh.

**-guish**, see -kuish.

**-h-**, see Infixes.

**-ha**, verbal suffix forming intransitive and transitive verbs from verbal roots or bases. In some instances the -h- may be an epenthetic sound, as in *páha to exsiccate*, for *pá-a*; but in the majority of verbs the suffix points to an act etc. being done *upon, on the top of* something, and -h- can be thrown out, especially when standing after a consonant. This terminal is especially

frequent after *l-* and *t-*, and seems to be a contraction of *-hia*, *-a* being the declarative, verbifying suffix, and *hi* the particle *hi*, *i*, "on the ground."

*télha*, *téla* to look upon, to overlook.

*ílha*, *íla* to lay down upon; cf. *ílhi* to carry inside.

*skúlha* to lie on the top of; cf. *skúlxa* to be prostrate, to sleep.

*stílha* to put a string, rope, belt, etc. on oneself.

*tehíaha* to heat over the fire (liquids only).

*shatnálha* to heat the cooking-stones for baking.

*klálha*, *klála* hail is falling.

*nét'ha*, *néta* to place, put something sheet-like upon.

*shlét'ha* to cover with, said of mantles etc.

**-hi**, suffix forming transitive and intransitive verbs from verbal stems. It has the same origin as the suffix *-i*, and often alternates with it by losing *-h-*, but is not quite identical with it. The function of *-hi* may be specified as pointing to an act or motion toward or into the lodge, dwelling, house of somebody or of oneself, that of homeward; the location upon the ground indicated by the particle *hi*, *i* being also the floor of the Indian lodge. This suffix often becomes emphasized, and is chiefly appended to verbal stems in *-l*, *-t*, like the suffix *-ha*. Cf. *-i*.

*spúlhi*, *spulí* to lock up, said of one person; cf. *ílhi*.

*télhi* to look or peep into a lodge, a house, etc.

*gúlhi*, *gulí*, plur. *kílhi* to enter, pass into, go into.

*húlhi*, *húlhe* to run, rush into, inside of the lodge.

*stílhi* to report, announce at one's house.

*puélhi* to throw down into the lodge.

*skílhi* to crawl into a hole, den.

**-hiä'na**, *-hiéna*, see *-éna*.

**-huya**, see *-uya*.

**-i**, *-í*, a suffix frequently found in verbs as well as in nouns and adverbs. Its function is not well defined or circumscribed, but may be generally described as localizing or locative. When appended to nouns it is simply the particle *i*, *hi*; cf. *hí* in Dictionary; when suffixed to verbs it is derived from

it. The original function of -i, however, is not always apparent in the derivatives given below, for many of them refer, for instance, to the human or animal body. Cf. suffix -li.

1. *Locative suffix -i* occurs chiefly in topographic terms and local names, and forms the locative case of substantives designating settlements, islands, rocks, rivers, brooks, islands; also composes locative case-postpositions, as -kshi, -ksaksi, and many particles. Appended to the nominal forms of the verbs it assumes temporal function; cf. 29, 19. 20. Examples: *tehí'shi in the camp*; *stékishi where the door is*; *Mbákualshi, Néwapkshi*, etc.

2 *Substantives in -i*. Some are derived from verbs or are verbs made into nouns. They form the oblique cases in -am, -at, or -tat, etc. Those in which -i alternates with -e were mentioned under suffix -e. Several of their number are terms for parts of the animal body; others are animal and plant names.

(a) Parts of the animal body: *láki forehead*, *ü'pakli hip*, *tchä'-i posteriors*, *tóki*, Mod. *tsónki*, *tsónzi horn*.

(b) Names of animals: *mú-i woodchuck*, *shuá-i white-tailed deer*.

(c) Names of plants: *klä'pi*, species of *rush*, *pä'ni*, species of tall *grass*, *lúlsi*, species of *Sagittaria*, *widshípi* Mod. for *widshíbam Kl.*, species of *lacustrine reed*, *má-i bulrush*.

(d) Other nouns: *ktá-i rock, stone*, *vumí cache*, *klä'pki red paint*, *tehúyi bottom of vase*, *mállui rabbit-net*, *kúkui brother of grandparent*, *mét'hli key-hole*.

3. *Adjectives in -i* are:

*tehmnyúksi unkempt*, *pumúksi having frizzy, crisped hair*.

*Pronouns in -i* are:

*huni and hukí he by himself, she by herself*.

4. *Adverbs in -i* are not frequent, but show throughout a signification which was originally locative:

*atí, áti, á-ati distantly, far off; high up*.

*kú-i away from, on the other side*.

*kú-i, kó-i badly, mischievously*.

pělui *down, down in, further away*; cf. túpělui.

plá-i *up, high up, above, on high*.

5. *The verbal suffix -i* in some instances alternates with -e, q. v., forms transitive and intransitive verbs from other verbs, and also occurs in several compound suffixes, as -lgi, -óli (-úli, -óle), -pělí (-p'lí), -ui (-wi), etc. We have to distinguish between—

(a) The -i equivalent to -hi, as in gulí etc.; cf. -hi.

(b) The -i as an abbreviation of -ya, -íya, as in gélkai for gelkáya, né-i for néya, shúi for shúya; cf. -áya, -ya.

(c) The suffix -i used with reference to an act or status of the human or animal body. Examples:

aíshi *to secrete*; refl. shá-ishi *to keep as a secret*.

äwísi *to digest food*.

kaíli *to gird oneself*.

kuatcháki *to bite in the hair*.

púti *to cut in fringes, to fringe*.

tchulí and tchulía *to put a shirt on*.

A few verbs are inflected simultaneously in -a and in -i, there being a shade of difference in the signification of the two: hínua *to fall upon something*, hínui *to fall on the ground, soil*; gélʒalka and gélʒalgi, vulína and vulíni, péksha and pékshli, q. v.

Other verbs change their -a to -i in some of the verbals, as níta *to burn*, nutí'sh *the burning*, nutí'sht *having been burnt*; mā'sha *to be sick*, etc.

**-i'a, -íya**, a verbal suffix not to be confounded with -ia, because always accentuated upon the -i-, which is the particle *i* used in a personal sense: *for somebody, or in the interest of somebody*. It is confined to transitive verbs only, and alternates with -éa only when that suffix is appended exceptionally to transitive verbs. The "somebody" or indirect object pointed at by -i- is not always made mention of in the sentence in which the verb is used.

elktehnia *to lay down for somebody on one's way*; cf. éktcha.

kinshipkia *to beckon somebody to come*; kinshípka *to point at*.

nutuyakia *to throw for and toward somebody*.

shapía, shapíya *to inform somebody of*; shápa *to tell, apprise.*

shlaníya *to spread out for somebody.*

shnukía *to seize for somebody*; shnúka *to seize.*

shuinía, dissin. shuinéa *to sing for somebody*; shuína *to sing.*

shutía, shutíya *to make for some one*; shúta *to make.*

vutikapkia *to stick out the tongue at somebody*; cf. vutikápka.

A special class of verbs in -ía are those pointing to doing something in sight of another to deceive or fool him, or to indicate an act by gesture.

shakēmía *to play treacherously or deceptively*; cf. shákēma *to play.*

shatashpapkía *to make the gesture of washing one's face*; cf. tédsia *to wash.*

shelaktchía *to indicate throat-cutting by gesture*; cf. láktcha *to cut the throat.*

**-ia, -ya** (No. 1), verbal suffix, unaccented, but of the same origin as the accented -ía, -íya. Among the great variety of verbs exhibiting this suffix the only characteristic which they have in common is that they refer to the subject of the verb. These verbs are transitive as well as intransitive and are derived from other verbs. One of them, tchílzia, means *to place upon the ground*; the adverbial idea *upon the ground* being expressed by the i of the radix, and not by the -i- in the suffix -ia.

(a) *Intransitives in -ia, -ya:*

kimália *to feel pain, to smart.*

mália and smália *to cast a shadow.*

mékia *to be or become a dotard.*

nínia *to flap the wings.*

shlámia *to be a mourner.*

smúkia *to take a mouthful.*

shnéya, tchnéya *to run straight out.*

tchúya *to melt*; cf. tchókpa, tchutchéya.

(b) *Transitives in -ia, -ya:*

aláhia, álaya *to point out, to show.*

íhia *to pick out, choose, select.*

lgúya *to pick berries, to shuck.*

ndsákia *to close up, as an opening.*

shatchlzámia *to paint one's face or body white.*



tkúya *to rub slightly with fingers.*

tchiléya *to give, hand over* something liquid or soft.

utátehkia *to place a cover upon.*

**-ia** (No. 2), a nominal, unaccented suffix which seems to form diminutives and to be an abbreviation of -iaga, -iag, -iak, though only a small number of bird-names proves its existence.

kúitchia, kúitsia, probably species of *grebe*.

títákia *swallow*; Mod. for títak Kl.

túitia *young duck.*

**-iā'na**, see -éna.

**-ie'ga**, see -éga.

**-ie'na**, see éna.

**-i'ga**, -ika. The verbs in -íga, -íka stand in the same relation to those in -ĭga, -ĭka as the verbs in -ága, -úga to those in -ăga, -uga; cf. suffix -ăga. The suffixes -íga, -ĭga are combinations of the factitive -ga, -ka with -i-, which is either (1) the locative or (2) the personal particle *i*, reflecting upon the subject of the verb. In sheshatuíka the -í- belongs to a suffix now forming part of the word-stem; -ka is the real derivational suffix. The verbs in -íga are formed from other verbs and are transitives as well as intransitives; cf. -líga.

-i- personal:

shawíga *to be irate, in a wrath.*

shiukíga *to kill*, as birds etc.; cf. shiukía *to kill for* somebody.

-i- locative:

lshiklakuíga *to frame* a shed, lodge by means of rods etc.

shluyakíga *to whistle*, as a tune.

spatchíga *to twist; to ring* a door-bell.

**-iga**, -ika. For the origin of the unaccented suffix -iga, see -íga. It forms transitives and intransitives, often forms compounds with other suf-

fixes, cf. *shnáktiga*; and -ga, -ka gives a faetitive signification to the verbs composed with it.

*ániga, áníka to advise one to help oneself to; cf. ána.*

*kédshika to tire out, to become tired; cf. kédsha to be unable.*

*shínshiza to crowd each other.*

*skä'-ika to walk backward.*

*shnáktiga to seize with tongs.*

*utehá-ika to grasp by the handle or long end.*

*wídshika to be stingy, avaricious.*

**-i'ya**, see -éa, -ia.

**-izi**, -ē'zi, a compound verbal suffix conveying the idea of local superposition, location above, and answering to our *over, above, on, or over the top of*, resting or remaining above somebody or something, or moving over the top of some object. The suffix has the penult long through accentuation and forms transitive and intransitive verbs from other verbs.

*etlē'zi to lay across and on top of another long object.*

*heshlizi to put or wear a garment over or on one's shoulders.*

*huyłki to jump out upon the shore from the water.*

*ipenē'zi to lay on the top of a receptacle already filled.*

*ktiwi'zi to lift or post up above, on the top of.*

*'mbutéxe (for himbutéxe) to jump over a log (himboks).*

*ngangatízi to play leap-frog.*

*shiwízi to increase, become stronger, as winds.*

*spízi to pull, draw out upon something.*

*telízi, lukantízi to look over something.*

*tinízi to rise (sun, moon); to go uphill.*

*winízi, Mod. vuízin to surpass, excel.*

**-izie'a**, see -ziéa.

**-izia**, see -ziéa.

**-i'na**, a suffix of transitive and intransitive verbs implying departure, separation, or removal of the verbal subject or object from the one speaking or from the indirect object. It is a compound of -na, q. v., and the par-

ticle *i*, *li* on the ground, and points therefore to a motion either *along* the ground or *downward* to the ground. The suffix is frequently used to form derivatives from verbs in *-la* (*-ala*) and in *-li*, *-lí*, although to establish a suffix *-lína* would hardly be justifiable. Cf. *-wína*.

*iwína* to place, put down into; cf. *iwa*.

*yiulína* to send over the edge, push off from.

*kituína* to pour down on, into; cf. *kítua* to pour on.

*nde-ulína* to fall down from; cf. *ndé-uli*.

*nelína* to scalp, flay; from *ní'l*, *nē'l* fur, animal skin.

*nge-ishlína* to make arrows from; *ngé-ishla* to make arrows.

*tpulína* to drive off, oust from; *tpulí* to drive out.

*tulína* to leave behind many objects; cf. *túlha*.

*vutokělína* to fall down from when hurt, shot, or drunk.

**-insha**, a suffix verbifying the verbal indefinite in *-sh* of verbs in *-ina*, *-ína* exactly in the same manner as *-ansha* does the verbal of verbs in *-na*, *-āna*, *-ēna*. The functions of both suffixes are the same, except that *-insha* gives the additional idea of starting away from the water, or prairies, open places.

*guíkinsha* to start away from water etc.

*huikínsha* to run away from the river etc.

*hushlínsha*, *tilíndsha* to leave at home, in the camp.

**-ip**, see *-p*.

**-ípa**, suffix occurring mainly in transitive verbs. It is composed of the suffix *-i* as found in the verbs in *-ía*, and of the verbal suffix *-pa* intimating a motion toward the verbal subject. The function of *-ípa* is to show removal from somebody or some place toward the one speaking or acting, or supposed to do so.

*gahípa*, *ga-ípa* to catch breath with a grunt.

*pudshípa* to pull out.

*shulshípa* to take off, as a ring, from one's own finger.

*udshípa*, *idshípa*, *ludshípa* to strip, take off from; cf. *ídsha*.

**-ipka**, *-ipka*, a suffix chiefly found in intransitive verbs; it conveys the idea of approaching, coming toward, nearing the verbal object, often the one who speaks or is supposed to speak. It may refer to acts or processes performed at a distance, in close contiguity or vicinity, or on some person's body. Sometimes, however, the ending *-ipka* is the result of a contraction, and then *-pka* is the suffix, not *-ipka*; cf. *gaká-ipka* from *gaká-yipka* (Dictionary, p. 33), and *shne-ipka* to *kindle a camp-fire habitually*, which presupposes a verb *shnéya*. Cf. *-pka*.

The forms *-ípkam*, *-ipẖēni*, etc. and *-ípkash*, *-ipẖash* are sometimes oblique cases of the participles or verbal adjectives of verbs in *-i*, sometimes of verbs in *-a*. Cf. *-tko*, which is the form of their subjective case.

*hantehípka* to suck out of a person's body.

*hantehípka* to fly toward.

*kídshipka* to have the waterbrash.

*láyipka* to take aim at somebody.

*pakluípka* to bark, howl at from a distance.

*shikúdshipka* to lean on a support.

*tilō'dshipka* to see somebody approaching

*tínshipka* to rise; said of sun, moon, because they seem to come nearer after rising; cf. *tínshna*.

**-ish**, *-is*, *-sh*. The real function of the suffix *-ish*, abbreviated *-sh*, has been pointed out under the heading of *-ash* as that of forming active or animate nouns from verbs. This suffix is appended directly to the verbal basis of verbs in *-a*, and usually remains unaccented. When the suffix is accented, *-ish* has the vowel long, and in the two following instances at least is the result of a contraction from *-iash*; it therefore belongs to *-ash* and not to *-ish*:

*gukí'sh* act of climbing; from *gukí* to climb up.

*nutí'sh*, *nútish* conflagration; cf. *núta* to burn.

A shortened pronunciation of *-ish* is that of *-ěsh*.

The suffix *-ish* produces nominal forms which may, according to their signification, be classified as follows:

1. *Verbals* descriptive of *quality*, which are either verbal adjectives or adjectives, formed from attributive verbs:

pákish *eatable, serviceable as food*; from páka *to feed on*.

shánzish *raw, uncooked*; from shánki *to be raw*.

slíkóntelish *pole-necked*; from skóntelna *to stick the head out*.

vúshish *coward*; from vúsha *to be afraid*.

wawishish *productive of offspring*; from waishi *to generate*.

To these may be added the adjectives skétish *left, left-sided*; stelápkish *right, right-sided*; vultchikish, contracted: vúltchikish *dolichocephalic*.

2. *Substantive nouns*, or names of inanimate objects, which are (1) either produced by the action of the verb from which they are derived (*nomina acti*), or (2) serve as instrument, tool, or means to the one performing the action of that verb.

hukish *breath, spirit*; from húka *to breathe*.

kaílish *belt, girdle*; from kaíli *to gird oneself*.

kílkish *hump, gibbosity*; from kílka *to become humpbacked*.

lémé-ish *thunder*; from léména *it thunders*.

lútish *round fruit, berry*; from lúta *to hang down*.

shléwish *wind, blast*; from shléwi *to blow*, v. intr.

spúklish *sweat-lodge*; from spúkli *to perspire*.

shulótish *garment*; from shulóta *to dress oneself*.

Since the main function of -ish is an active and personal one, the above nouns can be regarded as things personified and acting. Indeed in English we can fitly render kaílish by "*girder*," lútish by "*hanger-down*," shléwish by "*blower*," and spúklish by "*sweater*."

3. *Substantives* in -ish, called *nomina actoris*. These nouns designate animate beings which perform the act described by the verb more than once, constantly, repeatedly, or habitually. When they are frequentative or usitative nouns they generally stand in the distributive or reduplicated form.

búnuish *drinker*, bubánuish *drunkard*; from búnuá *to drink*.

ndéndinish *prattler*; from ndéna *to prattle, speak*.

pepuádshnish *spendthrift*; from puédsha *to throw away*.

shéshatnish *store-keeper*; from shéshatui *to sell*.

sheshtólkish *prostitute*; from shetólza *to consort*.

shishúkish *fighter, bully*; from shiúka *to beat, whip*.

Besides these are several terms of zoölogy in -ish, the roots of which have become obsolete, viz: ké-ish *rattlesnake*, híshtish *sucker fish*, tcháshish *skunk*, tchélish *hetlgehog*, and others.

4. A few *abstract nouns* end in -ish: lushlúshlish *warmth*, from lushlúshli *warm*.

**-ita**, see -ta.

**-i'ta**, accented verbal suffix occurring chiefly in intransitive verbs, and indicating location away from or a motion toward the outside. That function of its component -ta which indicates *distance* is perceptible in it.

guníta *to go or be beyond, on the other side of*.

kítita *to burst, explode*.

kshíta *to escape by running etc. (Mod.)*.

nitíta *to be open, sore, as from a wound*.

shnekshíta *to save, deliver out of*.

tgatíta, tgutíta *to stand outdoors*.

**-ya**, see -áya, -ia, -ía.

**-ye'ga**, see -éga.

**-ye'na**, see -éna.

**-yua**. The verbs in -yua are derived from transitive verbs in -ka, -ga (-úka), and are used when the action refers to a *few* objects only. In the Dictionary a *reciprocal* function was given to some of them, but this appears to be secondary to that of a *few*.

idúyua *to give kicks to a few*; from idúka *to kick*.

ko-úyua *to bite a few, or each other*.

ktúyua *to hit a few, to hit each other*; from ktúka *to strike*.

stúyua *to stab a few*; from stúka *to stab*.

udúyua *to whip a few or each other*; from vudúka *to beat*.

**-k, -χ, -g.** Whenever gutturals appear as final sounds of a word, this is very often due to the dropping of a vowel-sound at the end of the word or to the transposition of sound within the final syllable. The various instances where gutturals figure as final sounds may be classified as follows:

1. *Verbal forms* sometimes drop the declarative -a, as in gánkank, hushtsō'χ, shlug, especially in the Klamath Lake dialect.

2. The *participle of the present* has the terminal -ank, -ink, -nuk in the Klamath Lake dialect.

3. *Transposition* from -ka, -χα, as in tápaχ leaf, for táпка; verb táпка to stand out, project.

4. The gutturals are final sounds of a *thematic root*, as in láklak, adverb of laklákli smooth, level.

5. The *diminutive* nominal suffix -ága, -ak, -ag in an abbreviated form. Instances of this will be seen under -ága; but we can add ktehítehok little bat, for ktehítehoaga.

6. Sometimes the demonstrative *pronoun* kē is abbreviated into -k, as in ik thou, or the verb gi to be, to do, to say into the same sound; cf. lápik there were two (of them), kátak to tell the truth, etc.

7. Substantives in which the final -k could possibly represent a real derivational or formative *suffix* are the following:

ktehák mother-of-pearl shell (abbreviated from ktehálka).	nē'k, nég, plur. nē'gsha absent; cf. níwa, níukla.
ktehik oar, paddle.	stámk wasp.
kä'k penis; from kéka to pierce.	tápsnēk brain, Kl.
lák hair on head; cf. lála.	tók, species of plant.
lzák canoe-pole.	tsuák, species of plant.
lúk grizzly bear.	tsúk, species of grass.
mā'nk fly.	wä'k, wék arm, limb of tree; from wá
múlk worm, maggot; cf. múlû rotten wood.	to be productive (cf. wéka child, offspring).

**-ka, -χα,** verbal suffix occurring sometimes also in the shape of -éka, -ga. Like -aga and -ága it forms *factitive* verbs, this term to be taken in its

widest, most general sense, and not to be limited to transitive verbs. From the other verbal factitive suffixes -aga, -ága, the suffix -ka differs only by having no vowel or syllable between it and the radix; -ka mainly occurs in short verbs of two or three syllables and forms usually verbs from other verbs, rarely from nouns or particles. The power of the suffix -ka can best be defined as directing the action expressed by its radix to a certain object, or as specializing the action or state. Verbs like these are called by Spanish grammarians *verbos aplicativos*. The origin of our suffix lies in the pronominal radix k-, which appears as *ka*, *kē* and *ku*, some of its derivatives having been enumerated on page 251.

*géka* to set out from one's lodge etc.

*ishka* to extract; cf. *ídsha* to cause to go.

*kédshka* to remove out of, v. trans.; from *kédsha*.

*kílka* to become humpbacked; from radix of *káلكali* round.

*kúixa* to recognize; from *kúí* far off.

*lápka* and *tápka* to project, as cheekbones.

*ní'lka* the day dawns; cf. *níliwa*.

*nínxa* to drive out of an inclosure; cf. *níwa*.

*nzámka* nish it aches, hurts me.

*pá'ka* to dry out, to make dry, as the throat (Mod.).

*púka* to roast; cf. *páha* to dry.

*shíláka*, *shílxa* to fall sick; from *shíla* to be sick.

*shláka* to watch, keep guard; cf. *shléa* to see.

*shnéka* to burn through; cf. *núta* to burn.

*spúka* to put the feet out; cf. *íka* to put out.

*stápka* to pound, mash up; from *stáp* stone implement.

*stúka* to shout through the hands; from *stú* passage.

*tílxa* to drizzle down; from *tíla* to overflow.

**-kakiámna.** Words showing this terminal should be called *compound* words, for -kakiámna is not properly a suffix, but a verb, and the first component is a verbal base or a particle. Only when these compounds are not used as verbs, but as particles, may -kakiámna be regarded as a suffix. As a verb, *kakiámna*, *gakiámna* means *to go around, to encircle, surround* (see



Dictionary, p. 33); hence in the words below it has the sense of *moving, traveling, or going around* an object or objects, and occurs in transitive and intransitive verbs.

ginkakiámna (1) *to encircle as a hollow body*; (2) postp. *all around*.

i-ukakiámna, adv. and postp., *around, about, in the vicinity*.

ipekakiámna *to dig while going all around*.

kuakikakiámna *to go around here and there while eating, munching*.

ntultakakiámna *to flow around*.

shalkakiámna *to go or climb around an object*.

shatashkakiámna *to pass around while touching, grasping*.

**-ka'kua**, verbal suffix appended to verbs of motion. It indicates a movement or swaying back and forth, to and fro, and is nothing else but the verb *gákua, kákua to cross over*, appended in suffix form to verbal bases.

nutókakua *to swing to and fro*, referring to the heavy disk on the pendulum.

stílkakua *to send somebody forth and back*, e. g., as messenger; cf. *stílkakuish*, Dictionary.

vutókakua *to swing to and fro*, referring to the long shape of a pendulum, stick etc.

**-kani**, *-gani* is a terminal appended to some adjectives, referring to an *indefinite*, uncounted number of objects, and differing from *-kni*. *-kani* is not always a suffix, but sometimes it is the adjectival suffix *-ni* appended to bases ending in *-ka*; therefore the adjectives in *-kani* are found variously accented. The adjective *yanakaní*, e. g., *some one below*, forms a plural *yanakaníni*. Others belonging here are *kítehkáni* (from *kítehka*), *ndshékani*, *tzalampánkani*, *túmikani*, etc., and some of the numerals. Cf. Dictionary, pp. 116. 117.

**-ka'nka**, or *-gánka* is a formative suffix found only in intransitive verbs or transitive objectless verbs. It points to an act or status undergone while *walking or moving*, and thus forms a class of *ambulative* verbs implying a single act, or the repetition, continuance, and steady succession of acts performed while in motion. These verbs describe the various modes of walk-

ing, running, traveling, rolling, etc.; -káńka is the verbified participle -kank of the verbs in -ka, -ga, q v.

gánkanka *to be on a hunt*; cf. géna *to go*.

killikánka *to speed off*; from nkíla *to be in a hurry*.

lókanka *to go astray*; cf. lúá *to drift about*.

ndakalkánka *to pick up while walking*.

sha-ulankánka *to follow constantly*.

shniulatchgánka *to glance off while in motion*.

shipalkánka *to go about stinking*; from píluí *to smell*.

tilankánka *to move onward by rolling oneself*.

vushókanka *to go about while afraid of*; cf. vúshish *terrified*.

**-ki, -gi.** This is the verb *gi* used in its various acceptations of *to be, exist; to do, perform*, and closely connected with an adverb or noun preceding it. In most of these words *gi* could be written as a separate word.

(1) *gi to be, exist*, occurs in:

ká'gi, káiki *to disappear, be absent*; from ká-i *not*.

láki *it is stolen, gone, missing*; from lé, há, gi.

lushlúshki *to feel warm*; from lúshlush.

p'laíki or p'laí gi *to be at the culmination point*.

shá'tki *to be tired, exhausted*.

stági *to fill, to make full*; from stá, adv.

Perhaps ká'ltgi and tā'xtgi belong here also.

(2) *gi to do, perform*, occurs in:

ngá'sgi *to have the diarrhea*; from ngásh *belly*.

nkákgi *to give birth to*; from nkák *top of head*.

It also forms the substantive p'gíshap *mother*, which I take to have the literal meaning of "generator."

**-ke'dsha**, see -kídsha.

**-kia'mna**, see -amna.

**-ki'dsha, -kě'dsha, or -ggídsha**, suffix found only in intransitive verbs and the causatives formed from them. It indicates a special *circular* motion,

that of veering or revolving around a real or assumed center, as we observe it in the motion of eddies, wheels, slings, or the circling of the birds of prey. The syllable *ki-* in *-kídsha* appears as a radical syllable in *aggédsha* and some other verbs, and in an iterated form in *kedshamkedshalkéa*. As for its etymology, it represents the verb *kídsha* to *crawl*, as snakes, lizards, to *swim* like fish. This verb really means to *move sidewise*; it is composed of the prefix *ki-* and the verb *ídsha*. From a large number of verbs in *-kídsha* we select:

*kiuggídsha* to describe circles, to cause to turn.

*ktiwalkídsha* v. intr. to veer around; v. trans. to make revolve.

*muigídsha* to form eddy.

*nakídsha*, *naggídsha* to circle, float in the air.

*niulgídsha* to whirl around.

*shtchukalkídsha* to form a bend or bends turns.

*talkídsha* to rotate, gyrate.

*tunkídsha* to form a circle, as the rings in tree-trunks.

*tehishgídsha* to form a whirlpool, vortex.

*wakídsha* to make a complete revolution.

**-kie'a**, see *-χiéa*.

**-kí'ma**, or *-ké'ma*, *-ggi'ma* forms intransitive verbs only, and points to something going around or encircling some round object in a level plane, as a rim encircles a basket, vase, etc. The syllable *ki-*, which expresses the idea of the circle, is the same as in the suffix *-kídsha*. In some instances the verbal suffix *-kí'ma* also serves for the nominal form, or the word may be used as a postposition. Cf. the suffix *-ma*.

*aggí'ma* to encircle, as inanimate things.

*gaki'ma*, plur. *ginkí'ma* to move around in a circle.

*takí'ma* to form a ring, to stand in a circle.

*tunkí'ma* (1) to follow the edge, as of a plate, book; (2) postposition, all around, e. g., along the line of the horizon.

In compound suffixes *-kí'ma* also occurs in the words *lxakí'mitko* having wavy lines, *ktakimúla* to cut off a round portion. A suffix *-ké'mi* appears in *gake'mi* to describe a turn or bend.

**-kish**, *-gish*, or, in contracted form, *-ksh*, *-gsh*, *-ks*, is a nominal suffix forming substantives and adjectives from nouns and from verbs. It is composed of the radix *ki*, *gi* of the verb *gi to be, exist*, and *to make, do, perform*, and the nominal suffix *-sh*, *-s*, and has to be carefully distinguished from another suffix *-ksh*, *-gsh* which forms substantives also, but has a different origin. Cf. *-kish* No. 4 and *-ksh*. Our suffix *-kish* appears in the following functions:

(1) *-kish*, *-gish*, in the sense of *dwelling at, living in, existing in*, is the verbal indefinite of *gi to exist, live*. It forms some adjectives and names of tribes or *nomina gentilitia*. In the latter the oblique cases are formed from *-kish*, but in the subjective case *-kish* is usually superseded by *-kni*. Chiefly refers to animate beings.

*ámtehkish old, ancient*; inverted from *mā'ntch-gish*.

*p'laíkish living above*; for the more frequent *p'laíkni*.

*shkíshgish tumblebug*; lit. "living in the dung."

*Móatokgish*, contr. *Mō'dokish inhabitant of Modoc Lake*, and *Modoc Indian*.

*Nushaltkágakish dweller at the head-waters* (of Lost River).

(2) *-kish*, when derived from *gi to exist* and referring to inanimate things, is found in substantives descriptive of the place, area, or locality where an act is performed or a state undergone. The case-postposition *-kshi*, Mod. *-gishi*, lit. "where it exists, lives", is one of the oblique cases of *-kish*. Cf. *-kuish*.

*Aíshishamksh*, for *Aíshisham kish lodge of Aíshish*, 96, 23; cf. 122, 16  
*hashuákish vegetable garden*; lit. "sowing place", from *hashuá-a*.

*luélkish slaughtering place*; from *lúela to kill*.

*otíls dam below water*; from *utíla to lie below*.

*páلكish dry river bed*; from *pála to dry up*.

*pánkōksh* for *pánkuakish ford*; from *pánkua to wade through*.

*stókish gate*; from *stú passage*.

*shúdshgish fireplace*; from *shúdsha to build a fire*.

*shumáلكish mouth of river*; from *shumálka to empty itself*.

(3) *-kish* when derived from *gi*, in the sense of *to make, do, perform*, forms nouns which indicate that the action of the verb is done *by means* of them; that they serve to fulfill the purpose expressed by the verb, though not being exactly tools or instruments in our sense of the terms. The suffix for these is *-ō'tkish*, which is a compound of *-kish*. In some instances *-kish* can be rendered by "maker."

*bunō'kish* *beverage*; lit. "drinking object."

*ímnaksh*, for *i-ámnakish* *neckwear*; lit. "thing for wear."

*háshpkish* *fodder*; lit. "feeding-thing-for."

*lólóksgish* *gun, rifle*; lit. "fire-maker."

*né-ulakgish* *council-meeting*; lit. "decree-maker."

*shípkgish* *nose-ring*; lit. "used for wearing."

*skä'kish* *heirloom*; lit. "thing placed apart."

*szólakgish* Kl., *szúlkish* Mod., *Indian bed*; lit. "thing to lie down upon."

*tchúnukish* *vomitive*; lit. "vomit-causer."

(4) There is a number of substantives in *-ksh*, the origin of which is not exactly known. In *sháynuaksh*, *wáltkish*, *widshíkish* the ending is not *-kish* but *-ish*, and *túpaks* *younger sister* is abbreviated from *túpakship*. The following may possibly owe their ending to a transposition of sounds:

*hímpoks* *fallen tree, log*; cf. *hínui*.

*knúks* *thread, string*.

*tchulē'ks* *meat, flesh*; cf. *tchilála*.

**-kla, -akla.** This verbal suffix is a combination of *-ka, -ga* which forms factitive verbs, and *-ála*, the meaning of which is very indefinite now, though originally it must have pointed to a downward motion along the body or other object. Most verbs in *-kla* are transitives and have the emphasis on the antepenultima.

*émtakla* (for *émtkala*) *to carry a baby on one's back*.

*hashuákla* *to stay in company of*.

*nílakla* (for *nílka-ála*) *to appear*, said of daylight.

*níukla* *to confer through another*; from *néya* *to give*.

shítuakla *to wrestle with.*

shlukútakla, spukútakla, stíntakala *to carry a child on the back, not tied to the baby-board.*

**-kni**, nominal suffix forming adjectives and tribal names from nouns indicative of places, regions, localities, rivers etc., and from adverbs of locative signification. The suffix can be circumscribed by "living or staying there, inhabiting that locality, to be found in that locality", and from this is derived the secondary function of "proceeding, coming, arriving from there, being a native of that spot or country", which we also find in the Latin ending *-anus*, the Greek *-ιος*, the German *-er*. -kni is appended more frequently to the case-suffixes and case-postpositions of nouns than to their subjective case, and when the adjectives in -kni occur in their oblique cases -kni is superseded by the oblique cases of -kish. Tribal names, names indicating citizenship, *nomina gentilitia*, are adjectives in all languages, and so are they here. A subdivision of the nouns in -kni are those in -tkni, q. v.

(1) Formed from nouns and particles:

atíkni *stranger, alien, foreigner.*

gitákni *coming from, native of a place.*

yánakni *inhabiting lowlands or the lower course of a river.*

kókagtákní *coming toward, from, or across the stream.*

nákushzēnkni *living near the dam, nákuš.*

tapítankni *staying in the rear of*

túgshtakni (for túgshtalakni or túgshtatkni) *coming from or native of the other side.*

Also in three numerals of the cardinal and adverbial series; cf. Numerals.

(2) Formed from local names:

É-ukshikni *Indian (or settler) living on Upper Klamath Lake.*

Kúmbatkni *person living in or near the rocky caves.*

Lókuashtkni *Warm Spring Indian; lit. "Indian of the Hot Springs."*

Móatokni (for Móatok-kni) *Indian living on Móatok Lake: Modoc Indian.*

Óreginkni *inhabitant of Oregon State.*

Plaíkni *highlander; uplander on Sprague River.*

Tchakä'nkni *Indian of the service-berry tract, for Tchakzē'nikni.*

**-ks**, see **-kish**, **ksh**.

**-ksh**, *-ks*, *-gsh*, with vowel preceding. A number of words, chiefly substantives, exhibit this terminal on account of a transposition of sounds, by which the vowel coming after the guttural was placed before this sound. All of them are derivatives of factitive verbs in *-ka*, *-ga*, chiefly intransitives. Not to be confounded with *-kish*, *-ksh*.

*gútaksh* (for *gútkash*) *minnow*; from *gúta* to *adhere*.

*kátagsh* (for *kátkash*) *chill* and adj. *cold*; *kátka* to *be cold*.

*kélpoksh* *boiling heat*, and adj. *hot*; *kélpka* to *be hot*.

*mépoks* (for *mépkash*) *company*; *mépkka* to *live together*.

*shlä'yaks* (for *shlä-ikash*) *smoke*; *shlä'-ika* it *smokes*.

*shákpaksh* (for *shákpka*) *plait of males*; *shákpka* to *braid one's hair*.

**-ksh**, see **-ash**, **-kish**.

**-kshka**, *-kska*, verbal suffix composed of the verbal factitive suffix *-ka*, *-ga* appended to the verbal indefinite suffix *-kish*, *-gish*, *-ksh*. It can be rendered by *to come near*, *to attempt*, *to do almost*, forms transitive verbs only, and is of rather frequent occurrence. In its function it approximates *-uya*, *-huya*, q. v.

*élzakshka* to *attempt to give a name*; from *élza*.

*hishlákshka* to *come near killing each other*; from *hishlan*.

*któktakska* to *crop the hair*; cf. *któktcha*.

*knakákshka* to *tear off only a piece with the teeth*.

*shlíkska* to *come near hitting, shooting*; from *shlín* to *shoot*.

**-kta**, suffix forming chiefly transitive verbs, compounded of the factitive suffix *-ága* and *-ta*, which forms applicative verbs and usually refers to persons or long objects standing upright. All the verbs in *-kta* had better be considered under *-ta*; some of them are *nshákta* it is *sticking*, *shitchákta* to *quarrel*, *shnuyákta* to *singe*, etc. The verb *shnahualpákta* to *raise an echo* is inverted from *shnahualpka-ta*.

**-kue'la**, a suffix forming transitive and intransitive verbs of motion, with the idea of a *downward motion in an oblique direction*, in direct contrast with the verbs in *-wála*, q. v. The suffix contains the adverb *kui* or *ku*, which

implies distance, and the verbs in *-kuéla* mainly refer to falling or moving down hill or down stairs.

- gekuéla* to go downhill, to descend.  
*ktekuéla* to slide downhill.  
*ktiukuéla* to kick downhill or downstairs.  
*makuéla* to encamp on the hill-slope.  
*nde-ukuéla* to fall or roll downhill.  
*shektakuéla* to play at sliding downhill.  
*wetkuéla* to flow, run, drip down.

**-kuish**, *-guish*, the preterital form of the nominal suffix *-kish* No. 2, describing place, locality.

- máklakuish* former camping-place; from *máklak-kuish*.  
*pálkuish* ancient river-bed; from *pála* to dry up.  
*púkuish*, abbr. from *púkguish* former roasting-place; from *púka* to roast.

**-zie'a**, *-kiéa*, is the verbal suffix *-íxi*, *-ē'xi* preceded by one of the vowels *-a-* or *-i-* and amplified by the additional suffix *-éa*, *-ía*. This compound suffix therefore appears in the forms: *-aziéa*, *-akiéa*, *-axía*, *-axia*, and *-ixiéa*, *-izia*, *-e-ixi*, *-äíxi* and others; it forms transitive and intransitive verbs, and points to an act performed *on*, *over*, or *on the top of*, refers to a location *above* another, to a pre-eminence or surpassing in height, position, or other quality. It also forms the substantive *shuntoyakea-ō'tkish* *play-ball*.

- ktiwiaxía* to post upon, lift upon something.  
*ngankatízi* (for *ngankatixiéa*) to play leap-frog.  
*shampatixiéa* to jump over logs.  
*sheatataläíxi* to tilt or ride at seesaw.  
*sheklizíéa* to hop on one foot.  
*shuklizíéa* to compete, rival in hopping.  
*shutelixía* to carry on one's shoulder.  
*shutuyakiéa* to throw at, upon, on the top of.  
*winíaxia* Mod. for *winíxi* Kl. to surpass, excel.

**-l**, suffix found in substantives, especially names of animals; it is probably the remnant of a longer suffix (*-ala*, *-ála*), when it does not form part



of the root, as in *spál ocher*, from *pála to become dry*. We find it as follows:

*yaúzal white-headed eagle*; cf. *yauyáwa, yä'ka*.

*kátchkal tobacco*, lit. "mixture", from *katchága to mix*.

*kpél tail*; cf. *kpá poker*.

*skē'l mink*, Mod. *tchkél*; probably from *skílhi to creep into*.

Other nouns are: *kó-il mountain sheep*, *yá'nal* or *kúmal pelican*, *nápal egg*, *ngú'l jackass-rabbit*, *táplal loon*, *tmókil green lizard*, *tehnípal shoulder*.

**-la**, see *-äla*.

**-la'la**, suffix forming transitive as well as intransitive verbs, referring to an act performed at, in, or near the *fire*. The word *lúlukshtat in, at the fire*, may be added or omitted, but originally the verbs in *-lála* referred to other things also besides fire, and seem to have implied *nearness, close contact* only.

*galála to reach the camp-fire, or place in which to pass the night*.

*hulála to run into the fire*.

*ilála to set to the fire, as meat*.

*kshalála to lie near the fire, or to place near it*.

*ktululála to push into the fire*.

*nutolála to throw into the fire*.

*tchilála to boil water, or in the water*.

*wiulála to strike a blow into the fire*.

**-lali'na**, compound verbal suffix implying contiguity or contact and, as the particle *-i-* indicates, referring also to a motion *downward* or *on the ground* (*hí, i*).

*galalína to walk on the water's edge*.

*yulalína to fall over an edge, said of water; to form a beach; also position: along the brink of*.

**-lalo'na** or *-lahína*, a suffix combined from *-lála* and *-óna, -úna* which implies contact or close contiguity, and by the particle *-u-* refers either to

distance or elevation above the surface. This suffix, like -lála, is generally preceded by a vowel, and forms transitive and intransitive verbs.

ayulalóna *to dry by the fire*; cf. awála.

ilalóna *to have something around the fire*; cf. ilála.

yulalóna *to move forth and back, to rub.*

kshelalóna *to stand along the shore, said of plants.*

ktchi'hlahóna *to creep around, or toward.*

'mpetlalóna *to float on the water's surface.*

shekelalóna *to cover up, fill in, as a hole.*

shektlälóna *to skate.*

tilalhalóna *to roll something over and over.*

udumlalóna *to swim away on the water's surface.*

**-lam**, see -am.

**-lamna**, -lámna, -álamna, a suffix composed of -ála and -amua, which forms almost exclusively transitive verbs. It conveys the idea that the action of the verb is performed *upon* or more especially *across, all over one's or another's back*. A distinction is made between túlamna *to carry about across one's back* and túdshna *to carry on one's back*.

aishílam'na *to secrete about one's back or body.*

galám'na *to follow behind another.*

hashupat'lámna *to strap, tie to one's back.*

hishplámna *to lead, drag, tow by means of a rope slung over the back.*

piligalámna *to smear on somebody's back.*

shépolamna *to carry on one's back.*

shiálamna *to rub, smear on one's back.*

shna-ulámna *to spit all over another's back.*

tchálamna *to sit with the back against something*; cf. tchía *to sit*.

**-lga**, see -lxa.

**-lgi**, see -lki.

**-li**. Together with -ni, -li is the most frequent suffix employed in forming adjectives. But while -ni is appended to the simple root or stem,

-li is affixed to adjectives formed almost exclusively by iterative reduplication of the root which invariably ends in a consonant (exception, see p. 262). This consonant has coalesced with -l- of the suffix in pálpali *white*, which thus stands for pálpal-li. The adjectives in -li describe color, surface-quality, temperature, or external shape, and the word, when the -li is retrenched from it, is an adverb. Many color adjectives exist showing other suffixes, but those in -li are the true and original color adjectives. The accent usually rests on the penult, though it often recedes to the antepenult. To the numerous instances of adjectives in -li given on p. 262 we add the following:

litchlitchli *strong, robust, powerful.*

lushlúshli *warm (of animal heat).*

mäkmä'kli *gray.*

patpátli *smooth, even, level.*

taktákli, taktä'kli *red, scarlet, crimson.*

táltali (for táltal-li) *running straight.*

**-li'ga**, -líka, verbal suffix forming intransitive verbs, some of which have passed into the condition of transitives. This terminal is a compound of three suffixes: -ala, the locative -i-, and the factitive -ga, -ka. it forms verbs pointing to a *remaining on, upon, or near*, especially near the *water*, on the beach or shore; or to an *act or motion performed on, upon, or near something*, especially near, on the brink of the *water*.

kiulíga, nziulíga *to drip or drizzle down, to fall upon.*

lalíga *to stick upon; to be, remain on; to be on the water's edge.*

pitlíga *to smear, daub on, as pitch.*

shatelíka *to stick up on one's forehead; cf. tálka.*

talíga *to be in contact with; to be near the water.*

tgálga, liulíga *to stand at the water's edge.*

tchalíga, wawalíga *to sit near, at the water, river.*

**-li'na**, see -ína.

**-lka**, see -lza.

**-lki-**, *-lgi*, verbal suffix composed of *-ala*, *-la*, and the abbreviated *-gien*. *-giánggi*, *-kianki* for *oneself*. Verbs showing a vowel before *-gien* were spoken of above, cf. *-gien*; some of the verbs belonging here are as follows:

*galtehúlki* to go and meet somebody.

*gélzalgi* to reach the ground when descending, climbing.

*gílzi* to pass through oneself.

*hushtō'lki* to heap up, accumulate for oneself.

*klukálgi* to haul, fetch, come for something.

*shiō'lki*, *shiū'lki*, *shiō'lzi* to gather, contracted from *shiúlagien*.

**-lza**, *-lka*, *-lga* or *-lēka*, *-álza* is a frequent suffix of verbs, transitive as well as intransitive, the former being chiefly of the objectless class. Many of them have to be considered as verbs in *-ka*, *-ga*, which suffix is appended to verbs or stems in *-ala*, *-al*, *-ála*; others are in fact verbs in *-uálza*, q. v. In *gatámnlza* to go around something, *-lza* stands for *-nza* (*gatámna-ka*). The form *-lza* is more frequent than *-lka* and the others above mentioned. The rather indefinite function of this suffix is to direct the action of the verbal basis upon a distinct object upon the same ground or level, a downward motion being implied in many instances.

*élza*, *nélza* etc. to lay down upon, to deposit.

*gílza* to pass over a spot while stepping on it.

*gútalza* to pass into, to enter; cf. *gúta*.

*yúlza* to strike, come down, said of missiles.

*kítlēka* to pour down, as rain; cf. *kitíta*.

*kpúlza* to drive off; cf. *puélza* to throw down.

*máklēza* to strike camp for the night.

*mbútlza* to jump or leap down.

*ptehíklza* to caress by patting.

*shemtchálza* to find out, discover.

*shmalíga* to blow noisily against, upon, above, said of the wind.

*stipálēza* to turn upside down.

*ndshíklza* to fall when stumbling.

**-lsh**, *-ls* forms *nomina verbalia* by means of the universal nominal suffix *-sh*, *-s* from verbs in *-āla*, *-la*, which have partially become obsolete. The words belonging here may be classed as well under *-sh* as under **-lsh**.

*kaknō'lsh* *parflesh, skin-armor*.

*luátpishlalsh* *death-lament*; from *luátpishlala* *to mourn over*.

*sháwalsh* *arrow-head*; from *sha-úla* *to place at the end of*.

*shéllualsh* *warfare, war*; from *shéllual* *to make war*.

*shuä'kalsh* *sleeve*.

*túpals* *persimmon*; cf. *túpes* *dough, soft substance*.

**-m**. Substantives in *-m* preceded by a vowel other than *a*, *ä* (*-am*, *-lam*, *-äm*) are not frequent and seemingly all monosyllabic. This suffix seems to be the remnant of a longer one, and in the case of *lgúm* is a possessive case (for *lgúam*). We add two terms in *-äm* with difficult etymology.

*kiä'm* *fish*; cf. *kídsha* *to swim*, *kä'mat* *back*.

*lgúm* *coal, burnt wood*; from *lgú* *black paint*.

*púm* *beaver*

*spúm* *female of the skä'-bird*.

*shúm*, *súm* *mouth*; cf. *sí* *mouth, tooth* in Californian languages.

*witä'm* *black bear*.

**-ma**, suffix occurring frequently in transitive and intransitive verbs, and pointing either (1) to an act performed or state undergone *upon the ground* or *on a level plane*, as *lying about, spreading around*; or (2) to a *curvilinear motion* made upon the ground, on the body or some other object, or in the air. This suffix forms many compound suffixes, as *-kí'ma*, *-maga*, *-mā'shka*, *-máwa*, *-měni*, *-mía*, *-mla*, *-m'na*, etc. *Ma* also occurs in substantives, as in *káshma* (a plant-species); with *-i-* inserted in *shatchlzámia* *to paint oneself white*.

(1) *éma* *to hand over*, as a babe tied to the board.

*kē'ltama* *to let fall, drop upon the ground*.

*ktuyúma* *to cut into many pieces*.

*kuyúma* *to be muddy*.

*léshma* *not to discover on the spot where sought for*.

skúpna *to vanquish, conquer.*

tehuyóma *to be idle, to lounge about.*

udáma, vudáma *to cover with something thin.*

(2) gáma *to grind, to crush, to mash fine.*

shá-utama *to wrap around oneself.*

shuadshámtehma *to wag the tail.*

shutelóma *to smear upon one's body.*

tehatchákma *it is hazy weather, Mod.*

tehéma *to fracture, break, as a limb.*

tehíptehima *to drizzle down in atoms.*

wapíl'ma *to wrap, tie, wind around an object.*

**-m'na**, -mna or -měna, with another vowel than *a*- preceding, has been analyzed under -amna, q. v, and like this, points to the act of *coming* or *being around, upon, above, of surrounding* etc. Cf. also -lamna; their distributive form, see p. 273.

hishplá'mna *to drag by means of a string over the shoulder; refl. of shepolámna.*

kpúyumna *to revolve in the mouth, to masticate.*

**-měni**, -m'ní, suffix composed of -ma and -na, the locative suffix -i being substituted to the -a of -na; -měni expresses a *winding around something*, and is also met with in the substantive kém'ni *vine, creeping plant*.

gáměni *to wind around, climb by going around, to dodge.*

háměni *to attempt, to try; lit. "to try around."*

hunúměni *to fly up by turns, kō'shtat upon a pine tree.*

The same suffix also composes the verb hushamnitáunna *to shrug the shoulders continually.*

**-mtch**, -mtcha, -mtchi, see -ptchi.

**-n** is a suffix occurring in a restricted number of verbs and nouns, all short and mostly monosyllabic. This suffix -n is preceded by a vowel, and is probably in most instances the rest of an apocopated -na, -ana, -ina etc.

Ndán *three* is abbreviated from ndáni; té-in *recently*, from té-ini *new, recent*; tapítan, wigátan and other postpositions in -tan stand for tapítana, wigátana.

1. *Verbs* in -n are chiefly intransitives, and lose this suffix in several of their inflectional forms, like the verbs in -na; cf. pá-uk *for eating* (from pán), shlā't! *shoot ye!* from shlín, ā't. See Paradigm below.

ktchán *to masticate.*

kápen *to cool down.*

lxán *to form waves.*

pán *to eat, feed upon.*

p'lín *to become fat.*

shnípēlan *to make fat.*

shlín *to shoot, wound.*

t'shín *to grow up.*

ukídshlin, v. intr. *to blow, pass, or waft through.*

vulán *to watch fish at ice-holes.*

wē'n *to freeze.*

2. *Substantives* in -n. A few of the nouns below appear to be participial forms, but of the majority the derivation is unknown.

kā'n *urine-bladder.*

kā'nkan, kēnēkan *gray squirrel.*

kshún *hay*, from kshéna.

kákan *a bird-species.*

pshín *night-time.*

tíntan *bell*, from udintēna.

vū'n *elk*, from vu-úa *to halloo*; lit.

"hallooing (deer)."

wán *yellow or red fox.*

**-na**, a suffix of a more abstract nature than most others in Klamath, forms nouns and verbs, and as a verbal suffix is very frequent. It is derived from the same radix as the prefix n-, the verbs néya, néwa, naináya etc., all of which refer to something thin, sheet or string like, or to something extending along the ground into distance as far as the horizon.

1. -na as a case-suffix expresses direction, and is called by me the suffix of the transitional case: *to, toward, in the direction of*. Cf. Inflection of the Substantive. It also serves as a suffix to particles: ína, yána, múna, túna, etc.

2. -na as a nominal suffix is related to the adjectival -ni, and occurs in the following substantives, some of which have probably been verbs at first:

klána, *species of a root or tuber.*

yána *mountain*, yaina-ága *hill*; cf. yána.

lēmúna *ground, bottom, depth.*

tehuákēna *cotton-tail rabbit.*

wákshna *moccasin.*

3. -na as a verbal suffix is appended only to transitive and intransitive verbs describing or considered to describe motion, and there are many instances where the simple form and the form in -na occur simultaneously. Verbs of motion in which -na is found are those of taking, throwing, giving, conferring, walking, flying, traveling by water or land, etc., and also those expressing motion of the air produced by sound, as calling, hearing, thundering. This suffix also composes a large number of other suffixes, as -kna, -tana (-tna), -tehna.

In many instances the function of -na is to point to a distance, or to a short distance, away from the subject of the sentence or from the one speaking. This will appear from the following examples:

hém̄ta to call somebody, hém̄tana to call somebody to come.

húta to rush at, hútna to rush some distance at somebody.

kpútcha to expel, oust, kpútchna to spurt from mouth.

léwa to play, lé-una to play at some distance.

kédsha to grow, kédshna to grow on, to continue to grow.

k'léka to die, expire, k'lékna to be moribund.

ndé-uli to fall or roll on the ground, nde-ulína to fall, roll a short distance.

wélka to produce a blaze, wélkana to blaze up.

There are many other parallel forms of this sort to be found in the Dictionary:

húnta and húntna to fly.

vutódsha and vutódshna to reject.

íka and íkna to extract.

wíudsha and wíudshna to beat.

líwa and líuna to assemble.

Other verbs in -na occur only in the suffixed form, because with them the object of the verbal motion is always removed at some distance, large or small, from its subject, or the subject is supposed to be in progress from place to place, as in lēména *it thunders.*

génana to travel uninterruptedly.

húntchna to fly or soar in a straight line.



yúshakna *to use the index-finger* (yúshzhish).

kuéna *to make or leave footprints.*

lxáwana *to move the fingers, toes.*

pána *to plunge under the water.*

shewána *to give, hand over.*

spélshna *to put fingers forward; cf. spéluish.*

stútzhna *to emit sound or voice, stútzhish.*

wákēna *to change the voice at maturity.*

Many verbs in -na lose this suffix in the distributive form; cf. p. 273.

**-ni**, nominal suffix related to -na, and especially frequent in adjectives and numerals.

1. Among adjectives those in -ni are among the most frequent, and describe qualities of an abstract or immaterial sort, while those in -li are of the concrete order. This suffix is almost invariably preceded by a vowel, and in the oblique cases changes to or adds -énash, -ä'nash, -yä'nash etc., as will be seen in the chapter "Adjective." When the suffix -ni is retrenched, the stem or radix remaining is *usually*, not always, the adverb. Cf. Suffix -tani.

ké-uni *slow, easy; adv. ké-una and ké-uni.*

kinkáni *few, scarce; adv. kínka, ginka.*

komû'shni *runaway, wild.*

letaláni *mischievous, vicious; cf. tála straight.*

lupíni *first in rank or age; adv. lupí.*

múni *great, large, bulky; adv. mû'.*

stáni *full, replete of; adv. stá.*

tapíni *coming next, subsequent; adv. tapí.*

2. Certain *substantives* can be transformed into a sort of adjectives by the affixation of -ni, in the distributive form -níni, with the definition of: "*all that sort of, all that refers to or is connected with him, her, it, them.*" Thus wéwaniuish *women* forms wéwansni *women and all, women and their families*; máklaksni *Indians and all connected with them.* Tátaksni *children* occurs in

that form only; obj. case tatákiash. The adjective yánakani *lower* forms a distributive yauakaníni. Example:

népni nû shlín *I was shot in the hand.*

nepníni nû shlín *I was shot in my hand or hands at more than one spot.*

nepníni nû shlishlan *I was shot in my hand or hands at different places by several shots.*

3. In the *numerals* there is a series in -ni corresponding to our adverbial numerals, and another giving the series of cardinals in the non-apocopated form. Ex. vúnepni *five* and *five times*. More about this see under "Numerals" and suffix -kni.

**-ni'ni**, see -ni.

**-nsh**, *-ntch*, see -tch.

**-o**, see -u.

**-odshna**, see -utchna.

**-oi'xi**, *-úixi*, a compound suffix approaching nearest in signification and origin to -wíxa, q. v.; but it differs from it by pointing to something being *turned up* or *inside out*. The particles composing this suffix, even the final -i, are all of a locative character. Cf. -íxi.

ndshindshoíxi *to turn up*, as a hat's brim.

pletó-íxi *to purse up* the lips.

tehlitóíxi *to turn inside out*, as sleeves, the eyelid etc.

**-ok**, see -úga.

**-o'la**, *-úla*, originally -úala, -wála, a verbal suffix emphasized upon the penult, which is long by contraction of the n-, hu-, pointing to distance, with a- of the suffix -ala. It can be appended to the majority of verbs in Klamath, and generally points to discontinuance. No verbs in -óla, except perhaps kapóla *to doff one's coat*, are *verba denominativa*.

(1) *-óla*, *-úla* implies cessation or termination of the act, condition, or state expressed by the verbal basis. They are so easily formed that dictionaries need not mention all of them.

búnua *to drink*, bunúla *to cease, stop drinking*.

hushákia *to lock*, hushakióla *to unlock*.

ktō'dsha *it rains*, ktodshióla *the rain is over*.

wícha *to blow*, witchóla *to cease blowing*.

(2) -óla often imparts to the verb the idea of taking off, depriving, departure or abandonment; and in consequence these derivatives often mean just the contrary of the simple verbs. Thus -óla often corresponds to our *un-* in *unyoke*, to *dis-* in *dismount*, or to the particle *off*.

gelóla *to dismount* from horse, wagon etc.

illóla *to take off a load, to unload*.

kchikayúla *to come out of the woods*.

shataknúla *to remove from the mouth*.

tchelóla, Kl. kchelóla *to husk, to peel*.

witznóla *to blow out from mouth*.

(3) A third class of verbs in -óla embodies the notion: *on the surface, on top of*, and will be discussed under -wála, q. v., of which -óla is the contracted form.

**-o'li**, -óle, -úli, a verbal suffix formed like -óla, with the penult long and with substitution of the locative -i (-li) *to the ground* for -a. It occurs only in verbs of motion and imparts to them the idea of *downward, downhill*. Thus *kukóle to undress* possesses the literal meaning "to let the *kû*'s=gown fall to the ground."

histanúli *to cause to go down*.

ndé-uli, wetóli *to fall, slide down on the ground*.

shanahō'li *to wish, desire, want*.

shutúli (and shutúla) *to unloose, to unfetter*.

telóli, telúli *to look down upon*.

tinóli, tinúle *to run or go downward*.

tpékūle *to stoop, to bend one's body*.

**-ōpka**, -ūpka, verbal suffix, in which the long vowel *ō, ū* is the result of a synizesis of *ua-, wa-*. This long vowel is sometimes accented, sometimes not; the verbs from which the derivatives in -ōpka are formed are of a dif-

ferent character, and so the suffix itself of the derivatives assumes different meanings.

1. *Desiderative verbs* in -ōpka formed from the original form of the future tense, -uápka:

panō'pka nūsh *I want to eat*; from pán *to eat*.

shlā'pōpka *to observe*, lit. "to want to see"; from shléa *to see*.

2. *Derivatives* in -ōpka pointing to distance or height above the ground; derived from verbs in -ua, -wa or from nouns in -o, -u:

kapō'pka *to put another's (absent) coat on*; from kápo.

líupka *to sit in a circle or crowd*; from líwa.

né-upka *to discharge itself into a lake*; from néwa.

shnekúpka *to be lit up above*; from shnéka.

3. *Usitative and iterative verbs* in -opka, -upka have their -o-, -u- short; see -pka.

**-ōsh**, -ūsh (vowel long), a nominal suffix formed by synizesis from -uash, -wash. It forms derivatives of verbs in -ua, -wa, which are either adjectives or substantives. In *hëshkush game-stake*, *u* is short, because derived from *hëshku to bet*.

hështehūsh *decoy, snare*.

kílōsh, nkílūs *angry, audacious*; subst. *fighter*.

lalá-ūsh and laláwash *slate-rock*.

lélosh for leléwash, d. of léwash *ball, globe*.

lkólkōsh, Mod. hlekohlékōsh *flank of quadrupeds*.

nákōsh, nákuš *dam*; from náku.

nta-u'htūsh *pulsation of heart*; from ntá-u'htua.

skaúkush, ska-ukōsh *species of woodpecker*.

ukaúkōsh *moon in all phases*; for uka-ukáwash, this from ukéwa *to break into pieces*.

**-o'ta**, see -úta.

**-o'tkish**, -útkish, nominal suffix extensively used in nouns, with penult long, and in the conversational style often contracted into -ō'tch, -ū'tch,

-atch This suffix is a compound of the durative suffix -úta, -óta and of -kish, -gish, q. v. (-ōtch occurs also as a contraction of -uish.)

1. In personal names, -ótkish forms *nomina actoris*, describing the habitual employment or every-day occupation of persons. The component -kish can be rendered here by *maker*, from *gî to do, perform*.

shaklótkish *player, gamester, gambler*.

shashxótkish *beggar*.

shūteótkish *player in a throwing game*.

2. In names of inanimate things, -ótkish forms *nomina instrumenti* descriptive of tools, instruments, as things used repeatedly, habitually, customarily. The component -kish is here -kish No. 3, q. v.

hushmoklótkish *razor; beard-pincers*.

kshulótkish, Kl. mulinótkish *scythe*.

pienútkish, contr. pienúatch *scraping-paddle*.

shumalótkish, contr. shúmaluatch *pen, pencil etc.*

shntoyótkish, Kl. sputoyótkish *plow*.

**-ōtch**, see -ótkish, -uish.

**-p**, a suffix marking inalienable property, which now occurs in substantives only, but at an early period of the language may have been a possessive pronoun, *his, her, its, theirs*, or *somebody's*, for it is evidently related to pi, p'na, p'nálam, pāt, pish, pash, and to the prefix p-.

1. *Terms of relationship* in -p, usually -ap, -ip. They mark relationship by kin and by marriage; and here we find also the prefix p- in extensive use in the ascending and in the descending line. In the oblique cases and in forming compounds and derivatives the terms in -ap, -ip lose these terminals: ptísh=lúlish *deceased father*, for ptíshap=lúlish; shiptchxálaltko *related to each other as brothers- or sisters-in-law*, from ptchíkap *sister-in-law*. Distributive plurals are formed from -p by substituting -ishap to it, and a few of these terms possess another distributive form created by reduplication:

makókap, d. makókishap and mamkókap *sister's son or daughter*, said by aunt.

pgíshap, d. pgíshishap *mother*; pgísh-lúlatko *bereaved of the mother*.

ptálip, d. ptálishap *elder sister*; said by younger sister.

ptéwip, d. ptéwishap and pteptéwip *son's son or daughter*, said by grandmother; and *grandmother*, said by son's son or daughter.

skúksap *mother whose children are all alive*.

túpakship, abbr. túpaksh, d. tútpaksh *younger sister*. Cf. p. 275.

2. There are a few other generic terms in -p in use to designate persons as "belonging to somebody":

ptchéwip *master, mistress of slave*.

shítchlip *friend*; from shítchla *to associate with*.

3. Some *parts or limbs of the body*, human or animal, show this proprietary suffix -p; here it is not dropped from the words when oblique cases or compounds are formed: húp *eye*; nép *hand*, cf. néya *to give*; pílhap *sinew, ligament*; shuakáp *omoplate*; also káp in kapkápo *wristbone*; txóp in txópo *thumb*.

4. Other terms in -p, some probably formed through apocope, are as follows: lép *bran*; pä'p *marten*; szí'p *a bird-species*; stáp *stone implement*; tkáiv *plant with upright stalk*; cf. txópo *thumb*.

**-pa**, verbal suffix pointing to an act directed toward the subject of the verb. It is related to the pronoun of the third person pi, pish, pāt. Other suffixes are composed with it, as -ípa and -tpa, q. v.; in the latter the above function of -pa becomes still more apparent.

hlópa *to lap, draw into the mouth*.

ktétspa *to tear or cut particles from the rim*.

ndúpa *to smell something; to be rotten*.

shnúkpa *to take to oneself*; cf. shnúka *to seize*.

tchókpa *to drip down*, said of water, snow, ice.

The meaning *toward oneself* is not so plainly marked in verbs like kshápa, ntútpa, ndshíptchpa, shápa, shninsháptchpa and udúpkpa; cf. -tpa. In háshpa *to feed*, -pa, from pán *to eat*, represents the radix.

**-pali**, see -pēli.

**-pa'ta**, verbal suffix marking *contact* and occurring in the verbs of touching, reaching up to, pushing etc. Being composed with the suffix -ta,

q. v., it refers to long objects, as canoes, poles, persons, hands, etc., these being either the objects touched or the objects through which other objects are touched, pushed etc.

kapáta *to touch*; skapáta *to touch oneself*.

kiupáta, szapáta *to land, disembark*.

kshapáta *to lean against*.

lkapáta, ndakalpáta *to make surf*.

stapáta *to stand against something*.

tapáta *to hold something by means of an intervening substance*.

tchapáta *to reach the shore, Mod.*

**-patch**, see -ptchi.

**-pěli**, -p'le, or -p'l, -bli, various forms of one and the same verbal suffix, whose original *a re* appears after *p* in several inflectional forms: sukō'lkipaluk *in order to re-assemble*. This suffix marks *return, repetition, re-instatement* in all kinds of verbs, and can often be rendered by the English preposition *re-*; its primary meaning was that of replacing into the former condition or location. When appended to verbs in -na, -pěli becomes -mpěli by assimilation: wěmpěli *to recover one's health*.

1. Verbs in -pěli denoting motion in zigzag lines or voltas, thus impressing one's vision with the idea of return to an earlier position or place:

gutilapkpěli *to make turns while descending*.

húlipěli *to run into or through a tortuous road or valley, cañon*.

huízipěle *to run, jump out of again*.

hópěli- in hópělitchna *to dodge*.

yutálpěli *to twist, as paper, cloth etc.*

2. Verbs in -pěli denoting re-instatement often express the idea of taking or going home, doing a thing again etc.:

émpěli *to take or bring home*; from éna *to bring*.

gěmpěle *to return home, to one's camp*; from géna *to go*.

gutgápěli *to climb down*; from guká *to climb up*.

hashpáxpěli *to rub oneself dry*; from spáha.

kilibli *to retire to the den*; from kílhi *to enter*.

kúkpěli *to put on the kúks-gown*, as done every morning.

na'hlípěli *to string the bow*, even when not strung before.

népěli *to turn over, upside down*.

waltákpěli *to debate, to talk over and over*.

**-pka.** The verbs in -pka preceded by a consonant, a few verbs in -ípka, and those ending in -opka, -upka (*o* and *u* short) when *i*, *o*, *u* belong to the stem of the word, are :

(1) *Iterative* verbs, and have the penultimate accented. They are formed from transitive as well as from intransitive verbs, and some of their number are *usitives*, indicating habitual practice. A compound suffix -ámpka is made from verbs in -ána, -ana; -ánkpa is made from verbs in -anka; another, -alpka, *q. v.*, from verbs in -ála, and here the accent sometimes recedes further. The suffixes -alpka, -ápka, -ípka, -ōpka, -uápka were spoken of separately.

ktúpka *to strike repeatedly with clasped hand*.

léklekpa *to whisper*.

mákpka *to encamp many nights away from home*.

sha-ámokpa *to call somebody of one's kin*.

shahuálpka *to send the echo back, to form echo*.

shä'tupka *to consort with, cohabit*.

shuktúpka *to push repeatedly*.

vudúpka, udúpka *to strike repeatedly with a stick etc.*

wátchpka *to win all the stakes*.

(2) Other verbs in -pka, with consonant preceding, point to distance, and belong to the class of -ápka, -ípka, *q. v.* For instance: skúlpka, shuúlpka, telitánpka, telshákpka, túpka.

**-p'l**, -p'li, see pěli.

**-p'na**, -pěna, -pna, suffix appended to verbs of motion and marking contact, approach or going past, passing beyond some object; is composed



the two suffixes -pa and -na. Their distributive form is made after the rule pointed out p. 273. Cf. -na.

*gátpna to go, come near; gátpnunk passing by.*

*hutápěna to run near, to rush past.*

*kinyátp'na to form an angle; also subst. angle.*

*ktútpna to bring near or to somebody.*

**-ptchi**, *-tchi*, *-tch*, *-mtchi*, *-mtch* is a nominal suffix forming adjectives from substantives, pronouns, and adjectives, with the signification of *like, looking like, resembling*. This suffix of comparison forms adjectives of a concrete, palpable signification, while those formed with *shítko*, Mod. *shútka*, are of an abstract meaning. Through phonetic fusion of the word and the suffix the labial of the latter is often altered and the last vowel dropped, and in the oblique cases we have *-ptcha*, *-tcha*, *-mtcha*; in *shípatch adapted to*, inversion takes place for *shí-ptchi*. *Ptchi* seems to have been once a term for *body* or *face*; it shows the prefix *p-* and seems related to *pshísh nose*, *ptcháklza to pat, caress*. Some nouns in *-sh* lose, some preserve this suffix, when they assume the suffix *-ptchi*.

1. Derived from pronouns and adjectives:

*haktchámpptchi one who looks or behaves that way.*

*húmtchi such-like, one of that kind; for hú'n-ptchi.*

*kó-idshiptchi ungainly, hateful.*

*shuhánkptchi similar to, of same shape.*

*tídshiptchi pretty good, laudable.*

*wákaptchi how shaped, how formed.*

2. Derived from substantives:

*Aíshishtchi Aíshish-like, beautiful.*

*yámnashptchi bead-like, of blue color.*

*kó-eptchi toad-like, looking like a toad.*

*tulalúptchi light green, looking like a swamp-grass mantle.*

*vnshákaptchi long and hollow-shaped, lit. "small-canoe-like."*

**-sh**, *-s*, is the regular and most common nominal suffix, the substantive-forming suffix *par excellence*. Through it a large number of roots and bases

assume nominal functions. It occurs in the great majority of substantives in their subjective case, forms the objective cases of the generic terms for persons and proper names of persons, of the names for the higher animals, of adjectives, numerals, and pronouns, and composes several of the verbals. In all these forms it is preceded by a vowel, generally *a*, though this is frequently elided. It composes the majority of the nominal suffixes, as -ash, -ish, -kish, -lsh, -ō'sh, -ótkish, -uash, -nish, etc. The final -s is more archaic than -sh, and is chiefly used in the conversational form of language.

1. The *verbal indefinite* and *verbal conditional* are formed by adding -sh, -sht to the full form of the verb, though phonetic laws sometimes effect changes and inversions of sounds.

ká-ika *to act extravagantly*; ká-ikash "the extravagant acting"; also, "one who acts extravagantly."

shéllual *to make war*; gé-u shéllualsh "the making war of mine", *my warfare*.

Only the syntax can convey a full understanding of all the meanings of these and other verbals. Cf. -ash (Note).

2. *Adjectives* in -sh, -s are those in -ish, a few in -ash (pópamkash *hairy*), the numeral nā'dsh, then kélpoksh *hot*, kátagsh *cold*.

3. *Substantives* in -sh, -s. Terms where this suffix is joined to the radix without any intervening sound, or where the quantity of the radical syllable points to a contraction of some kind, are mostly monosyllables.

(a.) Parts of the human and animal *body*:

kólansh *knee*, nish *neck*, nkásh *belly*, nû'sh *head*, písh *gall*, pshísh *nose*.

(b.) Other objects of a concrete signification:

é-ush *lake* (from éwa), héshkush *game-stake*, kō'sh *pine tree*, kúlsh *badger*, lā'sh *wing*, lō's *a goose-species*, wē'sh *ice* (from wén).

In a few terms -sh alternates with -teh, as in kí-insh, kí-intch *yellow jacket-wasp*; but this change has to be ascribed to phonetic corruption; cf. suffix -teh.

**-sa**, see **-sha**.

**-sha**, *-sa*, a suffix forming almost exclusively transitive verbs from other verbs. They refer to acts performed with one's own body or upon one's own body, or parts of it, some of them being iteratives, as *kpudshō'-sha*, *ulágsa*. Some analogy exists between the suffix *-sha* and the medial prefix *sh-*, and in a number of terms *both* affixes are found simultaneously; *-sha* is sometimes heard as *-tcha* through faulty pronunciation.

*génasha* to follow or to go pell-mell; cf. *géna*.

*hamóasha* to shout at somebody.

*hushásha* to threaten with a blow.

*kpápsa* to taste, degustate.

*kpudshō'sha* to suck at.

*ndílsha* to knock, produce a thud.

*shatxásha* to put paint on body, face.

*shégsha* to inform, report, apprise; cf. *shéka*.

*shlépēsha* (and *tchlépeshi*, *tchlépshi*) to cover with ashes.

*ulágsa* to lick, lap, lap up.

A few intransitive verbs in *-sha* are as follows:

*kmutchō'sha* to bubble up in water.

*shúisha* to become lean, meager.

**-shka**, *-ska*, suffix forming transitive and a very limited number of intransitive verbs from other verbs by imparting to them the idea of departure, separation, divergence, or removal. When removal is expressed it is usually a sudden removal by the hand.

*guhuáshka* to depart, leave, quit; cf. *gúshka*.

*húshka* to run or swim away.

*inuhuáshka* to prevent, keep away from.

*ktúshka* to cut out from, to cut through.

*ntchamā'shka* to wipe off.

*skínuashka* to creep away from.

*szowáshka* to keep away from the shore.

*shuilálshka* to shake off from one's body.

**-sza.** This verbal suffix, sometimes pronounced *-shza*, is usually appended to verbs ending in *-na*, *-ta*, *-dsha* or *-tcha*, and therefore has a consonant before it (excepted *tósza*, *túsza* *to shore, introduce into*) which is preceded by a short vowel. This suffix conveys the idea either (1) of close proximity, and then answers to our *near to, through, between*; or (2) that of superposition, and then corresponds to *over, upon, on the top of*. Cf. *-tehka*.

(1.) *hutánsza* *to run, rush, jump between*; from *hútna*.

*i-utánsza* *to be among, between*; postpos. *between*.

*ntúltehchantcha* *to flow through or between*.

*tálsza* *to see, look through a tube*.

*tgítsza* *to stand near or between*.

(2.) *hínsza* *to fall upon or near something*.

*ídsza* *to deposit long objects on the top of*; from *íta*.

*shlédsza* *to spread a sheet-like object over*; from *shléta*.

*tilánsza* *to roll upon or to move the hand over something*.

**-shla.** The verbs ending in *-shla* are, the majority of them at least, derived from nouns in *-sh*, and therefore belong to the verbs in *-la*, *-ála*, q. v. Of these *verba denominativa* we have given examples under *-ála* No. 2, p. 315.

**-t** frequently terminates words, especially when preceded by a vowel. Final *-t* is an inflectional ending or part of such, and often appears in an apocopated form in the following two kinds of suffixes:

1. *Verbal conditional mode in -t*: *shnúkat*, from *shnúka* *to grasp*; *pát*, from *pán* (for *pánat*) *to eat*; *ídshant*, from *ídshna* *to carry off* etc. Cf. Verbal Inflection.

2. *Suffix -t*, apocopated from *-tat*, *-ta*, *-ti*, *-tu*, is frequently met with, especially in the oblique cases of adjectives, numerals, and of pre and post positions; cf. Nominal Inflection and suffix *-ta*.

*käílant*, *käílat* for *käílantí*, *käílatat* *on or in the ground*.

*lápshapt* for *lápshapta(ni)* *seven*.

*nágshtant*, *túgshtant* for *nágshtanta*, *túgshtanta*.

3. *-t* appears as a derivational suffix in a few substantives, though in monosyllables we are uncertain whether it forms part of the radix or not (*kû't*, *tút*):

<i>gilít</i> , <i>kilít</i> <i>hole, fissure, anus.</i>	<i>néwisht</i> <i>remains.</i>
<i>kěnáwat</i> <i>horse-sorrel.</i>	<i>Sā't</i> , <i>Shā't</i> <i>Snake Indian.</i>
<i>knā't</i> <i>rocky, dry land.</i>	<i>tút</i> , d. <i>tútat</i> <i>tooth.</i>
<i>kû't</i> , sort of <i>flour.</i>	<i>tchkû't</i> , species of <i>bitter cabbage.</i>

The points of the compass, as *yámat* *north*, *lúpit*, *múat*, *tzálamt* are abbreviated forms from *yámatala* etc.

4. There are a few particles ending in *-t*, as—

*āt*, *át* *at the time, then*; *gént* *thereabout*; *húmasht* *thus*; *mbúshant* *to morrow*; *pä'dshit* *to-day*; *pä'ktgisht* *after daylight*; *pshē'ksht*, *pshíksht* (and *pshē'ksh*) *at noon-time.*

The two last-mentioned clearly bear the stamp of verbal inflectional forms. Cf. also the postpositions ending in *-ant*.

**-ta**, a suffix chiefly occurring in transitive verbs, also in a few nouns which probably were verbs before. The function of *-ta* is that of forming *applicative* verbs analogous to *-ka*, but differing from this by referring more exclusively, like the prefix *ta-*, to persons and to erect objects of an elongated form. Originally, *ta* is a radix of demonstrative signification, which still appears in *táta* *at that time*, *tánk* *then*, and in pronouns *-t* refers to animates and inanimates as being *at a distance*: *hû't*, *hû'kt*, *húkta*, *hû'nkt*, etc. There are, however, some verbs in which a reference to tall, erect, or distant things as *direct* or *indirect* objects are no longer to be detected. Composes several suffixes, as *-alta*, *-ita*, *-tchta* and *-kta* (from verbs in *-ága*), and others, all of which we treat here under the one heading of *-ta*.

1. Verbs in *-ta*; a person is the direct or indirect object:

*hémta* *to speak, tell to*; from *hā'ma* *to emit sound.*

*hishkíta* *to give a false report to*; from *kíya* *to lie.*

*yúta* *to shoot at* (plurality of objects).

*matcháta* *to listen attentively to.*

*sheä'ta* *to pay off, distribute to*; cf. *shétu* *to count.*

*skúkta to reward, repay to.*

*shléta to show, exhibit to; from shléa to see.*

*tchínta to have eruptions on skin.*

*wétanta to laugh at, deride; from wéta to laugh.*

2. Verbs in *-ta*; the direct or indirect object is inanimate and standing upright. Some verbs refer equally to persons and things, as *gánta, gúta, húta, núta*:

*húta to run, rush up to.*

*ká-ishta to shut the door-flap or door.*

*mpákta to break upon, on something.*

*núta to burn, v. intr., originally referring to long objects, sticks, etc.*

*pélta to put the tongue out.*

*pétehta to touch with the feet; péteh foot.*

*shlákta to saw a log crosswise.*

*shlápshhta to close, clinch the hand.*

*shmukálta to wet, moisten (persons or things).*

*shnikíta to lose, let full, as from one's pocket.*

*wukétchta to strike the flint for sparks.*

3. Verbs in *-ta*, in which a reference to persons or long objects is no longer traceable with distinctness:

*shátakta to make a screen of sticks for camp fire.*

*shúta to make, produce, create.*

*waíta, wáíta to lie over one day and one night.*

4. Nouns in *-ta* of uncertain origin:

*kúlta otter; cf. kú'lsh badger, guli to creep into.*

*sákta peg, awl, nail.*

**-ta'ki-**, *-táki*, see *-tki* No. 2.

**-ta'kna**, see *-tka* No. 5.

**-taknu'la**, contr. *-tknúla, -txnúla*, is a compound verbal suffix, the elements of which are *-tka* No. 5 (q. v.), *-n-* (or suffix *-na*) and *-úla, -óla*. It expresses *removal from the mouth*.

lzet'knúla *to hang down from the mouth.*

shataknúla *to remove from one's mouth.*

shlewitaknúla *to blow breath from one's mouth.*

tilutaknúla *to see somebody spitting, removing from mouth.*

witznóla (for wit'taknúla) *to blow out from mouth.*

**-ta'ktana**, see -tka No. 5.

**-ta'kua**, see -tka No. 5.

**-ta'mna**, *-tamna*, suffix forming *iterative* verbs, transitive and intransitive, which imply not repetition only, but also continuance, persistence, and steadiness of action. This suffix differs from -alsha, -āla (-la; cf. -shla), which form similar verbs, and from -kánga, which is appended exclusively to verbs of locomotion, as going, coming etc., by marking acts performed steadily, successively, or repeatedly, while locomotion of the subject is not necessarily implied. In verbal form -támna reappears in the verb táměnú *to travel*, in which -ā points to distance.

hähä'tamna *to continue shouting hähä.*

hushtí'ktamna *to dream every night*; from hushtíxa.

shetaltíltamna *to look down steadily*; from shetaltíla.

shlítamna *to hit every time*; from shlín.

shuetchántamna *to go gambling every time*; from shuétchna.

telshántamna *to look at persistently*; from télshna.

**-ta'mpka**, verbal suffix involving the idea of beginning or commencement, and forming *inceptive* or *inchoative* verbs. It differs from -éga, -iéga, -ä'ga by being more frequently appended to transitive than to intransitive verbs, and by being used oftener by Modocs than by Klamath Lakes, who prefer -éga. Some verbs show both endings, while others, like shuimpátampka *to lean on the back of chair*, are in fact not verbs in -támpka, but in -ámpka, q. v.; compare shuimpáta *to recline*.

hemkanktámpka *to commence talking, discussing.*

yutetámpka *to begin shooting.*

patámpka *to commence eating.*

shuktámpka *to begin the fight.*

tchutche-itámpka (and tchutcheyéga) *to begin to melt.*

**-tana**, pronounced at times *-tna*, *-tánna*, is a compound suffix used for inflection in nouns and postpositions and for derivation in verbs. In both it signifies *alongside of, on the side of, by, beside, along*, and is a compound of *-ta* and *-na*, q. v. Generally the accent does not rest upon it.

1. *Verbal* suffix *-tana*, forming transitive and intransitive verbs from other verbs:

*hesxátana to become rusty the whole length.*

*hlilántana to roll toward, to the side of.*

*pélzatana to lick from end to end.*

*piupiútana to pick all along a tree etc.*

*shikántana to show something on one's body, side.*

*shokótana to bite one's tongue, lip etc.*

*ulokátana to rub up and down.*

2. *Nominal* suffix *-tana*; forms a case-postposition, though not every noun can take it. Cf. Inflection of Substantive, Adjective, Pronoun; also the chapter on Postpositions, where this suffix is in extensive use.

**-tani**, a suffix of adjectives, which is formed from *-tana*, a case-postposition, q. v. It occurs in a few adjectives only; in the numerals for six, seven, eight it is abbreviated from *-tankni*.

*kanítani being on the outside of; adv. kanítana.*

*lápshaptani seven.*

*nágshtani what is on one side only; one of two.*

*p'laítani who, what is above, on high; adv. p'laítana.*

**-ta'nná**, see *-tana*.

**-tgi**, see *-tki*.

**-ti**, a verbal and nominal suffix with an originally *locative* signification, the ending *-i* pointing to something lying *upon, on* some object, or *upon the ground*. In nouns, *-ti* is either inflectional or derivational.

1. *Nominal inflectional* suffix *-ti* serves as a case-suffix in generic terms for animate and inanimate objects (partitive case), and in the inflection of the verbal indefinite. Details will be found below.



2. Nominal *derivational* suffix *-ti*. When used as a derivational suffix *-ti* indicates substance, quality, material, or locality; this also belongs to its functions when a case-suffix, and make of it a *genitive* (γενικῶς) suffix. In the oblique cases the case-terminals are then appended to the subjective case in *-ti*.

käflanti *ground-snake*; from käfla *ground*.

pokóti *kettle-metal, sheet-iron*; from póko *bucket*.

wáti *thorn, spine; straight knife*; from wá *to grow upon*.

wátiti *metal*; lit. "knife-substance."

wíkam=wáti, abbr. wíkamua *glass*.

3. Verbal *derivational* suffix *-ti*; it is apocopated sometimes from *-tia*; cf. kpátia *to poke in the fire*.

yankápshti and yankápshtia *to place into an opening*.

kmákapshiti *to put a stick into an orifice*.

ndá-iti (and ndaítia) nûsh *I feel cold*.

**-tí'la**, compound verbal suffix occurring chiefly in intransitive verbs, and involving the idea of *under, beneath, below*. The verbs in *-tíla* express a staying, *remaining* below or under, or a placing or an *act* performed below, underneath, while those in *-kuéla* point to a downward *motion*. Several of the intransitive verbs in *-tíla* are used also as postpositions. The verb petíla *to act as midwife* contains the base pét'a *to disrupt*, with a suffix *-íla*.

gutíla *to go underneath, to take shelter*.

i-utíla, yutíla *to be or lie underneath*; also postposition.

kshutíla *to exist below, to lie in the shadow of*.

liutíla *to be crowded underneath*.

puetíla *to put, throw under something*.

shikantíla *to show something on one's feet, as moccasins etc.*

witíla *to blow underneath*.

**-tí'ta**, verbal suffix referring to an act performed outside of a house, lodge, inclosure etc. This suffix seems to occur in intransitive verbs only.

gatíta *to walk along the outside of the lodge*.

liutíta *to crowd, to gather up outside of*.

szultíta *to lie down, to sleep outside the lodge*.

**-ti'tana**, verbal suffix differing from -títa only by the circumstance that the act is performed at a short distance (-na) outside of the lodge, inclosure etc. It is sometimes contracted into -títna. Here and in the foregoing suffixes the locative function of -ti is clearly shown.

gatítana, kishítana *to walk around the lodge* etc.

liutítana, or liutítna *to crowd outdoors at a short distance*; plural form of  
tgatítaná, or tgatítna *to stand* (as above).

**-tka**, nominal and verbal suffix having various functions.

1. Nominal *inflectional* suffix -tka; forms the instrumental case in substantives and adjectives, sometimes assuming a temporal meaning. Combined with -sh to -shítka it forms the verbal desiderative, q. v.

2. Verbal *inflectional* suffix -tka sometimes stands for the -tki of the verbal intentional on account of neglectful pronunciation. Modoc often uses -tka and -tku for the participial ending -tko, q. v.

3. Verbal *derivational* suffix -tka most frequently expresses *a return from*, or an act of locomotion repeated in a direction *opposite* to the act preceding it. When standing in the participial form of -tkank, Mod. -tkan, it therefore often corresponds to our pluperfect tense.

gankánkttka *to return from hunting*; gankánkttkank *after having hunted*;  
lit. "after having returned from the hunt."

ítka, lítza, útza *to take back, wrench off from*.

yumáltka *to return from the berry-harvest*.

luluksháltka *to return from cremating*.

shitchátka *to fly back*.

taměnútkka *to return from a place visited, from travel*.

4. Verbal *derivational* suffix -tka sometimes adds to the radical verb the idea of *above, over* somebody or something.

ítatka *to hold long-shaped objects above*.

lítatka *to hold round things*; nétatka *flat things*; shlétatka *sheet-like things above an object* etc.

stútkka *to be standing* (animals).

5. Verbal *derivational* suffix *-tka*, *-tk*, often inverted as *-tak*, is found in verbs which express a *passing into* or *from one's mouth*. It chiefly appears in compound suffixes, as *-tákna*, *-táktana*, *-takua*, and in *-taknúla* (separate item above); it excludes the acts of eating and sucking.

*ámbutka* to be thirsty.

*hántakua* to stand open continually; Lat. *hiare*.

*pniutáktana* to blow into a tube, hollow body.

*tilótakna* to see somebody putting (food) into his mouth.

6. Some other verbs in *-tka* do not properly belong here, being derivatives of verbs in *-ta* through suffix *-ka*, *-ga*; *matchátka*, *tgútka*, *wáltká*. In *háshtka* to pierce one's nose, *-tka* contains the radix.

**-tki**, a verbal suffix somewhat analogous to *-tka*, q. v., although the final *-i* gives to it a *locative* signification, which is recognizable in the majority of the verbs.

1. Verbal *inflectional* suffix *-tki*, usually followed by the causal verbal *gíuga*, *gíug* in order to do, and called by me *verbal intentional*. Sentences dependent on certain verbs on Klamath are always expressed by this verbal: *ká-i wé-ula gulítki hit gíug* I do not allow anybody to enter here.

2. Verbal *derivational* suffix *-tki*, also pronounced *-tgi*, *-tzi*, *-tze*, *-taki*, *-takia*, refer to a motion onward, or a going to the place of the first start (like *-tka*); but the final *-i* points to the ground, earth, or soil as the place toward which the motion is made, which implies the idea of *downward*, *down*.

*hō'tze*, *hútzi* to run downhill; to rush down.

*húntakia* to rush, pounce, fly down upon.

*lútki* to go downward, as fog, clouds.

*kmukō'ltgi* to wither, fade, become decrepit.

*ndí-utze* to fall down; also other verbs of *falling*, *rolling*.

*ndshátchtzi* and *ntúltkí* to form a waterfall.

*tílantze*, v. intr., to roll down.

3. Verbal *derivational* suffix *-tki*, also pronounced variously like No. 2, forms verbs which mark an effect or return upon somebody or upon *oneself*, a reversal upon *one's own body*, this being here indicated by *-i*:

*kā'ltki* to become round, hard, dry, strong; from *káلكali* round.

*lē'ltki* to look or to peep at.

*kúktakia*, *kū'χtgi* to covet, to be enamored of.

*líchtakia* to try hard, to endeavor; from *líchlíchlí* powerful.

*tā'χtgi* to become red, to blush; from *taktákli* red.

*tehámptki*, Mod. *tehámptakia* to be frightened.

**-tkni** is a suffix of adjectives, in which the ending *-kni*, q. v., is appended to one of the locative cases (*-tat*, *-ti*) of substantives, adjectives, or pronouns. Hence the nouns in *-tkni* form but a subdivision of the ones in *-kni*. Besides *Kúmbatkni* (from *kúmme* cave, locat. *kúmmētat* or *kúmbat*) and *Lókuashtkni* mentioned there, we have:

*gē'tkni* coming from out there, from abroad.

*hatáktkni* coming from that place.

*nákantkni* coming from the places all around.

*Skítchueshtkni* name of a tribe in northwestern Oregon.

*Téaxtkni* Indian from Tygh Creek.

**-tko**, *-tk*, in Modoc *-tko*, *-tku*, *-tka*, *-tk*, in the oblique cases *-pkash*, *-pkam* etc. in both dialects, is a suffix forming the participles of verbs, mostly indicating the preterit tense. Verbs in *-āla* form their participles in *-altko*; those in *-na*, *-antko* (q. v.) This suffix is susceptible of inflection just like nouns, and corresponds in many respects to the Old English prefix *y-* in *yelad*, *yelept*, which is the German *ge-* in *gekleidet*, *gefangen*, *gescheidt*. When derived of transitive verbs, the participles in *-tko* are either of active or of passive signification, sometimes both. Some are derived from impersonal verbs, and of others the parent verb has become obsolete or never had any existence. Many terms in *-tko* have become verbal adjectives, or substantives either of a concrete or abstract signification. In the conversational language *-tko* is often thrown off: *pahá* for *pahátko* dried, 74, 6.

1. Participles in *-tko* of *active* and *preterital* signification are not frequent. They are sometimes connected with personal pronouns:

hemkankátko *one who has delivered a speech.*

nû kä'kotko *after I had tried.*

shaná-ulitko *having wished for 186; 56.*

2. Participles in *-tko* of a *passive* and *preterital* function. These are the *real* participles in *-tko*, and a reference to the present tense is rather exceptional.

idukátko *one who was or is kicked.*

kutólitko *one whose pimples were squeezed out.*

pátko *eaten up, consumed.*

shnúkatko *seized, grasped, apprehended.*

3. Participles in *-tko* formed from *intransitive* and *attributive* verbs; many of them are verbal adjectives, and in English have to be rendered by adjectives. Cf. Texts, page 110, 1.

gútzitko *one who has climbed down from.*

hiuhiuwátko *marshy; from hiuhiwa to be elastic.*

k'lékatko *dead, deceased.*

nkíllitko *brave, robust, impetuous.*

p'lítko *fat, fattened, well-fed.*

shítko, Mod. shútka *alike to; from shí-íha to agree.*

tchípkatko *contained in a pail, vase.*

We may add here, as formed from an *impersonal* verb:

gélzatko *accustomed; from kélza nísh I am in the habit of.*

4. Adjectives in *-tko*, derived from nouns and signifying "provided with, wearing, having on oneself, making use of," are the result of a contraction with *gítko* *having*. From this we may except *lúlpátko* *provided with, using one's eyes*, which seems contracted from *lúlpátko*. The accent rests either on the penult or on the antepenult.

kapútko *wearing a coat, for kápo gítko.*

kókatko *clad in a gown, for kû'ks gítko.*

shnawákitko *wearing a necklace*, shnawā'kish.

táldshítko *provided with reed-arrows*, táldshi.

tchuyétko *wearing a hat or head-cover*, tchúyesh.

walxátelkatko *poorly dressed*; from walxátchaga, q. v.

5. Substantives in *-tko*, which formerly were adjectives or participles, and have gradually developed into concrete or abstract substantives without assuming the nominal suffix *-sh*, *-s*. Among their number we have:

knáklitko *shore-line*.

p'lítko *fat, grease*.

ktáklitko *wound, gash*.

sheggátzatko *interdigital membrane*.

mulmúlatko *quagmire*.

shenō'tatko *confluence*.

nkillitko *power, force, energy*.

sheshalxakánatko *woven tissue*.

pílt pantko *fat of deer*.

**-tknu'la**, see *-taknúla*.

**-tku**, see *-tko*.

**-txi**, see *-tki*.

**-txno'la**, see *-taknúla*.

**-tna**, see *-tana*.

**-tpa**, a combination of the two verbal suffixes *-ta* and *-pa*, which implies motion toward some object standing erect (*-ta*), men or people being generally understood. Forms transitive as well as intransitive verbs; cf. *-pa*.

gát pa *to come, march toward*.

hushótpa (for hush'hótpa) *to ride up to*.

hútpa, hótpa *to run up to the one speaking*.

kshít pa *to crawl toward*.

shláltpa *to surrender to somebody for use*.

spúnt pa *to bring, accompany homeward*.

tilótpa *to see somebody coming*.

**-tch**, *-dsh*, nominal suffix rarely found in adjectives (tchmû'tch *lean, meager*), but oftener in substantives, and preceded by a vowel. When preceded by *n-* it alternates with *-sh* (*-ntch*, *-nsh*), and is identical in function with *-sh*, *-s*. It has originated in several of the terms below from the verbal

suffix -tcha, -dsha. The suffix -ō'tch, -ū'tch, sometimes -ă'tch, is a contraction of -ō'tkish, q. v.

yántch, species of *root* or *bulb*.

kíadsh *yolk of egg*.

kí-intch, kí-insh *yellow-jacket wasp*; from kíntchna.

kimā'dsh, kimátch *ant*; lit. "sidewise-goer."

lxawáwintch *finger, toe*.

mbúitch *sinew, ligament, tendon*.

nshě'dsh *shell, pod, outside bark*.

páwatch, páwash *tongue*; from páwa *to eat* (?)

púlχuantch *catable chrysalid*.

sgú'tch *father of a first child*.

shuéntch *baby-board* Kl.; *baby* Mod.

Verbs in -tcha, -dsha sometimes lose their final -a by rapid or negligent pronunciation, like some other suffixes.

**-tch**, see -ptchi.

**-tcha, -dsha**, also pronounced -tsa, -dsa; two verbal suffixes identical in their functions, and differing only in this, that -dsha usually follows after syllables long by themselves or pronounced long by reason of the accent being laid on them, while -tcha is suffixed to short syllables. We find them forming transitive as well as intransitive verbs, and implying motion at a distance, or away from the real or supposed speaker. They enter into the composition of many other suffixes. According to their signification they may be subdivided into three groups:

(a) With the meaning of "in the course of events, as a part of other acts."

(b) With the meaning of "to go to, to be on the way to."

(c) With the meaning of "to do, perform while traveling, moving, or going."

Examples:

(a) ktándsha *to fall asleep*; from ktána *to sleep*.

ka-úldsha *to gnaw through*; cf. kóka *to bite*.

vulódsha *to split, chop*.

- (b) *haitchantcha* to set out for a hunt; from *haitchna* to pursue.  
*iwidsha* to go and haul; from *íwi*, *híwi* to haul home.  
*ksinlákcha* to go to dance; from *kshiúlēxa* to dance.  
*shlē'dsha* to visit, to go to see; from *shléa* to see.  
*shualkō'lcha* to go and cool oneself off.
- (c) *éktcha*, *néktcha* etc. to leave behind when departing.  
*ktchikayúltcha* to crawl, creep out of woods etc.  
*ktchitíltcha* to crawl to or in the distance.  
*k'lewídsha* to quit, leave; from *k'léwi* to stop, cease.  
*sá-atcha* to dance a scalp-dance.  
*shuwálkcha* to fly after something; from *shuwálxa* to fly.

**-tcha**, see -ptchi, -sha.

**-tchi**, see -ptchi.

**-tchka**, verbal suffix composed of -tcha in its various acceptations and of the factitive -ka, -ga, -xa. The forms -tchka, -tchxa occur after consonants and short vowels. The suffix forms transitive and intransitive verbs from verbal bases. For -dsxa, see -sxa.

1. Suffix -tchka referring to an act performed *above*, *on the top of* something, when this act is done in the sequel of other acts, or as a part of such:

*hashkátkcha* to stick upon oneself, as feathers.

*yáshtchka* to step on.

*yúshtchka* to put the foot on.

*ktchiutchátkcha* to trample on, upon, Mod.

2. Suffix -tchka marking repetition of an act usually performed in the distance:

*mpatchítchka* to crackle, said of burning wood.

*shnumátchka* to annoy, tease; from *mútchka*.

*shuishtchátkchka* to bend, turn the head for a bite.

*utchkátchka* to weave a pole repeatedly in one direction.

**-tchma**, *-dshma* are suffixes differing merely in phonetics, as -tcha does from -dsha, q. v., and not in their meanings. They form transitive and intransitive verbs from verbs, not from nouns, and represent a combination



of the verbal suffixes *tcha* and *-na*, q. v.; they are also pronounced, by alternation of sounds, *-tsna*, *-dsna*, and some of these verbs simultaneously exhibit a form *-ína*, *-ăna*:

*gasáktsina* and *gasháktechna* *to march behind, to pursue.*

*máktsina* and *máktelna* *to encamp while traveling.*

*tchaluítchana* and *tchaluítchna* *to go to somebody's house, lodge.*

The function of the suffix *-techna* may be stated as either referring:

(a) To an act performed at a distance (which is expressed by *-tch-*, *-dsh-*), or while going, walking, traveling, moving; the suffix also implies a motion of the verbal subject away from (not toward) the one speaking, or from the verbal object; or referring:

(b) To an act performed or a state undergone in continuity, whether moving, walking or not; whenever motion is implied, it is motion away from the one speaking or from the object of the verb.

Examples of (a):

*aggá-idshna* *to hang up while going; from aggáya to suspend.*

*gúlatchna* *to recede into on being reached; cf. gúlí to enter.*

*kítitchna* *to spill while going, walking on.*

*kpútechna* *to spurt from mouth; cf. kpúdsha to expel.*

*shnigō'tchna* *to send by mail, as letters.*

*shnindúdshna* *to lose, as from one's pocket.*

*spidshúdshna* *to uncoil a string fastened at one end; cf. spídsha to drag behind oneself.*

*stilántchna* *to let go, run, drop along something.*

*shúptchna* *to travel, said of a loaded wagon etc.*

*vutúdshna* *to throw away from oneself.*

Examples of (b):

*hóntchna* *to fly in a continuous straight line.*

*ktulódshna* *to push away continually or repeatedly.*

*núdshna* *to drive (cattle) into a prairie etc.*

*ntúltchna* *to run continuously, said of water.*

*ó-idshna* *to advance in front file or line.*

shiktñ'dshna *to push oneself.*

stíntehna *to go with an object from place to place.*

wíudshna *to inflict blows in continuous succession.*

**-tehta**, see -ta.

**-u**, -o, verbal and nominal suffix occurring mainly in dissyllabic and other short words, the pronominal radix -u (hu) in this suffix pointing either to distance or to elevation above the soil.

1. Verbal *derivational* suffix -u. Some verbs have a form in -a and another in -u; the former expressing an act performed close by or upon the ground, the latter an act in the distance or above:

táměñû *to march, travel*; suffix -támna, which forms continuative verbs.

tchílamna *to be crowded together.*

tchílamnu *to be crowded high up, or far away.*

2. Verbal *derivational* suffix -u, apocopated from -ua, -wa, q. v.

kpéto *to taste, to sip.*

kü'ko, kéku *to try, to endeavor.*

mému for mémua, d. of méwa *to camp away from home.*

nítu *to guess, conjecture.*

shéto and shä'tua *to enumerate, count.*

shió *to bet*; hëshkû *to make mutual bets.*

shípnû *to blow something up*; from pñíwa *to blow.*

shpótu *to fortify oneself*, for shpá-utua "to plunge into the water."

tehítu (1) *to be sterile*; (2) *childless woman.*

3. *Substantives* in -u, -o. These are generally names of objects of nature possessed of a tall, long form, as trees, plants, weeds, many of the smaller animals, also some inanimate things and parts of the human and animal body.

(a) Plants, weeds etc.:

ánku *tree, stick, piece of wood.*

klû' *species of root.*

ktä'lu *pine-nut.*

ktsämu, *species of aquatic grass.*

tchákělu *greasewood.*

wáko *white-pine tree.*

## (b) Animals, inanimate objects:

yuhó <i>buffalo</i> .	mhû', Kl. tmû' <i>grouse</i> .
kaïliu <i>skin-robe, fur-dress</i> .	ndshilu and nkúlu <i>female animal</i> .
kálo <i>sky</i> .	póko <i>bucket, vase, cup</i> .
kúktu <i>dragon-fly</i> .	stii'yu <i>wood-rat</i> .
ktchídshu <i>bat</i> .	tchpínû <i>burial-ground</i> .
mámaktsu, species of <i>duck</i> .	

## (c) Among the parts of the animal and human body we mention:

káyedshu, kã'dsho <i>chin</i> .	páto, mpáto <i>cheek</i> .
kapkápo <i>wristbone</i> .	p'hí <i>fat, grease</i> .
kín <i>anus</i> .	tlóxo <i>brain, Mod</i> .
kóto <i>loin</i> .	txópo <i>thumb</i> .
ngénu <i>lower belly</i> .	vúshu <i>chest</i> .

**-ua**, *-wa*, compound verbal suffix of frequent occurrence. As may be inferred from the first component, which is the particle hu, u, the verbs in *-ua* relate to acts done at a distance or at an elevation above the ground. Many nouns in *-u*, *-o* express portions of the animal and human body, and in the same manner some verbs in *-ua* refer to acts or conditions of the whole body or parts of it, especially to motions performed in the water. The verbs formed by means of suffix *-ui*, *-wi* present many analogies.

1. Suffix *-ua*, indicative of distance:

lólua *to sleep outdoors*.  
 méwa *to camp away from home, to live in the prairie*.  
 níwa *to drive upon level ground*.  
 núyua *to shine from a distance*.  
 shnátkolua *to build a fire away from the camp*.  
 tpéwa *to give orders to*.

2. Suffix *-ua*, indicative of elevation above the ground:

hínua *to fall upon something, as trees, logs*.  
 mbáwa *to burst, explode*.  
 nilíwa *to blaze up, to burst into a light*.

3. Suffix *-ua*, referring to acts performed *by means of* or *upon* the human body or parts of it; includes transitive and intransitive verbs:

*antchílua* to press forward, to crowd on.

*hlékua* to drink out of the hand; to lap.

*kitéwa* to squeeze down, as with the finger.

*ldúkua* to hug, caress; cf. *shúldakua*.

*múlua* to prepare oneself, make ready.

*ndéwa* to laugh demoniacally.

*ntá-u'htua* to pulsate, said of heart.

*púmua* to drink.

*shápkua* to put red paint on one's face.

*sküyádshua* to yawn.

*shuatáwa* to stretch oneself.

*shúmalua* to wear a necklace of bird-bills.

*tákua* to apply a gag.

4. Suffix *-ua*, referring to motions performed in the water by animate beings; here the particle *-u-* means *up to*, pointing to the water *reaching up* to a certain level on the body.

*húwa*, *hó-a* to leap into water.

*yátchua* to step into water, dip the feet; from *tchéwa*, q. v.

*kílhua* to reach up to on the body.

*ktúlua* to rush under water.

*kélua* to bathe in hot water.

*níwa* to drive into the water.

*pánkua* to wade through; cf. *hashpánkua*.

*shnindúwa* to dip, douse, let fall into the water.

*tcheléwa* to produce ripples, waves.

*udúmkuwa* to cross by swimming.

**-ual**, *-uála*, see *wála*.

**-ualza**, verbal suffix indicative of a continuous upward motion, the "upward" being expressed by the particle *-u-*; in some verbs, as in *shlatchuálza*, distance may be expressed by it. This suffix is a compound

of -wála, and the verbs in -ualxa are originally transitives and factitives of those in -wála, q. v.

kínualxa *to go uphill in a file* or otherwise.

múlkualxa *to send up smoke*.

nikuálka *to extend one arm, hand*.

shlátchualxa *to splash up, or out*.

tálualxa and telíkualxa *to turn the face upward*; cf. télish *face*.

**-uash**, see -wash.

**-ug**, -uk, see -úga.

**-u'ga**, -uka, -óga, -oka, a suffix forming transitive and intransitive verbs, generally accented upon the penultima, and either derivational or inflectional. When derivational, this suffix implies the idea of *within, inside*; or that of *upon, on the surface of*; or that of *away from*; when inflectional, it points to the cause or reason of an act or condition, and therefore implies causality. There are, however, many verbs in -úga which properly belong under -ka, -ga, the syllable -u belonging not to the suffix but to the *basis* of the word: shuá-uka *to squeal*, sha'hmóka *to call out, assemble*, and others. On the difference between -úga and -uga, cf. suffix -āga.

1. Suffix -úga, corresponding to our *inside, within, indoors*.

íkuga *to place inside of, to load*, as a gun etc.

kshíkoga *to put or place into*.

shluyúga *to whistle*; lit. "to blow inside."

skulxóka *to lie down, sleep indoors*.

tgíxuga *to stand indoors*.

tchixóga *to live or stay within, indoors*.

uléxuga *to gather or place into a long vase*.

2. Suffix -úga, pointing to an act performed *upon* or *on the surface* of an object; or to the removal of an object *from the surface of*. Cf. the suffix -íga.

nutchúka *to burn, singe off somebody's hair*.

putóga *to tear out, pull out*; cf. shuptóga.

*shipatzúga to shield, cover oneself.*  
*shiúhuka to fan somebody.*  
*shuuyóka to cause to burn off, to singe off.*  
*shnulóka to snap at; to scold somebody.*  
*shúdshoka to wash one's body or part of it.*  
*shuyúka to clip one's hair; cf. ktuyúga.*  
*shupelóka to lay on, heap upon.*  
*telúga, telúka to assail, pounce upon.*  
*tulúga to smear on, to line upon.*

3. Suffix *-úga*, forming the verbal causative in the inflection of all verbs; cf. below. It is often pronounced *-uk, -ok, -ug, -og*, and then the accent recedes toward the initial syllable:

*kák tzútzuk há'ma the raven cries for the purpose of presaging.*  
*kélpkug ámbu wákwaka water vaporizes by heat.*

**-ui**, *-wi*, suffix forming transitive and intransitive verbs from verbal bases, and implying *motion toward* an object. Its component *-u-* points to distance in space, to altitude etc.; while *-i*, which represents the pronominal radix *i, hi*, refers to the soil or ground, to the house, home, or lodge, the floor of which is the ground itself, or to the person speaking. It is analogous in many points to *-ua*, q. v.

1. Suffix *-ui*, implying *motion toward the ground, or over, along the ground, or toward the home or lodge.*

*gáktchui to go into the rocks or woods.*  
*hínui to fall to the ground.*  
*híwi to haul or fetch home.*  
*skúyui to send out, dispatch; from kúi far off.*  
*shléwi the wind blows.*  
*téwi to shoot at with arrow, gun etc.*  
*tilalhálui to roll something long.*  
*uláyui to bend downward, as trees in the wind.*  
*wawíwi to lean over head forward.*

2. Suffix *-ui*, implying motion *toward a person*, generally toward the one speaking.

*gáldshui* to approach somebody or one's lodge.

*pékalui* to be an accomplice.

*sháhamui* to call somebody to come.

*shéshatui* to sell ; from *shésha* to value, prize.

*shtchíkui* to drag after oneself.

*shuánui* to be in love with, to covet.

*táshui* to touch ; to attack with weapons.

*táwi* to bewitch by magic spell.

3. Suffix *-ui*, in the adverbs *átui* now, *gétui* over yonder, is simply a combination of the two well-known particles *u* and *i* with the particles *at*, *gét*, *gē't*, q. v. Cf. also *tehúi*, *tehúyunk*.

**-u'izi**, see *-oízi*.

**-ui'na**, see *-wína*.

**-uish**, compound suffix simultaneously verbal and nominal, and always pointing to something performed or achieved in the past. The first component *-u-* is the particle *u*, *hu*, which refers here to distance also, but to distance in time ; the second component *-ish* forms *nomina acti*, sometimes *nomina instrumenti* (cf. *-ish* No. 2). Though often pronounced *-wish*, *-uish* is distinctly dissyllabic in its origin.

1. *Verbal inflectional* suffix *-uish* forms the verbal preterit, which is not inflected for case : *hémkankuish* the act of having spoken ; from *hémkanka* to speak. Cf. Verbal Inflection.

2. *Nominal derivational* suffix *-uish*, sometimes contracted to *-ōtch*, forms *nomina acti*, some of which possess parallel forms in *-ish*, as *pálkuish* and *pálkish*, q. v. The nouns in *-uish* all designate *inanimate* things, inflect for case, and the *-u-* of some of their number can be rendered by *previous*, *former*, *early*. This does not always imply that the object mentioned does not exist any longer.

*gutékuish* aperture, passage-way.

*hémkankuish* speech delivered in the past.

mbákuish *broken piece*; from mbáka *to smash*.

mulínuish *stub, stubble*; from mulína *to mow*.

sha'hmálzuish, contr. sha'hmálzōtch *beginning of autumn*.

sháktakluish *scar*; from sháktakla *to wound by cutting*.

tchelóluiish *peeling*; from tchelóla *to peel*.

wetékuish *earth caved in*; cf. wetóla.

3. There is a limited number of nouns in *-uish* in which the *-u-* has no temporal function, but signifies *above, on upper part* of the animal or human body. Some are derived from verbs in *-ua* or *-ui*:

láktchuish, contr. láktchūsh *adhering-place*; from láktchui.

shakpáklaluish and shélaluish *plait of males on temple bone*, Mod.

shúkatuish *nape-plait*.

wakáluish, apher. káluish *leg below knee*; *shin-bone*.

wámēluish, kshéluish, élhuish and shuámshtchakluish *mane of horse*.

To these we may add shlélaluish *cream of milk*.

**-uya**, *-huya*, verbal suffix of a minutive function, and not always accented. It is the particle húya *near, close to*, agglutinated to verbs, and etymologically connected with wíka, wigáta *low, near the ground*, the original meaning of the particle being shown in túya *to stand below the level of*. Huya may stand also as a separate word in the sentence; as a suffix, it refers to space, time, and to degrees of intensity. In shahamúya, -úya stands for *-wi, -ni*, and nánuya is derived from nánui, q. v.

1. Suffix *-uya*, indicative of limited space: *near, near by, close, closely*.

geluipkúya *to approach close to*.

kshéluya *to lie close to the camp-fire*.

telnak'húya *to pursue closely*.

2. Suffix *-uya*, referring to a limited lapse of time: *for a while, for a time, not very long*.

keko-úya *to attempt for a short while*.

shenotank'húya *to skirmish for a while*.

shkuyushkúya *to part one from the other temporarily*.

tehutanhúya *to treat for some time*.



3. Suffix *-uya*, indicative of a smaller degree of intensity or stress: *somewhat, partially, not seriously*. In a few verbs it may be replaced by *-kshka* (q. v.).

*élkuya, élk'luya* Mod., *to attempt to give a name*; for Kl. *élzakshka*.

*'mutchúya* *to try to imitate one's parents* (kmútchish, "elders").

*ngē'she-uya* *to wound but not to kill*.

*shiukúya* *to have a small fight, scuffle*.

*shlíuya* *to inflict a shot wound not fatal*; from *shlín*.

*shlúihuya* *to trot on horseback*

**-u'la**, see *-óla*.

**-u'li**, see *-óli*.

**-upka**, see *-pka*.

**-ūpka**, see *-ōpka*.

**-ūsh** (vowel long); see *-ōsh*.

**-u'ta, -óta**, verbal suffix of a *durative* meaning, and almost always emphasized on the penult. It is either inflectional or derivational, and composes the suffix *-ótkish* and others; it forms transitive and intransitive verbs from verbal, not from nominal, bases. The form *-úta* is more frequent than *-óta*.

1. Inflectional suffix *-úta* corresponds to our *during, pending, while, whilst*, sometimes to *after*, and forms the verbal durative, which undergoes no inflection.

*gukenúta* *while climbing*; *sta-óta* *while fasting, starving*.

2. *Durative* verbs in *-úta*. They indicate that an act or condition lasts during a certain time, or that it lasts while something else is performed or occurring.

*ilxóta* *to bury along with*.

*shnigóta* *to send by mail*.

*shkiúta* *to owe a debt*.

*tchúta* *to treat for sickness*; contr. from *tchi-úta*.

*winóta* *to accompany in singing*.

3. *Usitative* verbs in -úta, descriptive of personal habits, of customs, occupations, as—

ledshnúta *to be in the habit of knitting.*

pashúta *to be a cook; to cook for a time.*

shiyúta, sheniúta, heshelióta *to follow the bartering trade.*

4. *Instrumental* verbs in -úta. They refer to the use of a certain article, tool, instrument for accomplishing an act. The suffix -ótkish is a compound of the ending -úta when used as an instrumental suffix.

yuwetúta *to kick with both feet.*

kawúta *to catch, get hold of what is thrown.*

spukliúta *to use during or for the sweating process.*

stina-óta *to build lodges with.*

shulóta *to dress oneself with.*

vukúta *to scrape by means of.*

**-u'tkish**, see -ótkish.

**-ū'teh**, see -ótkish.

**-utchna**, -ódshna, a combination of the verbal suffix -tchna, q. v., with the particle and suffix -u, -o (in -ua, -wa etc.), which points to a motion away from, performed either in the distance or at an elevation above the ground. The verbs in -utchna have all been entered under -tchna.

**-wa**, see -ua.

**-wal**, see -wála.

**-wa'la**, -uála, a compound verbal suffix which, after vowels, often contracts into -ō'la or -ū'la (with long *o*, *u*), and is usually accented on the penultima. When the accent recedes, it often abbreviates into -wal, -ual. This suffix points to a position or motion *at the head or end of, above, or upon* an object, and is composed of the pronominal particle *u*, *hu up there* and the suffix -ala. It composes other suffixes, as -ualxa, -waliéga etc., and appears as a radical syllable in wálish *rock or cliff standing upright*. It forms transitive as well as intransitive verbs.

hashátuala, hásttual *to place upright upon somebody's head.*

hashlwála *to place a blanket or sheet over one's head.*

*húnūla to fly on the top of.*

*huwála (in huwaliéga) to run, rush uphill.*

*kshawála to tie to the top of a pole standing upright.*

*ktáwal to fall and to strike on the top of the head.*

*ktiwála, ktiwal (and ktiwálza) to lift, post upon, above.*

*mákuala to encamp upon or in the mountains.*

*shampatuála to nail or fasten one object to another to make it longer.*

*shupatchuála to put one foot before the other.*

*sté-ula to put one cover or sheet over another.*

*tga-úla, tka-óla to stand upon the top of.*

**-walie'ga**, see *-wála* and *-éga*.

**-wa'lza**, see *-ualza*.

**-wash**, *wash*, nominal suffix of various functions.

1. *Tribal names* in *-wash*, calling the Indian tribes after their residence, country, or point of compass. Here *-wash* is derived from the verb *wá to live, to exist, stay, remain*, a plural verb always accompanied by the locality or medium where the subjects are staying: *kiä'm ámputat wá fish live in the water*. The nouns in *-wash* are adjectives and synonyms of those in *-kni*, which are adjectives also; in some of these names the Klamath Lake dialect prefers *-kni*.

*É-ukshiwash Indian living on Klamath Marsh.*

*Kúmbatuash Kúmbatuash Indian on Modoc Lake; Kl. Kúmbatkni.*

*Móatunash Pit River Indian; lit. "southern dweller."*

*Wálamswash Rogue River Valley Indian; cf. wálish.*

2. To these may be added the following *generic nouns*, in some of which the *-wash* is derived from *wá to stay*:

*katogíwash (1) hill-spur; (2) Sacramento Valley Indian.*

*kilíwash red-headed woodpecker.*

*p'láiwash gray eagle; lit. "living on high."*

*pshe-utíwash human beings (archaic term).*

*teíniwash young woman; from teíni young.*

3. Nouns, adjectives as well as substantives, derived not from wash *diceller*, but from verbs in -wa, -ua. Some of these are being used as names for persons.

gukíwash *one who goes up hill*.

hushtéwash *portrait*; in Kl. hushtétish.

skakáwash *bony, raw-boned*.

shlélahuash *upper eyelid*; lit. "the coverer."

vuipeliwash, species of *forest bird*; lit. "the flutterer."

4. To these add the contracted form of -wash (-ūsh, -ōsh), of which I gave numerous instances under -ōsh, q. v.

**-we'la**, see -kuéla.

**-we'ta**, -uéta, verbal suffix occurring in intransitive verbs, and pointing to motions observed upon straight, long, or elongated articles, as the arms, a swing etc.; the long shape of these is indicated by -ta.

kuéta (for kuwéta) *to make signs, to beckon*.

kiwewéta *to ride upon a swing*, Mod.

ndshakwéta *to drop down, be suspended*, as wax, curtains.

színueta *to ride on a swing*.

shulakuéta, shulakuawéta *to ride upon a swing*.

**-wi**, see -ui.

**-wia**, suffix of uncertain origin, occurring in a few verbs only and probably connected with -ui, -wi, q. v. It points to the idea of uniting, gathering.

galdsháwia *to come close to, approach*.

skiúwia *to let the hair hang down*.

skútawia *to tie, fasten together*; from szúta.

**wi'za**, -wiza, suffix of intransitive and transitive verbs, composed of the locative u-, the locative -i-, and the verbal factitive suffix -ga, -ka. The import of this suffix is that of being *within, inside of* a receptacle or vase,

which, as the particle -u- indicates, is *standing* or *erect*. Cf. -íxi, -oíxi. This suffix appears also in the substantive stiwíxótkish *baby-board*, Kl.

iwíxa and iwíxi *to fill up*, as sacks; cf. íwa.

m'háwíxa, máwíxa *to put a little of* something into a vase.

tkiwíxa, luiluíxa *to stand within*, as in a pit.

tchiwíxa *to fill a vase about half up*

tchléwíxa *to place something flexible or soft* into a vase.

**-wí'na**, -uína, a verbal suffix, composed of -wi, -ui and the suffix of motion -na. It points to a motion at short distance toward or along the ground, and occurs in transitive as well as in intransitive verbs. Iwína *to place inside* and its derivatives (kshawína etc.) have to be classed with verbs in -ína.

gawína *to join, rejoin; to meet again*.

kinuína *to go single file, or in zigzag line*.

shiwína *to move or stir about*.

shuawína *to look over, to examine*.

tchawína *to live among, to mix with; from* tchía.

u'hlutuína *to trail on the ground while walking*.

**-wish**, see -uish.

#### RECAPITULATION OF THE SUFFIXES.

The large number of simple and compound suffixes of the Klamath language requires a broad and comprehensive classification of them. It will be best to subdivide them into inflectional and derivational suffixes and to make two classes of each—verbal suffixes and nominal suffixes.

#### A.—Inflectional suffixes.

##### Verbal suffixes.

Mode in verbs: -a, -t (-at).

Tense in verbs: -ólank, -uápka.

Suffixes forming verbals: -ēmi, -i, -ola, -sh, -slt, -ti, -tka, -tki, -úga (-uk, -ok).

Suffixes forming participles: -n (-an), -nk (-ank); and -tko (-tkn, -tk).

*Nominal suffixes.*

Case-suffixes: -am (-lam), -ant, -ash, -ēmi, -χēni, -na, -sh, -tat, -ti, -tka.

Case-postpositions: -i, -kshi (-gishi), -ksaksi, -tala, -tana.

Tense in noun: -u-.

B.—*Derivational suffixes.**Verbal suffixes.*

GRAMMATIC CLASSIFICATION.—Considered from a purely grammatic point of view, a part of the suffixes may be subdivided as follows:

Suffixes which are verbal and nominal simultaneously: -a, -āga, -i, -tana.

Suffixes made from verbs; they become agglutinated to the other component part of the compound verb, and some change their last sound: -kakiámna, -kakua, -ki (-gi), -kídsha, -támna.

Suffixes stating the number of the object: -ta, -yua.

Suffixes forming denominative verbs: -āla, -ála, -alsha, -shla.

Suffixes used for verbifying various nominal forms of the verb: -alsha, -anka, -ansha, -insha, -kánka.

Suffixes forming factitive verbs: -āga, -ága, -āla, -ála, -éga, -íga, -ka, -tka No. 6.

FUNCTIONAL CLASSIFICATION.—For this mode of classifying the verbal suffixes of derivation, their material functions have to be considered mainly under the categories of mode of action, motion, or rest. These categories are visible, and therefore of more importance to the Indian than tense and mode. They also form a contrast to the *form* categories expressed by the *prefixes* of the language. We present the following list of them, while recalling the fact that many suffixes are used in more than one function, and therefore may occur in more than one place below:

1. *Suffixes describing motion.*

- a. Motion in a direct line, or motion to a short distance: -n, -na, -tcha, -telma, -wína.
- b. Motion toward the ground, soil: -hi (-i), -ípa, -ui.
- c. Motion toward some other object, or toward the subject of the verb: -hi (-i), -ía, -ípa, -ípka, -pa, -ta, -tpa, -ui, -uya, -wía.

- d. Motion away from, or separation: -ansha, -ína, -ípa, -íta, -na, -óla, -shka, -tcha, -tchna, -utchna.
- e. Motion upward, or above something: -íxi, -lalóna, -ualza, -wála.
- f. Motion in a level plane: -ína, -lalína, -lza, -ma, -na, -tchna, -ni, -wína.
- g. Circular motion: -éna (indoor), -kídsha, -kí'ma, -títana (outdoor).
- h. Motion of going around some object: -amna, -kakiámna, -mění.
- i. Serpentine or winding motion: -kídsha, -ma, -mění.
- j. Swaying, vibratory motion: -kakua, -wéta.
- k. Motion downward: -ína, -kuéla, -lalína, -lza, -óli, -tki (cf. also b).
- l. Motion in the water: -ua.

2. *Suffixes descriptive of staying or resting.*

- a. Staying indoors, within a lodge, or other limited space: -áya, -éla, -éna, -íga, -wíza.
- b. Staying outdoors, outside of certain limits: -íta.
- c. Staying upon, on the top or surface of: -amna, -ha, -i, -íxi, -xiéa, -lalóna, -líga, -m'na, -sza, -wála.
- d. Staying around, about something: -amna, -líga, -m'na, -ua.
- e. Staying below, underneath: -tíla, -tka.
- f. Staying between: -sza.
- g. Staying away from, at a distance: -íta.
- h. Staying in the woods, cliffs, marshes: -áya, -ui.
- i. Staying in the water: -ua.
- j. Staying around, near the water: -líga.

3. *Suffixes describing the mutual position of two objects to each other in space, when in motion or at rest.*

- a. Close contact: -lalóna, -páta, -sza, -tana.
- b. Nearness, proximity: -amna, -lála, -líga, -m'na, -p'na, -sza.
- c. Distance, so as to be visible or not visible: -ampka, -ápka, -ípka, -ōpka, -tcha, -tchka, -tchna, -u, -ua, -wála.

4. *Suffixes describing acts performed by animate beings or by parts of their bodies.*

- a. Frequentative suffixes: -anka, -pěli, -tchna.
- b. Iterative suffixes: -kánga, -pěli, -támna, -tchka.

- c. Usitative suffixes: -ăla, -alsha, -ôpka, -pĕli, -pka, -úta.
- d. Act performed while moving, going: -kakiámna, -kánka, -kídsha, -támna.
- e. Act performed on the outside of: -títa.
- f. Act performed on the inside of: -éna (-iéna), -úga.
- g. Act performed on the top, surface of: -ha, -ízi, -ziéa, -sza, -tehka, -úga.
- h. Act performed below, underneath: -tíla.
- i. Act performed with a tool, instrument: -úta.
- j. Act performed with *or* on one's body: -éa, -ua.
- k. Act performed with the mouth: -takna, -taknúla, -taktana, -takua.
- l. Act performed with the back: -lamna.
- m. Act performed near *or* in the fire: -lála.
- n. Act of removal from: -íta, -óla, -shka, -úga.
- o. Act indicated by gesture: -ía.
- p. Act performed in somebody's interest: -éa, -gien, -ía.
- q. Act of calling by name: -alpka.
- r. Suffix of desiderative verbs: -ôpka.
- s. Acts considered in regard to degree of accomplishment:
  - aa. Inchoative suffixes: -ăga, -ăla, -éga, -támpka.
  - bb. Continuative suffixes: -kánka, -támna, -tehna, -uya.
  - cc. Act accomplished only in part: -kshka, -uya.
  - dd. Completive suffix: -óla.
  - ee. Durative suffixes: -anka, -úta.

*Nominal suffixes* will be discussed in separate sections on derivation, under "Substantive", "Adjective", and "Numeral", q. v.

### III.—INFLECTION.

The process of thinking is the application of the rational principles of logic in considering concrete or abstract matters. Logic is a principle presiding also over the formation of language, but it is not the only principle. If language embodied nothing else but logic expressed by sound, then all languages would be embodiments of the same logical or metaphysical principles; or, in other words, all languages and dialects would agree in their



morphology, or, at least, in their syntax. Changes in language through historic development would then be excluded; there would be no distinction between languages poor and rich in affixes, or between the various kinds of verbs which now differ so much morphologically.

In language as a product of nature, we can distinguish the effects of physical (phonetic) laws and of psychological principles; what is created or formed by these is finally subjected to rational logic, or the principles of reasoning, by which grammatic categories are established. The degree in which human intellect succeeds in molding the sound-groups, words, or conventional signs of language to suit requirements, differs with every people inhabiting the globe, and also with every successive period of the development of its language. Thus we have, outside of the logical or reasoning principle, other principles in language, all of which we may comprehend under the name *conventional*.

The logical principles at work in forming languages are clearly put in evidence in the *various degrees* in which we see the various parts of speech *differentiated* among themselves. The more precisely the subject is made distinct from the predicate or from the attribute morphologically, the better we can at once recognize each of them, and also the object, by the grammatic form or position in the sentence. The most highly organized of all, the Aryan family of languages, clearly distinguishes not only the verb from the noun and the substantive from the adjective, but also the different uses of the noun by suffixes indicating number and case. In the inflection of its words, affixes of a relational import are prevailingly employed, while the agglutinative languages use both, relational and material, almost indiscriminately, and by many of them the inflections are overloaded with additions of a concrete, material nature, which by other languages are relegated to separate parts of speech. Exactly the same may be said of the mode of deriving words from other words; in some languages this mode is a simple and sober one, in others it is cumulative, holophrastic, and so polysynthetic as to obscure the sense.

In the following pages I intend to show the method which the Klamath language of Oregon has followed in its morphologic aspects. As to grammatic terminology, many new terms had to be invented to do justice to the

peculiar laws governing this language and its idiomatic features. Connoisseurs will readily acknowledge that for certain forms in American languages, especially the verbals, it is exceedingly difficult to invent new terms satisfactory in every respect. The best method would be to establish terms taken from the language itself.

The noun-verb, which I call *verb* for the sake of brevity, has the most varied inflection of all the parts of Klamath speech, combining nominal with verbal forms. A sketch of the verb will, therefore, most appropriately stand at the head of the inflectional section of Klamath morphology.

## THE VERB.

### *Structure of the verb.*

The verb is a word of the language which predicatively announces an act performed or a state or condition undergone by its subject. It is composed of a basis or stem, and of one or several affixes. The naked basis by itself possesses no distinct nominal or verbal character; the affixes generally determine its quality as noun or verb in the sentence. Bases or stems are composed of a radical syllable and of affixes, mainly of a pronominal origin, which are intended to form derivatives from the radix. The final syllable or syllables of the verb are made up of inflectional affixes. The radix and its qualities and changes are described at length on page 247 sq. Examples of the mode of connecting affixes with the radix are given under each of the prefixes and suffixes, and also page 280 sq.

Some verbs, formed without any suffix of derivation, will be found under suffix -a; the larger part of them show thematic roots.

In Klamath, no formal or phonetic distinction is made between the inflection of transitive and of intransitive verbs. Not only is the passive voice like the active, but in the noun the direct object has the same suffix as the indirect object, viz., -ash.

The root, connected with its affixes of derivation, constitutes the simple form of the verb; to this are appended the inflectional suffixes to form tenses, modes, verbals, etc. The simple form of the verb terminates more frequently in consonants than in vowels. The enormous majority of all

verbs end in the inflective ending -a, which I call the suffix of the declarative mode; it is the universal verbifier, and most verbs of the Dictionary appear with it. This -a is dropped in a few verbs only, which terminate in -la (āla) and in -na, and even of these the large majority preserve the full endings -la and -na. A limited number of verbs end in -i (-e) and -u (-o), which are derivational affixes; some of these were shortened from ia, -ua, and some are emphasized upon the last syllable.\*

From all these various phonetic processes result five varieties of inflection in the Klamath verb, which differ little from each other. From the final sound of the verb, I have named them as follows:

1. The A-inflection.
2. The U-inflection.
3. The I-inflection.
4. The L-inflection.
5. The N-inflection.

By appending a nominal ending to the simple form of the verb *nomina verbalia* are formed. Cf. "Substantive."

#### INFLECTION OF THE VERB.

Compared with the lengthy paradigms of other North American languages, especially of those spoken east of the Mississippi River, the inflection of the Klamath verb is very simple and poor in forms. It has no special form for the passive and impersonal voice, does not possess the category of number except in intransitive verbs, and a *few* transitives, has no real personal inflection, possesses two tenses only, and a quite limited number of modes. It incorporates neither the pronominal nor the nominal object into the verb.

The conjugation of the *finite verb*, viz., the verb connected with a pronominal or nominal subject, is brought about by a personal pronoun standing usually before the verb and separated from it. The two participles can also become connected with separate personal pronouns, but when the verb appears as a verbal it connects itself with possessive pronouns. Participles

\* Instances where even the suffix -a becomes deciduous in a continuous narrative are frequent. Cf. Texts 70, 6; 78, 7; 122, 3. It frequently falls off in the infl. suffix -uga, -óka: -ug, -uk, -ok, etc.

and verbals, again, connect with the auxiliary verb *gi to be, to exist*, and thus form a quite extensive array of forms constituting a periphrastic conjugation. Finally, the large majority of verbs possess a distributive form, the use and meaning of which differs essentially from that of the absolute form. The same tenses, modes, and verbals exist here, being formed by the same phonetic processes as in the absolute form.

#### TENSE INFLECTION.

Tense, as a distinct grammatic form, is very little developed in Klamath. Here, as well as in many other languages, there are only two tense-forms, one for the completed and the other for the incompleted act or state expressed by the verb; and in Klamath both forms, whether appearing in the verb or in some substantives (cf. *-nish*, suffix), originally had a locative character now pointing to distance in time only.

The tense of the completed action usually terminates in *-a*, and stands for the present as well as for the past or preterit of other languages. I call it the PRESENT TENSE in the following pages, and in the Sioux-Dakota, where it also occurs, the grammarian STEPHEN R. RIGGS has named it *aorist*, which means *unlimited, indefinite* in regard to time. When the Klamath Lake or Modoc Indian places no temporal adverb before or after the verb to specify the time of the act or state, it is supposed to occur at the present time, or at the time being; when he adds to it *hû'nk, ûnk, hûn*, in Modoc *hû*, the act is placed in the past tense, and the verb may then be called a preterit. This particle may also be replaced by some other temporal adverb, or the context may unmistakably point to an act performed in the past, and then no temporal particle is needed. The language possesses a large number of these particles to express the distance in time, corresponding to our *to-day, now, recently, a while ago, years ago*, etc. To the verb in the present tense the Northern dialect sometimes prefixes the particle: *a, now*, which can be identified with *há at hand, in hand*; whereas *hûnk*, though intranslatable, corresponds best to *yonder, then*, and is often coalescing with *tehúi then*: *tehúyuk, tehúyunk* for *tehúi hûnk, tehúi hûnk*. This particle *hûnk, ûnk* has to be kept clearly distinct from the pronoun demonstrative *hûnk, hûn, hûk*, and also from *ûn, úna* (for *ûn há*), also a temporal particle, "sometime from

now", which we often meet after verbs in the present and the future tense-form. Hûnk, hûn has entirely lost its former nature of an objective pronoun *that*, for it connects itself with intransitive as well as with transitive verbs:

nû tiä'ma, nû a tiä'ma *I am hungry.*

nû hûnk tiä'ma *I was hungry.*

î a shuáktcha *you are weeping.*

î unk shuáktcha *you were weeping.*

nât shléa, nād a shlä'a *we see.*

nāt hûnk shléa HÛNK, *we saw HIM.*

The tense-form of the uncompleted act or state terminates in -uápka, in rare instances contracted into -ōpka, -ūpka (which is a homonymous suffix distinctly differing), and is called by me the FUTURE TENSE. Its functions are not always strictly temporal, for nû genuápka may stand for *I shall go, I will go, I have to go, I must go, I could go.* If a verb in the future tense stands in a principal clause preceded by an incident clause, the future act is expressed, though more in Modoc than in Klamath Lake, by the present tense followed by tak, taksh.\* Hûnk, hûk may also accompany the future tense, as it does the conditional mode, but then it points to distance in future, and not in the past. Cf. 105, 8. Tchēk, tchē often precedes the future tense, frequently only for the purpose of emphasis; ûn, ûna does so too, but more in Modoc than in Klamath Lake. The future in -uápka is inflected through all verbals like the present form; and, as far as *form* is concerned, can be considered as a derivative of it. Its ending is composed of the verb wá *to live, exist, grow, sit*, and of the distancial suffix -pka. Cf. the suffixes -ápka, -pka.

The Klamath language has no means of distinguishing clearly between the tenses called in Greek Aorist and Perfect, or between the French Passé défini and Passé indéfini, nor can it express the Second Future by a separate form. The Latin and Greek Imperfect, when referring to length of time or to the continuance of an action or state while another act is performed, can often be expressed with accuracy by the suffixes -kánka, -támna, -úta. The

\* Examples will be found in the Syntax.

participial ending -ólank, -úlank corresponds pretty closely to our pluperfect tense when introduced by the particle *after*: pa-ólank *after having eaten*; from pa-óla *to quit eating*, pán *to eat*. In the verbs of moving, going, traveling, a circumscriptive form for this same tense exists in the suffix -tka: gánkanktkank *after returning from the chase, after having hunted*; from gánk-anktka *to return from hunting, gánkanka to hunt*. But the past-present tense is used just as often to express the pluperfect, e. g., spunín *I had given*, 20, 18. For other means to express that tense, cf. Syntax.

A list of sentences embodying the circumscriptive temporal inflection of the verb runs as follows:

nû pán, nu a pán *I am eating.*

at a nû pán *I am eating now, or was, had been eating at the time.*

nû a hû'nk pán *I did eat, I ate, I have eaten.*

hía a nû pán *I ate recently, a few days ago, this week (Mod.), sometime ago (Kl.).*

û'na nu pán *I ate a while ago.*

mā'ntchaga nu pán *I ate a good while ago.*

mā'ntch a nû pán *I ate several months ago, or last year, long ago.*

tánk, mā'ntchtoks, níatoks mā'ntch nû pán *I ate at a remote period.*

nû pa-uápka, nû a pa-uápka *I shall or will eat or have to eat.*

nû a ûn pa-uápka *I shall eat by and by.*

tehe'k nû a pa-uápka *I shall eat after a while.*

nu a pán tak, pántak *I shall then eat (Mod.).*

#### MODAL INFLECTION.

In contradistinction to the "Nominal forms of the verb", the infinitive, verbals, and participles, I call *modes* only the inflected forms of the *finite* verb. Modes are not inflected here in the same manner as in European languages for person and number; but, like the tenses and verbals, they assume the reduplicated or distributive form. Only one of the verbal forms, the verbal indefinite, can take one of the modal forms (-t) observed in the finite verb.

Three modes exist in this language: (1) the declarative mode; (2) the conditional mode; (3) the imperative mode.

1. *The declarative mode* is the simple form of the verb; it usually terminates in the declarative particle *a*, which now becomes an inflectional suffix. In the future tense, this mode terminates in *-uápka*. Its functions nearly correspond with those of our indicative mode.

2. *The conditional mode* appends *-t* to the simple form of the verbs following the *A*- inflection, and *-at* to those following the *U*-, *I*-, *L*- and *N*- inflection. Some verbs in *-na* will syncopate the vowel between *n*- and *-t*, as *shuína to sing*, *pi shuínat he may sing*, for *shuínat*. Sometimes the ending *-t* becomes nasalized, as in *kókant hûk*, for *kókat he may bite*. One of the nominal forms of the verb, the verbal indefinite, forms a conditional by suffixing *-t* (not *-at*) to suffix *-sh*: *k'léka to die*, *k'léksh the act of dying*, *k'léksht for having died, after dying, when dying*.

This mode wholly differs from our subjunctives or optatives; it expresses by one term a whole conditional sentence, which we would introduce by such conjunctions as *when, if, after, on account of, for*. The suffix *-t* is nothing but the abbreviated: *at, now, then, at the time being*; and if it had to be paraphrased, *-t* as a suffix would correspond to "under these circumstances." The whole of its functions will be developed in the Syntax. The same particle is sometimes appended to other words than verbs, exactly in the same manner as we see it done in the conditional mode: *kakó bělat nothing but bones now*: 101, 10, which stands for *kakó píl at*.

The future in *-uápka* has no conditional mode, for here the declarative mode itself is often employed in that sense. Readers should take care not to confound the conditional mode with the second person of the plural in the imperative: *lúelat may kill*, and *lúelat! kill ye!*

3. *The imperative mode*, or mode of compulsion, appears in two forms—the imperative proper and the exhortative mode.

a. *The imperative proper*, jussive, or mode of behest, command, is formed of the simple form of the verb, or base, increased in the singular by *i, î, ik!* *thou!* and in the plural by *āt! ye!* These personal pronouns of the second person are loosely connected with the verb, and may stand before or after it; they never form a part of the verb itself, and are often pronounced separately.

The verb can even preserve its usual ending in -a, when the pronoun stands before it. Examples:

shápa *to say*:

sháp'i! shápi! shápa ik! *say thou! say!*  
sháp'āt! shápat! *say ye!*

shnúka *to hold fast*:

î shnúki! î-î shnúki! shnúki! î shnúka! shnúka î! *hold thou fast!*  
āt shnúkat! shnúkāt! āt shnúka! *hold ye tight!*

shuína *to sing*:

shuín î! shuíni! î shuín! *sing!*  
shuín' āt! shuínat! āt shuín! *sing ye!*

Sometimes, by addressing one representative person, as a chief, a whole multitude is addressed simultaneously; then î, ík, íkē, íki *thou* may be used instead of āt, ā *ye*: î shuín! *sing ye!* Cf. 90, 12-14.

b. The *exhortative* form in -tki, tgi is identical in form with the verbal intentional to be considered below; it puts the command in a mild, affable form, and sometimes stands for the imperative proper, and so does the future in -uápka. The exhortative often nasalizes the final -t, and throws off the -ki, -gi for the sake of brevity, as huhátchantki *they should run on*, 54, 8, or huhátchant. Cf. 40, 4. In this mode -tki is contracted from -tko gî and a finite verb of command, desire etc. is omitted: shaná-uli nû huhátchantko gî *I want (them) to be running on*. The exhortative goes through all three persons of the singular and plural, and in the first and third persons may be rendered by húdshantki nû *let me run*, húdshantki hûk *let him, her run*. The future in -uapka has no exhortative form, because that function is embodied in its declarative mode.

The three modes just discussed are also reproduced in what I call the *periphrastic conjugation* with the auxiliary gî *to be*.

A *potential* mode is formed by adding the particle ak, ák a, ka to the finite verb—a process which properly belongs to the Syntax.



## NOMINAL FORMS OF THE VERB.

What I call the nominal forms of the verb are all inflected for severalty, but not all for case. They are: (a) participle; (b) verbals. Two of the latter can form a periphrastic conjugation with the auxiliary verb *gî*, also both participles.

*a. Participles.*

The language forms two participles, which in their functions correspond somewhat to our participles in *-ing* and *-ed*, *-t*. They occur in every verb, and end in—

(1) *-n* (Mod.), *-nk* (Kl.).

(2) *-tko*, *-tk* (Kl.), *-tko*, *-tku*, *-tkā*, *-tk* (Mod.).

1. The participle in *-n*, *-nk* I call, for short, the participle of the *present*, although it is indefinite in regard to tense and only applies to the time referred to by the finite verb of the sentence or clause to which it belongs. Thus it may be said to refer to *the time being*. When appended to verbs in *-a*, the suffix is *-an*, *-ank*; to verbs in *-u*, either *-ūn*, *-ūnk*, or *-uan*, *-uank*. The other three inflections in *-i*, *-l*, *-n* run as follows:

*gî* to be, exist, Mod. *gían*, Kl. *gíank*.

*ítka* to pick up, Mod. *ítka(a)lan*, Kl. *ítklank*.

*shlín* to shoot, Mod. *shlían*, Kl. *shlíank*.

The participial suffix *-n*, as it appears in Modoc, is more archaic than the *-nk* of Klamath Lake, in which the *-k* is probably the agglutinated verb *gî* to be. But even in Klamath Lake the *-n* form occurs frequently enough:

*tehakáyan* staying in the bush, 24, 1. Cf. 23, 21.

*talualẓan* lying on his back, 24, 14.

*shulatchtílan* *tehélẓa* to be on one's knees.

*Pálan Ê-ush* Dry Lake, and other local names of both dialects.

This participle is not susceptible of inflection, except through reduplication. The phonetic irregularities occurring in the participle of the verbs in *-n*, *-na* will be considered under the heading of the N-inflection.

When joined to the personal pronouns *nu I, î thou* etc., this participle also forms a sort of a finite verb, which occurs but seldom in our Texts, and has to be considered as a *usitative* form. Cf. *kiukáyank is in the habit of sticking out obliquely*, 71, 2; also 87, 2, 3. In some instances this form in *-ank* may be an abbreviation of the verbal suffix *-anka*, q. v.

2. The participle in *-tko*, abbr *-tk*, in Modoc *-tko*, *-tku*, *-tka*, *-tk*, is not so indifferent in regard to tense as that in *-n*, *-nk*, for it refers mainly to the *past*. Through its inflection and position in the sentence it is invested with the qualities of an adjective noun, and as such it describes quality, ownership etc. acquired in the past. When formed from transitive verbs, it usually assumes *passive* functions, though there are many exceptions to this. The concrete and abstract nouns, verbal adjectives, and other words formed by *-tko* have all been considered under Suffix *-tko*, q. v.

There are many instances when participles in *-tko* refer not to the past, but to other tenses, especially the present.

Instances where intransitive verbs have formed participles in *-tko* are: *gítko been, or possessed of*; *gē'ntko having walked*, 125, 1; *tsúxatzant(-ko)*, 179, 6 and Note; *snáwedsh wénuitk a widow*, 82, 5; *shashámoks-lólatko who have lost relatives*, 82, 5 and Note; *gulí'tko having crept into*, etc.

In the conversational form of language, the ending *-tko* is sometimes cut off, and what remains is the verb with the last syllable emphasized: *kewá* for *kewátko broken*, *pahá* for *pahátko dried*, *k'leká* for *k'lekátko deceased*.

The auxiliary *gî to be* connects itself in all its forms with the participle in *-tko*: *nû lólatko gî I am a believer*, 44, 22; *wē'tko gíug for being frozen*.

This participle is formed by appending *-tko*, *-tk*, in the oblique cases *-pkash*, *-pkam* etc., to the full, suffixed form of the verb, as *mbákatko*, d. *mbambákatko broken down*, from *mbáka to break down*. Verbs ending in *-ala*, *-la*, *-ana*, *-na*, however, elide *a* after *-l* and *-n* into *-altko*, *-antko*; for which process cf. List of Suffixes. The suffix *-tko* inflects for case and severalty just like any other adjective, and a full paradigm will be given below. The various forms in that paradigm can be well understood only after a thorough study of the nominal inflection.

*b. Verbals.*

For want of a better term, the name *verbal* is used here to comprehend a second class of nominal forms of the Klamath verb, containing: (1) the infinitive, (2) the verbal indefinite with its case-inflection, (3) the verbal conditional, (4) the verbal preterit, (5) the verbal causative, (6) the verbal durative, (7) the verbal intentional. The verbal forms corresponding to these in English are the infinitive and the participles in *-ing* and *-ed, -t* when connected with various conjunctions and prepositions. In Latin they correspond to the infinitive, the gerund, gerundivum, supinum, and to some of the participles. The English infinitive is expressed by the simple form of the verb in *-a*; sometimes and more frequently by the verbal indefinite and other verbals. No verbal, except the verbal in *-sh*, has any nominal inflection; when verbs in *-tki, -úta, -úga, -óga* are inflected, they are real verbs, and not verbals.

*1. The infinitive*

Is formed of the simple form of the verb, with the declarative *-a* usually suffixed. It resembles in its function the English infinitive, but differs from it by its rare occurrence in the spoken language. Still, in quoting a verb for itself or for insertion in a vocabulary, the Indian always uses this grammatic form. The Latin and German infinitive is originally a *dative* of an inflected verbal, but in Klamath this form shows no inflection except for severalty. The following examples may give an idea of its functions:

shā't'la káyakteha *he employed to pursue (them)*, 44, 2.

sha gén' a mat shläá *they then went to see, as reported*.

kák' ún ítklan tpéwa shewána pátgiuga *he told (her) to pick up bones and to give them (to others) to eat*.

ku-ishéwank shlä'péle *rejoicing to meet (him) again*, 96, 5.

mā'shishtat shí-úsha shátélakish *salve to rub on sores*.

tídshi häk (for hä gi) túmčnank *if I hear (them) to be good*, 93, 9.

shahamúyank shnúntatka *sending for somebody to act as interpreter*, 66, 15.

hû laláki hémkank kshaggáya *the judges ordered to hang them*, 44, 6.

It has long been disputed whether Indian languages have a real infinitive, and therefore I have given a number of passages referring to the question. Some of these infinitives could be explained by the principle of co-ordination of sentences, others by apheresis of -tki, as in the first sentence: káyaktcha for kayaktchátki, because the verbs embodying an order, message, announcement usually have the verbal in -tki or -sh after them.\* But, nevertheless, the form exists as a verbal distinct from all other verbals.

## 2. *The verbal indefinite.*

This verbal ends in -sh, -s, and is the only verbal undergoing inflection for case in the absolute and distributive form. Like the other verbals, it is dependent on some finite verb (predicative personal verb), and the sentence in which it is embodied would be expressed in English by an incident clause. The verb on which verbals depend is either *gî to be* or some other temporally inflected verb; if it is *gî*, this *gî* is often suppressed for brevity.

When the logical subject of the verbal indefinite of a transitive verb is a noun, it sometimes stands in the possessive case in -am; if a pronoun, it is expressed by the possessive and not by the personal pronoun. Thus we have to say: máklaksam shishúkash *the fight of the Indians*, gé-u gé-ish *my departure*; lit. "the warring performed by the Indians", "the going away by me." These verbals indefinite have hence to be understood in a passive sense, and the same holds good of the *preterit* verbal in -uish, which does not inflect for case unless it turns into a substantive noun.

But when the subject stands in the subjective case and the pronoun in the personal form, the transitive verb is in the active voice, and has to be translated as such. Examples of both constructions will be found below.

There are two verbals indefinite: (1) one in -ash, referring to the act expressed by the verb, the action *in abstracto* in present or past; (2) another in -ish, referring to a person as grammatic or logical subject of the act expressed by the verb in the present or past. On account of rapid pronunciation, slurring over, or syncope of the vowels -a- or -i-, both verbals often become indistinguishable, and are easily confounded. Many verbs

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\* Cf. what is said under "Verbal Intentional," p. 416.

have only one of the two forms, especially those ending in -í. Thus we have:

shléa *to see, to be seen*; shléash, contr. shlē'sh, slē's *the act of seeing, having seen, being seen, vision*, the "looks of something"; d. shléshlash *the act of seeing each object*; shlé-ish, contr. shlē'sh *one who sees or has seen, is seen*; d. shléshla-ish *each of those seeing or having seen, being seen*.

kédsha *to sprout*, kédshash *the fact or act of sprouting*, present or past; d. kéktchash (of each plant); kédshish *the sprouting of it, the having sprouted*, d. kéktchish (of each plant).

These two endings, -ash and -ish, occur again in the nominal derivatives from verbs or *nomina verbalia*, and are discussed at length in the list of suffixes. The verbs in -n usually drop the -n in forming them: pán *to eat*, pásh, pā'sh for pá-ash and for pá-ish.

The mode of rendering these verbals in English is very different, and generally a dependent clause has to be formed. We thus obtain two parallel inflections of the two verbals indefinite:

- (1) shléash *the act of seeing, having seen, being seen, having been seen*.  
 shléasham *the seeing by others than the subject of the sentence*.  
 shléashti *for seeing, on account of seeing, being seen*.  
 shleashē'mi, shleashä'm *at the time of seeing, being seen*.  
 shléashi *while, when seeing, being seen at a certain spot*.  
 shléashtka *going to see, on the point of seeing, being seen*.
- (2) shlé-ish *one who sees, saw, is seen, or has been seen*.  
 shlé-isham *others seeing, or being seen by others than the subject of the sentence*.  
 shlé-ishti *for, on account of one seeing, being seen*.  
 shle-ishē'mi *at the time of seeing, being seen*.  
 shlé-ishi *while, when one is seeing, being seen at a certain spot*.  
 shlé-ishtka *one going to see, or on the point of being seen*.

The above paradigm, compared with that of a substantive, shows that the objective and several of the locative cases are not represented, and that the idea of *time* is prevailing.

It will be seen that these two parallel inflections of the verbal (-ash, -ish) coincide almost entirely as to their function or signification in the *oblique* cases, and materially differ only in the subjective case. At any rate, the difference in the oblique cases is too slight to be kept up by the natives, and thus they use only one form for the oblique cases, which is formed either from -ash or from -ish, but more commonly from the latter. When the suffixes are appended to vowels contraction usually takes place, as shlē'sh for shlē-ash and for shlē-ish.

Subjoined are a few examples of verbs standing in the *subjective* case of the verbal indefinite: (a) intransitive verbs, then (b) transitive verbs, in the active and passive voice.

- (a) māk̄laks léwitehta ké-îsh, or gē'sh, *the Indians refused to go*, 34, 9; 36, 14. Cf. 165, 9.

kíuks ká-i shaná-uli gémpēlish *the conjurer did not want to return*, 34, 8.  
túnepni nūtish *having kindled fire five times*, 70, 3.

kā'shgug gū'tgapēlish *for being unable to climb back*, 95, 6.

sha nánuk shūkū'lki-uapk kshí'ulχish *they will all assemble to dance*, 140, 3.

- (b) nū k'léwi shishū'kash, shú-utank(a)sh shaná-uli *I quit fighting (and) wish to parley*, 14, 1. 2.

nā'paks nū shatashtatzí'sh *the disease I am removing from my mouth*, 153; 4.

Mō'dokni ktaktanapátko shítko shlé-ish *the Modocs look sleepy*; lit. "the Modocs sleepy-alike to be seen", 91, 7. Cf. 73, 6.

pū'ks ónions shítko shléash *camass is like onions to look at*, 148, 13. Cf. 113, 17.

snawédsh kíuksam síuks (for shiúkish) *the woman killed by the conjurer*, 69, 2.

wiulágalam shapíyash *upon the message sent by the antelopes*, 122, 10.

wíndsish k'láká *the beaten one died*; lit. "he died after having been beaten", 134, 10.

kú-i hukí' tsutish gíntak gî *in spite of being doctored she gets worse*, 68, 7.

ndáni Bóshtin lākiam ne-ulkiash *three contracts having been made by the American Government*, 36, 14.

E-ukshikísham ktechínksh tēméshkash *the rails having been abstracted by the Lake Indians*, 35, 10.

mî hu gé-u stíntish *you are dear to me*; lit. "yours is the being loved by me."

A combination of two of these verbals in one sentence is found in: sha nen mǎshish gish shápa *they say he has become or is diseased*, 140, 5.

The *verbal indefinite* in *-sham* represents the possessive case. But the *-am* is not simply appended to the *-sh* of the verbal; it is a combination of the pronoun *sham*, *sam* of *them* and the verbal indefinite. This will be shown more at length in the Syntax, and I consider it sufficient to give here *one* example to show that the subject referred to by *sham* (*-am*) always stands in the plural number and differs from the subject of the main sentence: P'laíwash shléa spû'nsham (for *spunish sham*) túpakshash m'na *the Eagle saw that they had kidnapped his younger sister*; lit. "the Eagle saw the act of theirs to kidnap his younger sister."

The *verbal indefinite* in *-shti*, *-sti* is not often used, but is originally of a locative import, and hence can be used in an additive function. Cf. Syntax. It is used in a causative sense in the following sentence taken from a Modoc text: vudópka sha û'nk Kě'mushash nánuk ûnk tchulísh Aíshisham tútashti *they beat Kěmúsh for having taken away all the shirts belonging to Aíshish*.

The *verbal indefinite* in *-shé'mi*, *-shām* is purely temporal; will be discussed in Syntax.

The *verbal indefinite* in *-shi*, *-si* is temporal and local simultaneously; will be discussed in Syntax.

The *verbal desiderative* in *-shtka* (or *-shtkak*) expresses a tendency toward, a wishing for, a "going to be", a "being on the point of" the act or state embodied in the verb, and occurs in intransitive as well as transitive verbs. Grammatically speaking, it is the instrumental case of the verbal indefinite. It is generally connected with the auxiliary *gi* *to be, exist*; *gi* either stands separately after it, or becomes affixed to it in the shape of *-k*, or is omitted altogether. Thus we can say: nû a punuáshtka *gi* *I want to drink*, or nû a punuáshtkak, or nû a punuáshtka, all of these forms being equivalent to: nû a púnúash shauahóli. The verb *gi* is necessary to com-

plete the sense of the verbal; and when *gi* or inflectional forms of it are omitted, this has to be considered as an irregularity.

To the examples to be found in Syntax, I add here:

Wakaí lálap shápash a hûn shnekúpkashtkak î? *why do you want to have two moons going to shine up there (simultaneously)?* 105, 10; from shnéka *to be lit up, to shine*; shnekúpka *to shine from a distance, or from above, up there.*

### 3. The verbal conditional.

The verbal conditional in *-sht* is formed from the verbal indefinite by appending the suffix *-t*, which is also the mark of the conditional mode in the *finite* verb. Its function is to indicate the condition or supposition under which the action or state expressed by the finite verb of the sentence may become a reality. In most instances we have to express it by a clause dependent on the principal clause, and its subject has to stand in the *objective* case, whether it be a noun or a pronoun. Though in its temporal function it is indefinite like the verbal in *-sh*, *-s*, it refers more frequently to the past than to any other tense. Unlike the two forms of the indefinite in *-ash* and in *-ish*, there seems to be one form only for each verb, either the one in *-asht*, or that in *-isht*. The subject of the verbal conditional is always another than that of the principal clause; and this verbal, if not always strictly conditional, sometimes expresses possibility, supposition, conjecture. More concerning it will be found in Syntax.

This verbal is formed:

patádsha *to strain, stretch out*; patádshasht, d. paptádshasht *for having stretched out; when, after, on account of having strained, stretched out.*  
 shapíya *to tell somebody*; mish shapíyasht *because, after you said or told*;  
 mish shashapíyasht *on account of your saying or telling at various times or sundry places.*  
 tchúka *to perish*; tchúzasht, d. tchutchózasht *when, after perishing.*

### 4. The verbal preterit.

This verbal is constructed from the simple form of the verb by appending *-uish*. It is not susceptible of inflection like the verbal indefinite, or like the substantives in *-uish*, but always refers to acts performed or states



undergone in the *past* or *preterit tense*. According to the contents of the sentence, it may stand for our pluperfect, and in English rendering has, in most cases, to be expressed by a dependent clause. It forms no conditional verbal in -uisht, because the form in -sht is most frequently found to express a preterit tense, which makes a form in -uisht unnecessary. Examples:

*géna* to go away; *génuish* the having gone, retreated; after going.

*hémkanka* to speak; *gé-u hémkankuish*, d. *hehámkankuish*, "my having spoken", the fact of my speech or speeches having been delivered.

*shnáпка* to flatten; *shnápkuish* the former flattening process, the past act of flattening; d. *shnásh'npkuish* each of the above acts.

#### 5. The verbal causative.

The primary function of the suffix -óga, -úga, -ok, -uk is a *causative* one, being appended to the simple form of the verb to state the physical cause or the reason why the act or state expressed by the finite verb of the sentence is, has been, or will be performed. Modocs prefer the full forms -óga, -úga; Klamath Lake Indians, -ok, -uk (with accent receding). Forms in -óga etc. are not periphrastically conjugable with *gi* to be, nor do they show any inflectional change. In English, this verbal has to be often circumscribed by a sentence; its subject is the same as that of the principal clause.

*shápa* to declare, tell; *shapóga*, *shápuk* for the purpose of telling; d. *shashpóga*.

*shléwi* to blow, as winds; *shle-úyuk* because the wind blows or blew; d. *shleshlúyuk* because every one of the winds blew, or because the wind blew at different times.

*wenóya* to be or become a widow; *wenóyuk* on account of having become a widow.

A secondary function of -óga is that of forming a verbal with a *temporal* signification, resulting from the causative one and expressed by our conjunction *when*:

*núka* to be ripe; *núkuk* when ripe; lit. "because ripened."

*táměnu* to travel, march; *táměnug i* when you go or travel.

Readers should take care not to confound the verbal -óga, -úga with derivative verbs formed by the homonymous suffix -óga, implying the idea of *location inside, within*, and other meanings; nor with the enclitic pronoun hûk, ûk *this one, he, she*, or the adverb hûk (for hûnk) which points to the past tense, as in léwatkuk *after playing*, 109, 15, for léwatko hûk. In some instances huk, uk even stands for ak, hak *only, but*; cf. 83, 1, and Note.

#### 6. *The verbal durative.*

It is formed by appending -úta, -óta to the simple form of the verb, a suffix which corresponds to our *while, whilst*; or, if the verbal is rendered by a noun or participle, to our *during, pending*. So this verbal intimates that the action or state which they express lasted during the time of the act expressed by the finite verb of the sentence. When the act or state expressed by the verbal continues longer than that of the main verb, the suffix -úta, -óta corresponds to our *after*. This suffix is neither conjugable with *gi to be*, nor susceptible of inflection; it has therefore to be kept distinct from -úta forming derivative verbs as we find them in 35, 4. 83, 2. 185; 43. Cf. List of Suffixes, under -úta.

géna *to go, walk*; genúta *while walking*.

gúkna *to climb*; gükñúta *while climbing up*, 95, 3.

guli *to creep into*; kule-óta *while creeping into*.

hémkanka *to speak*; hemkankóta *during (his) speech*.

stáwa *to starve, fast*; sta-óta *while fasting*.

#### 7. *The verbal intentional.*

This verbal ends in -tki, -tgi, which is sometimes mispronounced -tka, -tga, and gives the purpose, aim, or intention by which the action of the finite verb, from which the verbal depends, is performed. Thus it answers to our *in order to, for the purpose of*, and in its form does not differ from the exhortative form of the imperative mode. More frequently than Modoc does the Klamath Lake dialect connect it with forms of *gi to be*, especially with its causative form giúga, giúg. In this connection the infinitive is often substituted for the form in -tki. In a few instances -tki is found to

stand for -tko gî; for instance: tchē'ks nû gatpántki *I shall come very soon*; then, of course, it is not the verbal intentional.

lúela *to kill*; luéltki, luéltki gíug, and lúela gíug *in order to kill*.

tchútna *to go and treat*; tchútantki gíug *for the purpose of treating, doctoring, for medical treatment*, 65, 18.

gé-upka *to ascend*; ge-upkátki gíug *on account of (their) ascent*, 105, 2.

It is important to observe that the combination -tki gíug is often contracted into -tkiuga, -tgíug; luéltki gíuga becomes luéltkiug; meyátki gíug: meítgiug, pátki gíuga: pátkgiug.

#### PERSONAL PRONOUNS CONNECTED WITH THE VERB.

The personal pronoun, whether used as subject or object of a verb, is *not incorporated into the body of the verb*. At the choice of the one speaking these pronouns may be placed before or after the finite verb, separated or not separated from it by particles or other words intervening. Most pronouns, especially when monosyllabic, are accentless, and therefore either proclitic or enclitic; but, in spite of such deceptive appearances, the *body* of the verb does not incorporate these pronouns within itself, and a genuine verbal inflection for person does not exist. This analytic feature greatly facilitates the acquisition of the Klamath language, and distinguishes it clearly from many other languages of North America.

#### *The subject-pronoun.*

The subject-pronoun can either precede the absolute form of the verb, which generally terminates in -a, or follow it, and in both instances the declarative particle *a*, though it is in the verb already, may be inserted between pronoun and verb. When the pronoun follows the verb, and the verb stands in the present tense, the particle *a* is generally inserted between them; but when a preterit tense is intended, it is usually replaced by hûn, hûnk, hû'nk, ûnk. Thus we obtain four modes of conjugating the subject-pronoun with the absolute form of the verb. A fifth one is added to these, which is produced by omission of the particle *a*, retrograding of the accent, syncope, apocope, or other phonetic causes, and extends over the plural and first person of singular only. Except in the first person of the singular,

this fifth mode occurs *very rarely*. In all these five series ídsha may be accentuated also on the ultima: idshá. The intercalation of the declarative particle *a* is more frequent in the northern than in the Modoc dialect.

The series of subject-pronouns will be fully discussed under "Pronouns." The first persons are nû, nî, and nât; the second, î, ât; but for the third persons, *various* pronouns are in use which in reality are demonstrative pronouns (*sha* excepted), expressing the degrees of distance from the speaker at which the objects spoken of are supposed to stand. For the third person singular, I have selected for the paradigm *pi*, *pî*, which points to a *he*, *she*, or *it* at some distance. No inclusive and exclusive forms for *we* are in existence, nor is there a dual for any of the pronouns.

The above will give us the following paradigm for the past-present declarative form of ídsha *to remove*:

	ANALYTIC FORMS.				SYNTHETIC FORM.
<i>I remove</i>	nû ídsha	nû a ídsha	ídsha nû	ídsha a nû	ídshan
<i>thou removest</i>	î, î ídsha	î a ídsha	ídsha î	ídsha a î	
<i>he, she, it removes</i>	pi ídsha	pi a ídsha	ídsha pi	ídsha a pi	
<i>we remove</i>	nâd ídsha	nât a ídsha	ídsha nât	ídsha a nât	ídshna
<i>ye remove</i>	ât ídsha	ât a ídsha	ídsha ât	ídsha a ât	ídshât
<i>they remove</i>	sha ídsha	sha a ídsha	ídsha sha	ídsha a sha	ídshash,ídshatch

The distributive form í-idsha, í-idsha *to remove many* objects *individually, severally, or at different times* follows the same paradigm:

nû í-idsha nû a í-idsha í-idsha nû í-idsha a nû í-idshan etc.

The same may be said of the conditional in -t, as far as the four analytic series are concerned. For phonetic causes, the synthetic series is not in use in this mode, and in the declarative mode it is used only in rapid conversational speech.

In the second and fourth analytic form, the declarative particle *a* is often replaced by a more emphatic one, like *a-i*, *ha-i*, *haí*, *haítch*. Like *a*, these are also particles of actuality, and moreover show that the act is or was performed in the presence of the speaker, or of the one spoken to.

The imperative observes another method in forming its two persons, as shown above; the exhortative shows the uniform ending -tki.

*The object-pronoun.*

The same freedom used in placing the subject-pronoun before or after the verb exists concerning the object-pronoun, and in combining the object-pronoun with the subject-pronoun, or separating both by interposing the verb or other terms. Here a good deal depends on the importance of both as parts of the sentence.

The object-pronoun of the direct object is identical with that of the indirect object, and often becomes syncopated, or otherwise shortened, in rapid speech. If both pronouns are placed after the verb, they often combine into a synthetic phrase, and the object-pronoun of the second person then precedes, invariably, the subject-pronoun of the first.

Paradigms of these pronominal combinations will be found under "Pronouns."

In reflective and reciprocal verbs, the object-pronoun is expressed synthetically by the prefix *h-sh* of the verb. See "Voices of the Verb."

## VERBAL INFLECTION TO MARK SEVERALTY.

To the observing mind of the primeval Klamath Indian the fact that sundry things were done repeatedly, at different times, or that the same thing was done severally by distinct persons, appeared much more important than the pure idea of *plurality*, as we have it in our language. This category of severalty impressed itself on his mind so forcibly that he rendered and symbolized it in a very appropriate manner by means of the *distributive reduplication* of the first syllable. As will be seen by referring to the chapter on Reduplication, this grammatic feature is made thoroughly distinct, as far as phonetics are concerned, from the iterative reduplication, which serves for word-formative or derivational purposes only.

From what is said in the chapter referred to, the grammatic importance of the distributive reduplication may be studied in all its details. It extends over all parts of speech—not only over the finite verb, but also over all temporal, modal, participial forms of the verb—over all the verbals and voices of the verb and their derivatives. All its various functions are related to each other, whatsoever may be the form we may select in translating them into English or other languages.

Only a few verbs and nouns are exempted from reduplicating, and they are so from purely phonetic causes. It is easy to understand that words like *shnikshókshuka* *to smell around* can not reduplicate, on account of their unwieldiness appearing even in the absolute form; and the delicate sense for linguistic proprieties of the Klamath Indians refrains from phonetic impossibilities, as well as that of other nations. Cf. also what is said on page 267. With such terms, severalty has to be indicated by a circumscriptive sentence, or by *túmi many*, *túm much*, *nánuk all*, *nánukash everywhere*, etc.

#### THE VOICES OF THE VERB.

While the modern languages of Europe choose the analytic method for expressing such voices of the verb, or *genera verbi*, as the passive, causative, reciprocal, and reflective forms, the classic languages of antiquity, the Semitic dialects, and a large number of the American languages prefer to express them in *one* word. The single and comprehensive terms which they use are derivatives of the active form of the transitive verb; some languages add to this a medial form, purporting that an act is done with reference to or in the interest of the verbal subject. All these comprehensive forms are true expressions of the incorporating principle innate to those languages.

For deriving the *voices*, the Klamath language uses *prefixes*, either sounds or whole syllables. They are placed before the active verb, or before the intransitive verb, wherever it can form derivatives of this kind (causative and medial verbs). This change is attended with vocalic anathesis (q. v.) in some of the voices. Every one of these derivatives is *inflected like the primary verb* from which it is derived, though there may occur a difference in the accentuation of the two. We have seen that prefixes form derivatives only, not forms of verbal inflection.

Here the inflection of the transitive verb does not differ from that of the intransitive, as it does in so many other languages, and it is only on account of the peculiar formation of duals and plurals that I made a separate voice of the intransitive verb. The passive form is identical with the active form. In many instances the same verbal derivative serves as a reflective and reciprocal verb, and causative verbs show the same prefix, *h sh-*. These three usually differ from the medial form, a voice which is character-

istic for this upland language. The impersonal verb is usually without prefix, and inflects like the other voices; some of their number also occur in the active form.

We reserve to the verb *gî to be, exist*, which answers to our verb *to be* when used in periphrastic conjugation, the last place in this chapter, and enumerate the *eight voices of verbs* in the following order:

- |                      |                         |
|----------------------|-------------------------|
| 1. Active voice.     | 6. Causative voice.     |
| 2. Passive voice.    | 7. Intransitive voice.  |
| 3. Reflective voice. | 8. Impersonal voice.    |
| 4. Medial voice.     |                         |
| 5. Reciprocal voice. | 9. The verb <i>gî</i> . |

#### 1. *The active voice.*

Transitive verbs, in their active voice, have with them a direct object or complement, either animate or inanimate, upon which the act performed by the subject of the verb is directed. There are, however, many objectless verbs, which do not require constant mention of their object in distinct words, e g., *to ride, to pay*; here the adding of *to ride a horse, to pay money*, is unnecessary in most cases. But with others the sentence becomes defective if the object is not named, as with *to smash, to throw, to press*. The direct object stands in the objective case, whether nominal or pronominal: *nû a shulótish shmukátana I am wetting a garment*. A number of verbs can add an indirect object to the direct object, the objective case in -sh being the same for both: *knúks ish hûn né-i! hand over that string to me!* In this volume the objectless and the objective active verb are both classed as transitive verbs. The natural position of the object is after the subject and before the verb, which, in declarative and interrogative clauses, usually concludes the sentence.

#### 2. *The passive voice.*

Active verbs turn into passives when the sentence is reversed so that the direct object of the active verb becomes the subject, and the former subject, losing the quality of grammatic subject, becomes its logical subject, and is pointed out as such by some preposition. Thus the sentence: *Títak*

lúkash shlín *Títak shot a grizzly bear*, becomes, when turned into a passive sentence, lúk shlín *Títakam a grizzly bear was shot by Títak*.

The English language usually resorts to the auxiliary verb *to be* when expressing passivity, but in Klamath the active verb remains unchanged. The same grammatic form exists for the active and for the passive voice; when no logical subject is added, it is impossible but for the *context* to find out which voice was intended. Cf. the following examples:

máklaks É-ukak ídsha *the Indians brought or were brought to Fort Klamath*.

máklaks ngē'shtka shiúka *an Indian killed (somebody) or was killed by an arrow*.

The different modes of expressing the logical subject of the passive verb will be discussed in Syntax, and it may be added now that the transitive verb is not very often used in a passive sense.

Another mode of expressing passivity is to connect the *past participle* in -tko with the auxiliary gî, and to inflect both through all tenses, modes, and verbals of the latter:

ktúka *to strike with fist*:

nû a ktúkatko gî *I am struck*.

nû a ktúkatko gî-uapk *I shall be struck*.

kóka *to bite*:

nû a kókatko gî *I am bitten*.

î a kókatko gî't *you may get bitten*.

kókatko gíuga *in order to be bitten*.

In forms where gî is found, and not an inflectional form of it, as gî't, gítki, gíug, gí'sh, gí'sht, this auxiliary is frequently dropped: nû kókatko *I am bitten*.

There are some verbs in the language which can not be used in another but a *passive* signification, e. g.: shalχíta *to be bewitched, to lie sick under the tamánuash-spell*, from shíla *to be chronically sick*; but it is more logical to consider verbs like these as intransitives.



3. *The reflective voice.*

In reflective verbs, the direct object is also the subject of the verb. To express this relation the English language has no means but that of adding *myself, himself, oneself*, etc.; but in Klamath prefixation of sh- or of h-sh is resorted to, so that the reflective voice is formed synthetically. If peculiar stress is laid upon the *myself, himself, nítak, pítak* etc. may be added. Some grammarians call these verbs *pronominal* verbs. The function of the prefix sh- as a reflective pronoun is to form reflective verbs with a direct object (reflective verbs properly so-called), and other reflective verbs with an indirect object (medial verbs). The latter are now formed exclusively by this prefix, while the former show sh- and its compound h-sh-. The pronoun *sha they*, now used in the plural only, gave origin to this prefix, for it must have once signified *oneself* and *themselves*. Examples:

shaláktcha *to cut one's throat*; from láktcha *to cut another's throat*.

shataláka *to rub oneself*; from taláka *to rub*.

shuptóga (lák) *to pull out one's hair*; from putóga *to tear out*.

And several others mentioned on page 278.

The compound prefix h-sh- also forms reflective verbs, and some of these are reciprocal at the same time, like *histánta*. Besides the verbs given on page 279 we mention:

histánta *to love oneself*; from stínta *to love*.

híshlan *to shoot oneself*; from shlín *to shoot*.

háshtxa *to perforate one's nose-wall*; from slitúka *to pierce*.

4. *The medial voice.*

Transitive and intransitive verbs assume the form of what I call the *medial voice* by prefixing sh-, s- when the act embodied in the verb is done upon or for the subject *by* or *in reference to* this same subject of the verb. It is in fact a reflective verb, but a special kind of it. To the reflective verb proper the verbal subject serves as a direct object, and therefore only transitive verbs can give origin to this verb; but to the medial verb the verbal subject serves as an indirect object, hence this verb may originate from intransitive as well as from transitive verbs. The medial verbs of

Klamath may be most fitly compared in their functions, not in their external form, with the *media* of Greek; those which are formed from intransitive verbs correspond exactly to the French *s'en aller*, *se mourir*, and to the Spanish *irse*, *morirse*.

*a. Medial verbs derived from transitives:*

*shakíha* to miss the mark while shooting; from *kaí'hha* to miss the aim.  
*shálamna* to carry on the back; radix *a-* in *ána* to carry off.  
*shálgia* to place, deposit against for oneself; from *lákia* to place against.  
*shámēni* (for *sh'hámēni*) to claim for oneself; from *hámēni* to desire.  
*shámpatuala* to nail, fasten one object to another to make it longer; from *mpáta* to pin fast to.  
*shikíta* to make a false report; from *kíya* to tell a lie.  
*shlánkua* to spread out over the water; from *nákua* to dam up.  
*shuyéga* to lift up for oneself; from *uyéga* to lift a long object.

*b. Medial verbs derived from intransitives:*

*shaktíla* to take under the arm; from *gutíla* to go below.  
*shalaggáya* to ascend, climb up (spiders); from *laggáya* to hang down from.  
*shalála* to scratch, rub one's sides; from *lála* to slope downward.  
*shaláma* to call saucy names; from *láma* to be wild, bewildered.  
*shetálpēli* to look back at; from *télha*, *téla* to look upon, on.  
*stúnka* to pass, run through, as ropes; from *túnka* to come out.

A special kind of verbs, which should be classed with the medial verbs, are those in which a consonantic or vocalic change indicates some relation to the subject itself. Not many instances of this are on hand, but we may mention:

*kílzántko* humpback, when imitated by children etc.; from *kílza* (not *kílza*) to become humpbacked.  
*pā'dsha* to simulate sickness; cf. *pā'dsha* to become dry (originally), to fall sick; to become blind.  
*pē'lpela* to work for one's own or somebody's benefit; from *pēlpela* to work.  
*tzä'lza* to rise upon one's feet (emphatic; *ä* is long); *tgélza* to stand up.

5. *The reciprocal voice.*

Verbs expressing a mutual act, done by each to the other, are called reciprocal verbs, and presuppose a double subject, which is usually expressed by pronouns. Either these pronouns are added to the verb as separate words,\* or they are represented by some affix appended to or incorporated into the verb. In the language of the Mákľaks this latter synthetic mode is alone in use, and reciprocal verbs are able to form nominal derivatives also. Like the reflective voice, the reciprocal voice is formed by the medial prefix *sh-* or its compound *h-sh-*, and attended by vocalic anathesis:

(a) *Reciprocal verbs with prefix sh-*. This form of the voice is not so frequent as the one to be given under (c).

*shakíha to miss each other; from káihha to miss the aim.*

*shatáshta to touch each other; from táshtha to touch by hand.*

*shétui to fire at each other; from téwi to shoot.*

*shenō'ľxa to compact, agree; from né-ľxa to arrange.*

(b) *Reciprocal verbs with prefix sh-*, formed by the distributive form of medial verbs. This mode of deriving reciprocal verbs is only accidental.

*shasháľgia to quarrel; from sháľgia to lay something against.*

*shashtáshta to touch each other; from táshtha to touch by hand.*

(c) *Reciprocal verbs with prefix h-sh-*. Some verbs formed in this manner are simultaneously reflective and reciprocal, and the original active form of others no longer exists in the language.

*heshankánka to tell, order each other; from hemkánka to speak.*

*hushútanka to meet each other secretly; from hútanka to run up.*

*hushpántchna to walk arm in arm; from spínshna to take along.*

*hushtıwa to scratch, stab each other; from téwi to pierce, stab.*

*hnshtchóka to kill each other; from telóka to perish.*

And many others on page 279.

(d) *Reciprocal verbs in -yua*. Modoc verbs of this terminal have been discussed under Suffix *-yua*.

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\* Sometimes accompanied by prepositions, as *inter* in Latin, *entre* in French.

6. *The causative voice.*

This is a form of verbal derivation which adds to the transitive or intransitive verb the idea of prompting, causing, or compelling to perform the act or enter the state or condition expressed by the original verb. The Klamath language forms them by means of vocalic anathesis, and by prefixing *sh-* or compounds of it: *shu-*, *sp-*, *st-*, *h-sh-*. In the Germanic languages, causative verbs are frequently formed also by a vocalic change, here called "Umlaut"; so we have in English *to drench*, *to fell*, *to raise* derived from *to drink*, *to fall*, *to rise*.

a. Causative verbs formed by the medial prefix *sh-*:

*shkálkēla to hurt, injure*; from *kálkēla to fall sick*.

*shnéłza to set on fire*; from *nélka to be burnt up*.

*shuénka to kill, slay*, plur. of obj. (Mod.); from *wénka to die*.

*shúka to drive out from*; from *húka to run at*.

b. Causative verbs formed by compound prefixes of *sh-*:

*shnáhualta to cause to sound, to ring*; from *wálta to sound*.

*shnékshíta to save, deliver*; from *kshíta to escape* (Mod.).

*shníkanua to let ripen*; from *nóka, núka to ripen*.

*spídsha to drag behind*; from *ídsha to carry along*.

*spíka to draw, pull out*; from *íka to remove from*.

*stópēla to peel the bark off*, lit. "to make dry above"; from *u- above, pála to dry up*.

*hashtáwa to starve out*; from *stáwa to be famished*.

*hëshla to exhibit, show*; from *shléa to see*.

*hushnóza to bake, cook*; from *shnúza to parch*.

More examples will be found under "Anathesis", pages 278. 279, and List of Prefixes.

7. *The intransitive voice.*

Verbs which cannot take a direct object or complement, and therefore are not susceptible of being used in a passive sense, are called intransitive. In this language they are inflected in the same manner as transitive and other verbs as to tense and mode, and some can assume a causative and a medial

voice. There are a number of verbs which are transitives and intransitives at the same time, as *k'lekála to lose children* and *to be at the point of death*.

The distributive form of intransitive verbs may refer to severalty or repetition of the act, state, or quality expressed by the verb, but it does also, and much more frequently, refer to verbal acts performed or states undergone by a plurality of subjects, and in this latter case it corresponds to the plural of the English verb.

A special class among the intransitive verbs is the attributive verbs which indicate some quality or attribute of the subject, and in the languages of modern Europe are generally circumscribed by the substantive verb *to be*, accompanied by an adjective noun. In a large number of agglutinative languages attributive verbs are a prominent feature, since they make a predicative verb of what we consider to be simply an adjective or attribute joined to the verb *to be*, and express by a single term what we can render only by a combination of two or three words. What we call an adjective is, in those languages, a verbal or participle of that attributive verb. So, in the Creek, *the grass is green*, *páhit lánis*, is, literally, "the grass greens", or "the grass is grëening"; while *green grass* is *páhi láni*, which comes nearest to a term like "grass greened," or "grass greening." Here the adjective, whether used predicatively or attributively, is always a form of a verb; but in Klamath there are true adjectives, recognizable by their endings (-kni, -li, -ni, -ptchi, etc.), and liable to become connected with the verb *gî*; and, besides, there are attributive verbs of the sort just pointed out by an example from the Creek language. These attributive verbs appear in a verbal finite form when used predicatively, and in the participial form in -tko when employed attributively.

The two classes of the intransitive verb present themselves in the following manner:

A.—The *non-attributive* intransitive verb describes an act performed by an animate subject, or a state undergone by, a quality belonging to an animate or inanimate subject. If connected with an object, this object is always an indirect one.

*kédsha*, d. *kék'tcha to grow* (plants).

*k'léka to reach, to turn into; to die*.

nóka, d. nónuka *to ripen, mature.*

tiä'ma, d. tetiä'ma *to feel hungry.*

B.—The *attributive* or *qualitative* intransitive verb of the Klamath language corresponds to the English adjective connected with the verb *to be*, though it can be rendered in other ways. Some of this class even combine a transitive with an intransitive signification, as *ginka to be hollow* and *to perforate something*. Examples:

tcháki mā'sha *the boy is sick.*

mā'shitko tcháki *the, a sick boy.*

tcháki mamā'sha *the boys are sick; boys are sick.*

mamā'shitko tcháki *sick boys.*

ktá-i yúta *the, a stone is heavy.*

yútantko ktá-i *a heavy stone.*

kélpka ámbu *the water is hot, boiling.*

á-ambu kekálpka *waters are hot, boiling.*

Adjectives, accompanied by the verb *gî*, can drop this verb whenever no doubt can arise through its absence about their meaning; in that case the adjective is predicative, *just like* the attributive verb. *Kó-idshi wásh the mischievous prairie-wolf; wásh kó-idshi gî, or wásh kó-idshi the prairie-wolf is mischievous*

When indicative of location or position, attributive verbs can fulfill the office of postpositions: *i-utíla to be, to lie under; Mod. yutílan; postp. below, underneath.*

The subjoined small list of attributive verbs goes to show that many of their number have other significations besides, which are sometimes transitive and more original.

gímpka, gínuala, gínsxa *to be empty, vacant, hollow.*

gúhua, guhá *to be swollen and to swell up.*

kuánka *to be lame; kuankátko lame, halting.*

kíla, nxílla *to be angry, strong, and to make haste.*

mā'sha *to be sick, smarting, and to taste like.*

ndshóka *to be deaf and not to understand.*

nóka *to be ripe, to ripen, and to cook, boil, stew.*

pála *to be dry, and to dry up.*  
 shípnu *to be full of air, wind, and to be haughty.*  
 skúya *to be crooked, humpbacked, and to mash, bray.*

8. *The impersonal voice.*

Impersonal verbs have for a formal subject the indefinite, neuter pronoun *it*, for which no equivalent exists in Klamath. Here the impersonal verb is, therefore, expressed by the simple form of the verb, which inflects for tense, mode, verbals, and severalty. There are two distinct series of impersonal verbs—such as take no direct object, and such as possess a direct or indirect personal object.

A.—*Objectless impersonal verbs* chiefly refer to phenomena of nature, to the changes in the atmosphere, of the seasons etc.

yéwa *the north wind is blowing; lit. "it is howling."*  
 léména *it is thundering; lit. "it is rolling."*  
 lúá *it is foggy, misty, hazy.*  
 múá *the wind blows from the south (múat)*  
 paísha, tgiwa *it is sultry weather.*  
 páta *it is summer, it is hot weather.*  
 sha'hlmalxa *the fall of the year is at hand.*  
 shgû'mla, Mod. tchgû'mna *it is freezing, frost is forming.*  
 skóá *it is spring-time; lit. "it is sprouting."*  
 shvû'ntka, Mod. tchvúntka *hoar-frost is forming*  
 wē'n *ice is forming, it is freezing or frozen.*

The following objectless verbs are compounds of *gi* *to be, exist*, and do not indicate natural phenomena. They may connect with an indirect personal object:

kē'gi, kǎ'gi *there is nothing, it disappears, it is scarce* (Mod. kǎ'gi and kǎ'ka).  
 láki (for lē há gi) *it is gone, it is missing.*

B.—*Impersonal verbs with personal object* chiefly describe bodily sensations of temperature, hunger or thirst, health or infirmity, and a few also refer to mental or moral qualities. A few also simultaneously appear as

intransitives, with the personal pronoun in the subjective case, especially in Modoc, while the majority have the personal pronoun or noun preceding or following them in the objective case.

ámbutka nû, î; ámbutka n'sh, m'sh *I am, thou art thirsty.*

húshlta nû; húshlta n'sh *I am in good health.*

kä'dshika nû; kä'dshika nish *I feel tired.*

mā'sha nû; mā'sha nûsh, n'sh *I am sick.*

tiä'ma nû; tiä'ma n'sh *I am hungry.*

Other verbs seem entirely confined to the impersonal form :

guhuá nish, mish *I am, thou art swollen.*

kélza a nûsh, kélza ansh *I am in the habit of.*

kátka nûsh, kátgans *I am cold.*

hushlúshki nish *I feel warm.*

nzámka nish *it aches, hurts me.*

ndá-iti an's *my hands or feet are cold.*

ndshóka mish *thou art deaf.*

panō'pka nûsh *I am hungry; lit. "I want to eat."*

pä'ka nish, pä'kansh *I am thirsty; lit. "it makes me dry."*

púpa nûsh, púpans *I bleed from the nose.*

tapşzoyá an's *my fingers are numb from cold.*

tehäkělíla an's *I bleed (elsewhere than from the nose).*

Compare also the following sentences:

kú-i an'sh húshlta pašshuk *soltriness oppresses me.*

kä'gi a n'sh tehō'ksh *I am lame in one leg; lit. "to me a leg is deficient."*

#### 9. The verb *gí* TO BE.

The Klamath verb *gí* corresponds in a certain measure to our substantive verb *to be*, but besides this it is used in a much wider signification. It unites the functions of an intransitive to those of a transitive and substantive verb, forms with some verbs what I call "periphrastic conjugation," and in its various forms also enters as a component into the formation of words. This verb *gí* is, in fact, the demonstrative pronoun *gē*, *kē* *this one, this here*



in a verbified shape; and, having assumed the verbal form, it came to signify *to be here, to be at this or that place, to be at this time or at such a time.*

Thus the *original* verbal signification of gî is that of accidental existence—to exist, not by nature, but *by chance: to happen to be.* In this function it is comparable to the Spanish verb *estar, to be accidentally;* but it soon assumed also the function of designating *real, essential* existence, like the Spanish verb *ser: to be by nature, to be essentially, in reality,* and not by chance or accident. Outside of these, the verb gî has taken other significations—to become, to have, possess, to do and to say—all of which will be treated in their respective order. Gi is often abbreviated into -g, -k, and its *shorter* forms are used enclitically.

I have elsewhere discussed this verb at length,\* and have here extracted some of the examples given there. More examples will be found in the Dictionary, pages 44. 45.

Presented in their order of grammatic evolution, the six different functions of gî are as follows:

(a) *To be here, to be at this or that place, to be at such a time, then.* In this function, gî points to casual or accidental existence, occurrence by chance, and, like the pronoun gē, generally implies close proximity to the grammatic or logical subject of the sentence. It comes nearest to our verb *to exist.* Examples:

kaní gî *he, she, it is outside, outdoors.*

lápí gî *there are two (of them).*

tídsh gî *to feel well; kú-i gî to feel unwell.*

kúmmĕtat gíank *staying in the rocks.*

gítí shuyéakēks gí-uápka *here shall be a leaping-place, 142, 3.*

To this definition must be traced the gî composing some of the attributive and impersonal verbs above mentioned, as *kā'gi, láki, lushlúshgi, p'laiki, shā'tki,* etc.

(b) *To become, to begin to be.* This definition appears, e. g., in the following example: *ká-i nî a kúkamtchîsh gí-uapk I would never become old, 64, 13.*

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\*"On the Substantive Verb in some North American Languages;" Proceedings of the XVIth Annual Session of the American Philological Association, July, 1884, pages 26-33.

(c) *To be really, essentially, intrinsically; to exist by its own nature.* In this definition *gi* represents the substantive verbs *to be* of English, *être* of French, *sein* of German, and, as an auxiliary verb, is employed in conjugating verbs periphrastically through their verbals (in *-tki*, *-shtka*) and their participles.

nútakam lúk kálkali *gi* *the seed of the nútak-plant is round.*

î a tála *gi* *you are right.*

î a kú-i *gi* *you are wrong.*

It appears as an auxiliary verb:

p'laíkishtka *gi* sháppash *the sun was near the noon-point.*

nî nánukash shlä'sh ki *I can see everywhere, 22, 17.*

(d) *To be possessed by, to belong to, to be provided, endowed with.* When used in this sense, *gi* takes the owner or proprietor in the possessive case (*to be somebody's*), and the object possessed in the subjective case. If the owner is expressed by a possessive pronoun, this pronoun stands in the subjective case. *Gi* appears very frequently in the participle of the past: *gítko* *possessed of*, with the object in the objective case.

tánna î wewéash gítk? *how many children have you?*

kánam kēk í-ammash *gi*? *whose beads are these?*

kánam gē láchash *gi*? *who owns this lodge?*

tunépni gé-u wélwash *gi* *I have five water-springs, 157; 46.*

kókuapkash lúlp gítko *having swollen eyes.*

kailálapsh gítko *dressed in leggings.*

túma tuá gí'tkuapka î *you will possess many things, 182; 7.*

(e) *To do, to act, to perform.* Here the verb *gi* becomes a transitive verb, though there are no examples on hand of its being used in a passive sense also. Evolved from *gi*, signification (a) of casual existence: *to be at something.*

tídsh *gi* *to do right, to act well.*

kú-i *gi* *to act wickedly, to do evil, to be obnoxious.*

wák î gén gítk? *what are you doing here?*

húmaslit gíulank *after having acted thus.*

tuá í wák gí-napknġ tēbl shánahōli? *what do you want to do with the table?*

Gí *to act* also composes some *verba denominativa*, as nkā'kgi, nkáshgi, mentioned above.

(f) *To say, to speak.* Gí is used in this sense (instead of hémkanka) only when the spoken words are quoted either *verbatim* or in part. This use of gí has evolved from gí *to do, to act*, viz., "to do by words", and in French we often hear *il fit* instead of *il dit*.

ná-asht gí, nā'shtk, nā'shtg *so I say, said; so he said* etc.

tsí sha hūn gí *so they said; hátaġtk there he said.*

nū gítġi gí *I say they must become.*

#### INFLECTION FOR NUMBER.

There are some grammatic categories which have remained in a state of rudimentary development in the mind of the Máklaks Indian, and seem to have been too abstract for him. Among these is the category of number, or what we call, grammatically, the *singular, dual, and plural*; for these do not exist here in the sense expressed in European tongues. As to verbal inflection, this would necessitate the incorporation of the pronoun into the body of the verb, or of particles marking plurality. This we observe in many American languages, but not in Klamath, where only a faint commencement was made toward incorporating personal pronouns into the verb. But this language uses several other means to express number in a more indirect manner. One of these is the use of a different *radix* when the subject or object changes from the singular to the dual or plural; but this is not verbal inflection for number, for the term *inflection* implies rule and regularity extending over all verbs, whereas here the choice of the radix is sometimes arbitrary. Such a change in the radix always implies also a change in signification, however small; and if this change is no longer perceptible, it was so in the earlier history of the language. Moreover, the assumed term for *dual* does not mean here two subjects only, as with us.

At an early period the genius of this upland tongue seems to have left unnoticed the expression of number in verbs, as well as in nouns, and found no more necessity to define it than to define sex. Only a little more attention was paid to the categories of mode and tense, for what was done in all

these belongs to later periods of linguistic development. Concrete categories alone were then accounted of importance, for all relations bearing upon locality, distance, and individuality or severalty are distinguished with superior accuracy, and even tense is marked by means of particles which were originally *locative*. Nowhere is the female sex made distinct from the male by linguistic forms, although several Columbian and Oregonian languages exhibit this distinction, some in the pronoun only, as the Atfalati, of the Kalapúya stock, some in the verb also, as the Chinook.

In order to make our subject-matter clear, I have divided this chapter into two parts:

- I. Number in the transitive verb.
- II. Number in the intransitive verb.

#### I.—THE CATEGORY OF NUMBER IN THE TRANSITIVE VERB.

In the languages of Aryan and Semitic stock, all verbs are governed exclusively by their grammatic subject. But it is different in the agglutinative languages. Here the intransitive verb is governed by its subject, this being the grammatic and logical subject of the sentence; but the *transitive* verb, or rather noun-verb, is governed for number by its direct object, and not by its subject. The subject remains in its quality as grammatic subject, but the grammatic object becomes the logical subject of the sentence, and as such it rules the noun-verb.\* Example:

Lelékash wátech shínga *Lelékash killed a horse.*

Lelékash túma wátech húela *Lelékash killed many horses.*

In a few transitive verbs a distinction is made in the number or quality of the verbal object, one form being employed when *a few* only are concerned, and another when *many* objects are acted upon.

When the direct object of a transitive verb is plural, it will be expressed in the verb under certain circumstances. When the subject of this verb is plural, the verb is usually not affected by it. If the plurality of the object

\* Something that slightly reminds us of this structure is found in the *compound* transitive verb (not the simple) of Romance languages, which varies the participle when the object *precedes* it in the sentence. Thus in French: "les hirondelles que j'ai vues étaient perchées," compared to "j'ai vu des hirondelles perchées"; derived from Low Latin: habeo *visat*, and habeo *visum*.

is indicated through the verb, the object itself is not required in all instances to bear the mark of plurality. Iterative reduplication of the verb may also at times imply a plurality of the object, though it is only intended to mark frequency or repetition of an act. More about all this will be seen in the Syntax.

Plurality of the direct object evidences itself in the transitive verb: (1) by distributive reduplication; (2) by change of prefix; (3) by change of the radical syllable; (4) by change of suffix.

1. *Distributive reduplication* is the means most frequently resorted to for the purpose, but only when the action of the verb is repeated or performed specially for every one of the objects. There must be action in severalty by one and the same individual, or one act performed by each individual separately upon the objects or each object; whereas the absolute form will be used when the act is performed by one or more subjects, *collectively* or *at once* upon the object, or objects.

î a élza shéshash *you give a name.*

î a eálza shéshash *you give different names* to one or various objects.

skútash sha wáldsha *they spread a blanket over.*

skútash sha wawáldsha *they spread blankets over* different objects.

2. *Change of prefix* is observed in certain transitive verbs when there is a change from a *single* direct object of a certain exterior or shape, as round, long, flat, to a plurality of direct objects. Here the signification of the verb lies more in the radical and in the *suffix* than in the prefix, and each of these verbs has also its distributive form.

As may be inferred from the List of Prefixes, a- refers to one long object; ksh-, ks- to *one* long object, to a bunch of long articles, or to *one* animate object that can be carried on the arm or arms; sp-, see "List of Prefixes"; t-, ta-, te- points to one long or animate object standing upright; u- to a long object direct or indirect. All these prefixes are generally changed to i-, iy-, y-, yi- when the object of the verb is placed in the plural number. To the examples mentioned in the "List of Prefixes" we add the following:

átpa *to carry, to bring*; pl. of obj. ítpa.

kshalála *to place near the fire*; pl. ilála (also intrans.).

ksháwala *to fix or tie on the top of*; pl. of obj. íwala, ihuála.

kshémpéli *to carry back, bring home*; pl. émpéli.

kshíwíza *to put, place into*; pl. íwíza.

kshúyamna and úyamna *to take along*; pl. í-amna.

kshuyéga and uyéga *to lift up, raise*; pl. iyéga.

spúlli *to place inside, lock up*; pl. ílli.

témeshka, tēmēshga *to abstract*; pl. yimēshka.

udúka *to beat with a stick*; a few objects, idúyua; many, idúka.

udshípa *to take off from, strip*; pl. idshípa.

uyéga *to lift up a long object*; a few, yaníega; many, iyéga.

The verbs with l- or lu- prefixed, referring to one object of round, rounded, or bulky exterior, exchange this prefix for p-, pe-, or pe-u- when more than one object is spoken of, sometimes with alteration of the suffix also. In the examples below the prefix syllable also serves as radical syllable.

líkla *to deposit*; pl. pé-ula.

lúya, lúi *to give, hand over*; pl. péwi, pä'wi.

luyéga *to lift, gather up*; pl. pe-uyéga.

The verbs kéwa, ukéwa *to break to pieces* also use the prefix pe- (pekéwa) when a plurality of objects is spoken of.

Verbs with prefix shu-, when referring to the *driving* of many objects, as horses, cows etc., assume the prefix n-; when only a few objects are concerned, the prefix tp- is used, at least in the Modoc dialect.

shū'dshna *to drive off, chase*; a few, tpúdshna; many, níudshna.

shukídsha *to drive in a circle*; tpukídsha; niukídsha.

shúli *to drive into*; tpúli, Kl. kpúli; ní-uli.

shuí-uxa *to drive out of an inclosure*; ní-uxa.

shúwa (for shúíwa) *to drive into water*; tpéwa, tpúa; níwa.

3. *Change of the radical syllable* is resorted to only in verbs of a certain class, like those of giving, breaking, cutting, killing, digging, etc. This grammatic process stands outside the limits of any law or rule, and a slight difference of signification can usually be discovered through careful analysis

of the terms used for one object and for many. This feature is common to many North American languages of the West, especially for the intransitive verb. Cf the Latin verbs *ferre*, *tollere* and the English *to be* in regard to their tenses.

kéwa *to break, smash*; pl. ngáta, ngúldsha.

kshúya *to transfer* a long or animate object; pl. shewána.

néya, né-i *to give* one thin object; pl. shewána.

shéxkanka *to take along*; pl. ínnega or í-amna.

shiúga *to kill*; pl. lúela, Mod. lúela, shuénka (lúela "to lay low a crowd").

shlín *to shoot, wound*; pl. yúta, i-ō'ta.

spuní *to transfer* one person; pl. shewána.

téwa *to run one post into the ground*; two posts, stálza; many posts, tetálza.

ukáta *to chop, split*; pl. ulódsha, vulódsha; ugúltcha.

4. *Change of suffix*, to indicate the change from one to two or more objects, occurs chiefly in such verbs as adopt the ending -yua to point out that the action of the verb extends over a *few* objects only.

ktúka *to strike by hand*; a few, ktúyua.

stúka *to stab, wound, cut*; a few, stúyua.

shúka *to drive out*; a few, shúyua.

shúkanka *to run after*; a few, tpúyamna.

The verb méya *to dig roots* differs entirely from the above by forming stá-ila "to fill up (the root-basket)" when many *subjects*, not objects, are referred to. It can be considered as an intransitive verb.

## II.—THE CATEGORY OF NUMBER IN THE INTRANSITIVE VERB.

The four modes observed in forming this category in transitive verbs also occur in the intransitive verb when there is a change from *one* to *many* subjects, though with some restrictions. A large number of verbs substitute one radical syllable for another, with or without change of the formative suffix. Most of these verbs possess three numbers, instead of two, like a majority of the others. Of these three numbers,

*The singular* is used when the verb has one subject;

*The dual* is used when the verb has two, three, sometimes four subjects; *The plural* is in use when the verb has over three or four, or a multitude of subjects.

Perhaps the term *dual* is not quite appropriately selected for a grammatic number which points to *very few*; but in the majority of cases when this form is employed two subjects only are meant. Those wishing to convey the idea that not more than two are meant, have to add to the subject the numeral *lápí*, *láp two*, or *lápíak two only*, or *lápuk both*.

1. *Distributive reduplication* is the means to show plurality in the majority of intransitive verbs. It is used wherever more than one subject governs the verb, and thus exactly corresponds to the plural of verbs in European languages.

*tídsh nû tehía I live contented; tídsh nāt tehítechia we live contented.*

*shiwága a ktána the girl is sleeping; shiwága or shishuága a ktákta the girls are sleeping.*

2. *Change of prefix* only is chiefly resorted to in verbs which are transitives and intransitives simultaneously:

*kshalála to be or lie near the fire; pl. ilála.*

*kshíkla to be or lie within; pl. íkla.*

*kshutíla to be or lie underneath; pl. i-utíla.*

3. *Change of radical syllable* without change of suffix occurs extensively in verbs embodying the ideas of standing, sitting, lying, running, and leaping, falling and rolling down, hiding, going, coming. A majority of these verbs have three numbers—singular, dual, and plural—each one marked by a special radix, mostly formed from pronominal roots, which are distinctly recognizable as such, and also enter into the formation of prefixes. In some of the verbs the two dialects differ considerably in the formation of their duals and plurals. The *new* terms introduced in the list below, which are not found in the Dictionary, are all taken from the Modoc dialect, and most of them are intelligible to the Klamath Lake Indians as well, and used by them. It will be seen that the distributive form of some verb representing one of the three numbers is sometimes used as the dual or plural of that verb. The radix *hu-*, which forms the largest number of verbs in this list



(cf. Dictionary), and *tu-* (in the dual form *tush-*), are pronominal roots pointing to distance; the radix *tin-* occurs also in words referring to one subject only: *tínuash*, *tinkucla*, *tinóla* etc. The radix *lu-*, *lui-*, and *liu-* is derived from *líwa* to form a cluster, crowd, and the prefix *l-* points to the circumference of a standing, sitting, or lying crowd or multitude, as it does also in *klush-*, found in some of the plural verbs. These latter refer to aggregation or gathering in a row, line, or file, which is indicated by prefix *k-* pointing to lateral action. In the verbs of standing, *t-* points to persons in an erect position; in those of sitting, *teha-*, *teh-* embodies *tehá* to sit, *wa-* to sit or exist in a certain place or medium. The radical *kish-* differs from *ksh-*, which also appears in some dual verbs as *kshu-*, and are probably used as plural verbs also. Verbs with the radix *ga-* are extensively used as duals for the verbs of the radix *hu-*, of which the regular dual form begins with *tush-*. But there is a difference in signification between the two, for the verbs in *hu-* and *tush-* refer to the quicker motion of running, while *ga-* points only to walking, going. Examples:

*Verbs of going, walking, coming:*

*gaki'ma* to go around; du. *gag'kí'ma*, pl. *ginkíma*, *ginkéma*.

*galála* to reach a place; du. *gakalála*, pl. *kilála*.

*gálapaga* to go behind; pl. *kínlapaga* (Mod.).

*géna* to go away, depart; du. *géka*, pl. (Mod.) *tehéna* (in Kl. *géna* for all).

*gépka* to come toward; du. *gegápka*, pl. (Mod.) *tchépka*.

*géwa* to go into water; du. *gékwa*, *gékû*, pl. *tehéwa*.

*goyéna*, (Mod.) *kishiéna* to walk around indoors; du. (Mod.) *goyéna*, pl. *lukanhiéna*.

*gulhí*, *gú'hli*, *gulí* to go into, enter; pl. *kílbí*.

*kishgiúladshna* to disappear by going out; du. *gakiúladshna*, pl. *kingiúladshna*.

*kishtítana* to walk along the lodge on its outside; du. *gutítana*, pl. *lukántítana*.

*telíxi* to go up, to ascend; pl. *lukaníxi*.

*Verbs of running, leaping, flying:*

*huíkinsha* to run away from; du. *tushíkinsha*, pl. *tiníkinsha*.

*huyá-edsha* to run past; pl. *gayá-idsha*.

húyiki *to run out from water*; du. tushíki, pl. tutashíki.  
 hukámpēli *to run, leap out again*; du. tū'shkampēle, pl. tīnkampēle.  
 hulála *to rush, run into fire*; du. tushlála, pl. tilála.  
 hū'nua *to fly into the water*; du. túshua, pl. tīnua.  
 lutitgúla *to run away from under*; du. tushtitgúla, pl. tintitgúla.  
 húwa *to run, leap into water*; du. túshua, pl. tīnwa.

*Verbs of falling, rolling down:*

nde-ulína *to fall down, as from a wagon*; du. wetēlina, pl. helína.  
 ndí-ule *to fall or roll down*; du. wetóle, pl. hātóle and hé-ule.  
 ndí-ulza *to fall or roll down from*; du. wetélza, pl. hélza.  
 ndí-utze *to fall or topple over*; du. wetútze, wet'tze, pl. hétze.  
 ndíwa *to fall into the water*; du. wétwa, pl. héwa.  
 ndíwanka *to fall or roll from a standing or sitting attitude*; du. wétwanka,  
 pl. héwanka, klúshwanka, or héwankan klúshtelna.  
 tīlantze *to roll down*; pl. hīhaktze.

*Verbs of lying, sleeping:*

kshíkla *to lie in bed, on the ground*; du. kshúila, pl. lúkla, íkla.  
 kshítchza *to lie on, upon something*; pl. liútchza.  
 púka *to lie on the ground*; du. yámpka, pl. wétpka.  
 szolzóka *to lie, sleep indoors*; du. klushzóka, pl. lulzóka.  
 szultíta *to lie, sleep outdoors*; du. kshuitíta, pl. lutíta.

*Verbs of hiding:*

húyaha *to go and hide*; pl. gáyaha.  
 shuīlpka *to hide behind*; pl. wiwámpka.

*Verbs of standing:*

tgatíta *to stand outdoors*; du. luatíta, pl. lualutíta.  
 tgélza *to stand, stop short*; pl. lueluálza, (Mod.) lualō'łza.  
 tgižóga *to stand indoors*; du. luižóga, pl. luilužóga.  
 tgútga *to stand*; du. lēvíatka, pl. lúkantatka.  
 tkiwíza *to stand inside of*; du. liuzóga, pl. luiłu-íza.

*Verbs of staying, sitting:*

tchalā'lsha *to stay at home*; du. wawalā'lsha, pl. liulā'lsha.  
 tchálamna *to sit on or against*; du. wawálamna, pl. liúlamna.

tchalíga *to sit on the edge of*; du. wawalíga, pl. liulíga.

tchía *to live, stay*; du. and pl. wá *to live* in a certain medium.

tchí'pka *to live with others*; du. wawápka, pl. liupka.

tchutíla *to sit or be underneath*; du. wawatíla, pl. liutíla.

4. *Change of the radix and suffix* occurs but in a few verbs, of which has already been mentioned tkiwíza (see its *dual*).

k'léka *to die* (not in the other definitions of this verb); pl. kalína, lúli;  
(Mod.) kalína, wénka.

skû'lpka *to lie on something, or in bed*; pl. lólua, lólumi.

tchawína *to live, dwell among*; pl. shúkla.

#### VOCALIC AND CONSONANTIC INFLECTION. PARADIGMS.

The evidence contained in the previous pages suffices to show that there is no external distinction perceptible between the inflection of the active, passive, or intransitive and other voices of the verb, their modes and tenses. Still we observe some few inflectional differences, all of which are of a phonetic origin, and are caused by such figures as ellipsis, syncope, or synizesis. These are always observed upon the point of contact of the basis with the inflectional suffixes, and depend on the question whether the verb ends in a consonant or in a vowel, and on the quality of that terminal sound. This gives us two different kinds of inflection—

1. Verbs ending in vowels: *Vocalic inflection.*
2. Verbs ending in consonants: *Consonantic inflection.*

The vocalic inflection appends the bare inflection-endings to the verbal ending -a, -u (or -o), -i (or -e). Thus the participle in -tko is formed for hémkanka, hemkankátko; for táměnu, tamenútko; for gulí, gulítko. Verbs in -a, in which this -a is preceded by a vowel, present some alterations, and synizesis often takes place. Some of the verbs in -na will lose the consonant -n. We thus obtain three vocalic inflections:

1. Inflection of the verbs in -a, or *A-inflection.*
2. Inflection of the verbs in -u (or -o): *U-inflection.*
3. Inflection of the verbs in -i (or -e): *I-inflection.*

*The consonantic inflection* appends the bare inflectional suffix to the basis by placing -a- between the two, though there are exceptions to this. Among the consonants there are two only that can terminate a verb, -l and -n. While the former often elide the vowel before the -l, those in -n (and -na) frequently transpose it by metathesis, so that -na becomes -an. Hence we have two consonantic inflections:

4. Inflection of the verbs in -l, or *L-inflection*.

5. Inflection of the verbs in -n, or *N-inflection*.

More special points on the phonetic side of these five modes of inflection will be given below.

#### PARADIGMS OF VERBS.

The substantive and auxiliary verb *gî to be, to exist*, which by itself belongs to the I-inflection, being of frequent occurrence and a factor in the periphrastic conjugation of every verb, I prefix a succinct paradigm of it to those of the other verbs. The form *gî* is more frequent than *ki* or *xi*. The abbreviations of *gî* will be found in the Dictionary.

THE VERB *gî to exist, to become, to be, to have, to do, to say.*

*Declarative mode.*

Present tense: *nû a gî, kî I am, I exist.*

Preterit: *nû hûnk gî I was, I have been.*

Future: *nû a gî-uapk I shall be, exist.*

*Conditional mode.*

Present tense: *nû a gî't, gît I would be, may be.*

*Imperative mode.*

*î gî! be thou! gî ât! be ye!*

*Participles.*

Present tense: *gîank, gînk, kink, Mod. gîan, gin, kin being, existing; having been.*

Preterit: *gîtko been; done etc.; oblique cases: gîpkash etc.*

Pluperfect: *gîulank after having been, done etc.*

*Verbals.*

Infinitive: *gî to be, to exist etc.*

Indefinite: gīsh, kī'sh *the fact of being, existence*; inflected: gīsham, gīshi, gīshitka, etc., the latter being the desiderative verbal, *on the point of becoming, being*; also gīshtka gī, gīshtka gīug.

Conditional: gīsht, kisht *on account of being, for having been*.

Preterit: gī-uish, gīwish "*the having been*."

Causative: gīúga, gīug *for being, because* (he, it) *is, was*.

Durative: gīúta *while being* (rare).

Intentional: gítki *in order to be, become, exist*; periphrastically: gítki gi, gítki gīug, gítkiug.

The verbals of the future tense are as follows:

Infinitive: gi-uápka.

Indefinite: gi-uápkash, gī-uapksh *the fact of "going to be"*; inflected: gi-uápkshi, gi-uápkshitka (gīug) etc.

Conditional: gi-uápkasht *for becoming at a future time*.

Causative: gi uapkúga, gi-uápkug *because* (he, it) *is going to be*.

The preterit, durative, and intentional verbals do not exist in this tense; instead of the latter, gítki, gítki gī is used.

#### PARADIGM OF THE A-INFLECTION.

This paradigm being typical for all the various inflectional forms of the Klamath verb, I present it in all its details, and shall often refer to it in treating of the other inflections, which are to a great extent reproductions of it. Some verbs in -na follow the N-inflection. Many forms of the paradigm, especially of the distributive, are not in use on account of their length and unwieldiness, but for the sake of completeness all of them had to be presented.

The transitive verb ktúka *to strike or hit with the hand, to strike with the fist or clenched hand*, which was selected to serve as a paradigm, becomes in its distributive form ktúktka or ktúktga *to strike, hit with the hand each object separately*, the full form ktúktaka being syncopated into ktúktka. For the sake of brevity, the addition "with the hand" is omitted. When pē'tehtka, the instrumental case of pē'teh *foot* (distr. pépatch) is added to ktúka, it means *to kick*. The paradigm of ktúka combines *throughout* the above active

signification with the passive one of *to be struck, hit with the hand*, though for want of space the latter was inserted in a few places only. The form *ktúkan*, *ktúktkan* shows the *synthetic* modus of connecting the subject-pronoun with the verb.

#### ACTIVE AND PASSIVE VOICE OF KTÚKA.

##### *Declarative mode.*

Present tense, absolute form :

(Personal pronouns connected analytically and synthetically.)

*I am striking or struck* nû ktúka, nû a ktúka, ktúka nû, ktúka a nû, ktúkan.

*thou art striking* i, ik ktúka, i a ktúka, ktúka i, ktúka a i.

*he, she, it is striking* pi ktúka, pi a ktúka, ktúka pi, ktúka a pi.

*we are striking* nāt, nād ktúka, nāt a ktúka, ktúka nāt, ktúka a nāt, ktúkna.

*ye are striking* āt ktúka, āt a ktúka, ktúka āt, ktúka a āt, ktúkat.

*they are striking* sha ktúka, sha a ktúka, ktúka sha, ktúka a sha, ktúkach or ktúkatch.

Present tense, distributive form :

*I am striking or I struck severally or each* nû ktúktka, nû a ktúktka, ktúktka nû, ktúktka a nû, ktúktkan.

*thou art striking severally* i, ik ktúktka, i a ktúktka, ktúktka i, ktúktka a i.

*he, she, it is striking each* pi ktúktka, pi a ktúktka, ktúktka pi, ktúktka a pi.

*we are striking each* nāt ktúktka, nāt a ktúktka, ktúktka nād, ktúktka a nād, ktúktkna.

*ye are striking each* āt ktúktka, āt a ktúktka, ktúktka āt, ktúktka a āt, ktúktkāt.

*they are striking each* sha, pāt ktúktka, sha a ktúktka, ktúktka sha, ktúktka a sha, ktúktkach or ktúktkatch.

Present tense, usitative form :

*I strike habitually* nû ktúkank, nû a ktúkank (as above); Mod. nû ktúkan.

*I strike each habitually* nu ktúktkank, nû a ktú'ktkank, etc.

Present tense, simultaneous or immediate form :

*I am striking just now* nû ktuká, nû a ktuká, etc. (as above).

*I am striking each just now* nû ktuktká, nû a ktuktká, etc.

Preterit tense, absolute form :

(h., abbreviation of hû, hûn, hûnk.)

*I struck, have struck* nû hûnk ktúka, nû a hûn ktúka, ktúkan hûn.

Preterit tense, distributive form :

*I struck, have struck severally or each* nû hûnk ktúktka, nû a h. ktúktka, ktúktkan hûn.

Other particles than hû, hûn, hûnk may be inserted to point with accuracy to the time of the act

Future tense, absolute form :

*I shall strike* nû ktúkuapka or nû ktúkuapk ; nû a ktúkuapka, ktúkuapka nû, ktúkuapka a nû, ktúkuapkan.

Future tense, distributive form :

*I shall strike severally or each of them* nû ktúktkuapka or nû ktúktkuapk, nû a ktúktkuapka, ktúktkuapka nû, ktúktkuapka a nû, ktúktkuapkan.

*Conditional mode.*

Present tense, absolute form :

*I may strike, I may have struck* nû ktúkat, nû a ktúkat, ktúkat nû, ktúkat a nû, ktúkatn'.

Present tense, distributive form :

*I may strike, I may have struck severally, or each of them* nû ktúktkat, nû a ktú'ktkat, ktúktkat nû, ktúktkat a nû, ktúktkatn'.

*Imperative mode.*

(a) Imperative proper.

Present tense, absolute form :

*strike thou!* ktúk' í! ktúkî! í ktúka! í ktúki! í-í ktúki!

*strike ye!* ktúk' āt! ktúkāt! āt ktúka! āt ktúkāt! á-at ktúkāt!

Present tense, distributive form :

*strike thou severally!* ktúktk' í! ktútki! í ktúktka! í ktútki! í-í ktútki!

*strike ye severally!* ktúktk' āt! ktútkāt! āt ktúktka! āt ktútkāt! á-at ktútkat!

## (b) Exhortative.

Present tense, absolute form :

*I ought to strike* nû ktútki or ktútki nû, abbreviated also into: nû ktúkat,  
nû ktúkant, ktúkant nû.

*thou oughtest to strike* î ktútki or ktútki î, etc.

*he, she ought to strike* pí ktútki or ktútki pí, hûk.

*we ought to strike* nād ktútki or ktútkgi nād.

*ye ought to strike* āt ktútki or ktútkgi āt.

*they ought to strike* pāt ktútki or ktútkgi pāt.

Present tense, distributive form :

*I ought to strike severally* nû ktútktki or ktútktki nû, abbreviated also into:  
nû ktútkkat, nû ktútkkant, ktútkkant a nû.

*thou oughtest to strike severally* î ktútktki etc. (as above).

*he, she ought to strike severally* pí ktútktki etc.

*we ought to strike severally* nād ktútktkgi etc.

*ye ought to strike severally* āt ktútktkgi etc.

*they ought to strike severally* pāt ktútktki etc.

## (a) Imperative proper.

Future tense, absolute form :

*thou shalt strike!* ktúkuapk' î! î ktúkuapk! î-î ktúkuapk!

*ye shall strike!* ktúkuapk' āt! āt ktúkuapk!

Future tense, distributive form :

*thou shalt strike severally!* ktútkkuapk' î! î-î ktútkkuapk!

*ye shall strike severally!* ktútkkuapk' āt! āt ktútkkuapk!

## (b) Exhortative.

The future tense shows no exhortative form, but its declarative mode may be used in that function.

*Participles*

Present tense, absolute form :

*striking, having struck, being struck* ktúkank and ktúkan, Mod. ktúkan.

Present tense, distributive form :

*striking, being struck severally* ktútkkank, ktútkkan, Mod. ktútkkan.



Future tense, absolute form :

*going to strike* ktukuápkank, ktukuápkán, Mod. ktukuápkán.

Future tense, distributive form :

*going to strike severally* ktuktkuápkank, ktuktkuápkán, Mod. ktuktkuápkán.

Preterit tense, absolute form :

*having struck* ; transitive verbs mostly used passively : *struck, hit, having been struck.*

ktúkatko *the one struck* ; pl. *the ones struck.*

ktukápkash *the one struck* and *to the one struck.*

ktukápkam *of the one struck.*

ktukápkamti *about or on the one struck.*

ktukápkatat, contr. ktukápkat *in, on, upon the struck one* (inanimate).

ktukapkamkshizē'ni *toward or at the lodge of the one struck.*

ktukápkamkshi *where the one struck lives.*

ktukapkamksáksi *right where the one struck is.*

ktukapkashtála *toward the one struck.*

Preterit tense, distributive form :

*having struck severally* ; more frequently *having been struck severally, or hit singly*, but at different times or by different individuals :

ktuktkátko *the one struck* ; pl. *the ones struck severally.*

ktuktkápkash *the one struck, or to the one struck s.*

ktuktkápkam *of the one struck s.*

ktuktkápkamti *about or on the one struck s.*

ktuktkápkatat, contr. ktuktkápkat *in, on, upon the one struck s.* (inanimate).

ktuktkapkamkshizē'ni *toward or at the lodge of the one struck s.*

ktuktkapkámkshi *where the one s. struck lives.*

ktuktkapkamksáksi *right where the s. struck one is.*

ktuktkapkashtála *toward the ones struck severally.\**

Pluperfect tense, absolute form :

*after having struck* (and passive), ktukólan, ktukúlan, ktukólan, ktukúlan, Mod. ktukólan, ktukúlan.

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\* ktukátko and its d. form are also inflected with the auxiliary verb g1; cf. below.

Pluperfect tense, distributive form:

*after having struck severally* ktuktkólan, ktuktkúlan, Mod. ktuktkólan, ktuktkúlan.

The form -ólan, -úlan with its proper meaning—"ceasing, or having ceased"—is of more frequent use than the form -tkank, Mod. -tkan; cf. Suffix -tka.

*Verbals.*

Infinitive, absolute form:

*to strike, to be struck or hit* ktúka.

Infinitive, distributive form:

*to strike, to be struck or hit severally* ktúktka.

Verbal indefinite (past-present) in -ash, absolute form:

*the act of striking* ktúkash, syncop. ktúksh, ktúks.

*the father's striking* p'tisham ktúkash.

*my striking* gé-u ktúkash, or ktúksh ké-u.

*thy striking* mî ktúkash, or ktúks mî.

*his, her, its striking* ktúkash m'na, p'na.

*our striking* nálam ktúkash, ktúksh.

*your striking* málam ktúkash.

*their striking* m'nálam, p'nálam ktúkash.

*the striking by others* than the grammatic subject of the sentence: ktúkasham, syncop. ktúksham.

*for, on account of, about striking* ktúkashti, ktúkshti.

*at the time of striking* ktukshē'mi, ktúkshäm.

*while, when striking* ktúkashi, ktúkshi.

*going to, on the point of striking* ktúkashtka, ktúkashtka gi.

Verbal indefinite in -ash, distributive form:

*the act or acts of striking severally* ktútkash, syncop. ktútksh.

*the father's striking sev.* p'tisham ktútkash.

*my striking s* gé-u ktútkash, ktútk'sh ké-u.

*thy striking s.* mî ktútkash.

*his, her, its striking s.* m'na, p'na ktútkash.

*our striking s.* nálam ktútkash.

*your striking s. málam ktútkash.*

*their striking s. m'nálam, p'nálam ktútkash.*

*the striking severally by others than the grammatic subject of the sentence :  
ktútkasham.*

*for, on account of, about striking s. ktútkashti.*

*at the time of striking s. ktútkashē'mi, ktútkashäm.*

*while, when striking s. ktútkashi.*

*going to, on the point of striking s. ktútkashtka, ktútkashtka gî.*

Verbal indefinite (past-present) in -ish, absolute form:

(The syncopated forms are identical with those of the verbal in  
-ash.)

*one who strikes or is struck ktúkish, syncop. ktúksh, ktúks.*

*others striking than the subject of the sentence : ktúkisham.*

*for, on account of, about one striking ktúkishti.*

*at the time of one striking ktúkishē'mi.*

*while, when one is striking ktúkishi.*

*one going to strike ktúkishtka, ktúkishtka gî.*

Verbal indefinite in -ish, distributive form:

*one who strikes severally ktútkish, syncop. ktútksh.*

*others striking s. than the subject of the sentence : ktútkisham.*

*for, on account of striking s. ktútkishti.*

*at the time of one striking s. ktútkishē'mi.*

*while, when one is striking s. ktútkishi.*

*one going to strike s. ktútkishtka, ktútkishtka gî.*

Verbal conditional in -sht, absolute form:

*when, after, on account of striking, having or being struck ktúkasht, sync. ktúksht.*

*when the chief has struck lákiash ktúkasht.*

*when, after I have struck nûsh (nîsh) ktúkasht, ktúksht.*

*when thou hast struck mîsh ktúkasht.*

*when he, she, it has struck pîsh ktúkasht.*

*when we have struck nálash (nā'lsh, nā'sh) ktúkasht.*

*when ye have struck málash (mā'lsh) ktúkasht.*

*when they have struck shash ktúkasht.*

Verbal conditional in -sht, distributive form :

*when, after, on account of striking, having or being struck severally* ktútkasht.

*when the chief has struck s. lákiash* ktútkasht.

*when, after I have struck s. nûsh (nîsh)* ktútkasht.

*when thou hast struck s. mîsh* ktútkasht.

*when he, she, it has struck s. pîsh* ktútkasht.

*when we have struck s. nálash (nā'lish)* ktútkasht.

*when ye have struck s. málash (mā'lish)* ktútkasht.

*when they have struck s. shash* ktútkasht.

Verbal preterit in -uîsh, absolute form :

*the fact of having struck, the past act of striking or being struck* ktúkuîsh.

Verbal preterit in -uîsh, distributive form :

*the fact of having struck severally; the past act or acts of striking severally* ktútkuîsh.

Verbal causative in -óga, -uk, absolute form :

*for striking, in order to strike, because striking* ktúkuga, ktúkug, ktúkok, ktúkog, ktukóga, ktúkuk. Future tense : ktukuapkúga, etc.

Verbal causative in -óga, -uk, distributive form :

*for striking, in order to strike, because striking severally* ktuktkúga, ktútkuk, ktútkug, ktuktkóga, ktútkog, ktútkok. Future : ktuktakuapkúga.

For forms like gítkiug, meítgiug, see Verbal intentional.

Verbal durative in -úta, absolute form :

*while striking* ktukúta, ktukóta.

Verbal durative in -úta, distributive form :

*while striking severally* ktuktkúta, ktuktkóta.

Verbal intentional in -tki, absolute form :

*in order to strike, for the purpose of striking* ktútki, ktúktgî; *when pronounced indifferently, ktútkă, ktútk.*

Verbal intentional in -tki, distributive form :

*in order to strike severally* ktúktaktki, ktúktaktgî.

The absolute as well as the distributive form undergoes periphrastic conjugation through the addition of the auxiliary *gi* in all its inflectional forms: *gi*, *giúga*, *giánk*, *giúla*, *gišh*, *gisht*, etc.

*in order to strike* *ktútki gi*, d. *ktuktátki gi*.

*in order to strike* *ktútki giug*, d. *ktuktátki giug*; in the contracted form, *ktuktgiúga*, *ktúktgiug* etc.

## THE PASSIVE VOICE.

Although the passive voice is in form identical throughout with the active voice of the transitive verb, there is a periphrastic conjugation which has exclusively a passive signification. It is the participle in *-tko* connected with the auxiliary *gi*. Thus we have *nû a ktúkatko gi* *I am struck*; literally, "I am the struck or hit one"; "I am the one who was struck." The striking subject, whenever mentioned, is added in the possessive case, as with all other passive forms: *î a kilô'sham ktúkatko gi* *thou art* or *hast been struck by an angry (person)*, or is expressed by a possessive pronoun. The paradigm for the past-present tense is as follows:

*nû a ktúkatko gi* *I am struck.*

*î a ktúkatko gi* *thou art struck.*

*pî a ktúkatko gi* *he, she, it is struck.*

*nād a ktúkatko gi* *we are struck.*

*āt a ktúkatko gi* *ye are struck.*

*sha, pāt a ktúkatko gi* *they are struck.*

Thus the periphrastic conjugation goes on through the distributive form, *ktútkkatko*, and through all the tenses, modes, participles, and verbals of *gi* (*gi't*, *giánk*, *giug* etc.):

*nû a hûnk ktútkkatko gi* *I was struck at different times.*

*pî a ktúkatko gi-uapk* *he will be struck.*

*ktúkatko gi'sht* *on account of being struck.*

The *medial*, *reflective*, *reciprocal*, *causative* voices are inflected just like the active voice.

## THE INTRANSITIVE VOICE.

Its inflection differs from that of the active voice only by the fact that the subject standing in the singular number governs the absolute form of the verb, the subject in the plural the distributive form, which performs the same function here as the plural of *our* verbs. Of course this applies only to verbs on which the dual and plural are not formed by a radical syllable differing from that of the singular, as in *húwa*, *túshua*, *tínua*. It is sufficient to give the present tense of *one* intransitive verb as an example:

<i>I sit in a circle</i>	nû a líupka	líupka nû	líupkan
	î a líupka	líupka î	
	pî a líupka	líupka pî	
<i>we sit in a circle</i>	nād a lílupka	lílupka nād	lílupkna
	āt a lílupka	lílupka āt	lílupkāt
	sha a lílupka	lílupka sha	lílupkash

## THE IMPERSONAL VOICE.

The impersonal verbs, as seen above, are either verbs with personal object or objectless verbs. It will suffice to show the inflection of the former only, since it is identical with that of the latter with the object omitted. The object, if a personal pronoun, is usually placed *after* the verb. I have selected the verb *tiä'ma nûsh* *I feel hungry*, which shows only one irregularity, that of forming its distributive as *tetiä'ma* instead of *tita-ä'ma*. The plural is formed as in the intransitive verbs, and although the distributive form is more expressive *tiä'ma nálash*, *málash*, *shash* may be used also.

PARADIGM OF TIÄ'MA NÛSH *I feel hungry.**Declarative mode.*

## Present tense:

<i>I am hungry:</i>	tiä'ma nûsh, nîsh	nûsh a tiä'ma	tiä'mansh
	tiä'ma mîsh	mîsh a tiä'ma	tiä'mamsh
	tiä'ma pîsh, húnkěsh	pîsh a tiä'ma	_____
<i>we are hungry:</i>	tetiä'ma and tiä'ma nálash,	nā'lsh a tetiä'ma,	_____
	nā'lsh, nā'sh	tiä'ma.	
	tetiä'ma mā'lsh, mā'lsh	mā'lsh a tetiä'ma	_____
	tetiä'ma shash	shash a tetiä'ma	_____

Preterit tense:

*I was, have been hungry* tiä'ma nûsh hûnk; tiä'mansh hûn.  
*we were, have been hungry* tetiä'ma, tiä'ma nā'ish hûnk.

Future tense:

*I shall be hungry* tiämuápka nûsh.  
*I shall be hungry* tiä'ma tak nûsh (Mod.).  
*we shall be hungry* tetiämuápka, tiämuápka nálash.  
*we shall be hungry* tetiä'ma tak, tiä'ma tak nálash (Mod.).

*Conditional mode.*

*I may be hungry* tiä'mat nû'sh.  
*we may be hungry* tetiä'mat, tiä'mat nálash.

*Imperative and exhortative mode (wanting).*

*Participles and Verbals (used in the sense of an active verb).*

tiä'mantko, tetiä'mantko *hungry or hungering*, 90, 12.  
 tiä'mash, tetiä'mash *the condition of being hungry*.  
 tiä'masht, tetiä'masht *having been hungry* etc.  
 tiä'muk, tetiä'muk *for being hungry*, 95, 13.

A few verbs in -a, like mā'sha *to be sick*, are using forms derived from verbs in -i. Cf. the "I-inflection."

#### THE U-INFLECTION.

The vowel -u, which terminates these verbs, alternates in almost every instance with -o; and there are two classes of these verbs: (1) such as show -u, -o as a constant terminal vowel; (2) verbs in -ua, -wa, which occasionally suppress the final -a, though it re-appears in some forms of conjugation. The first class shows but a small number of verbs, but there are several verbs which are apt to substitute -u (and -i) for -a whenever the meaning of the verb is required to undergo alteration: gátpna *to arrive*; gátpnû *to arrive at a distant place*. Cf. Suffix -u.

Verbs following the U-inflection add the usual inflectional suffixes, as -úga, -óta, -tki, -tko, -ash, -ank, -an, -uish to the verbal stem, which ends in -u, -o. When the suffix begins with a vowel, this vowel forms synizesis

with the *u* foregoing in the No. 1 class of verbs; but in the No. 2 class it is optional for the speaker to contract the two vowels or to pronounce them separately.

Class No. 1: *gátpnû* to arrive out there; *gátpnûnk* for *gátpnuank*; *támenû* to travel; *tamenótka* to return from travel; *táměnug* for *táměnu-ug*, verbal causative.

Class No. 2: *měmuatko* or *měmũtko* camped in the prairie; *hěshkuank* or *hěshkunk* betting with each other; *shă'tuank* or *să'tunk* counting.

A full paradigm seems unnecessary.

#### THE I-INFLECTION.

There are several classes of verbs following the inflection in *-i* or *-e*: (1) verbs having no other suffix but *-i*, *-e*, which is the suffixed pronominal particle *lí*, *hí*; (2) verbs ending in the compound suffix *-ia*, *-ea* (not the emphasized *-ía*, *-íya*, *-éa*), of which the final *-a* is sometimes suppressed in the absolute form to re-appear in other forms of inflection; cf. *álali* and *aláhia*, *spúkli* and *spúklia*; (3) verbs in *-i*, which have a parallel form in *-a*, as *kúki* and *kúka*; (4) verbs in *-a*, of which some inflectional forms show *-i*, *-e*, where *-a* is expected.

The verbs in *-i* subjoin to themselves the inflectional endings in the usual way; and when the suffixes begin with a vowel, synizesis takes place but exceptionally, as in *gĩ'nk*, *gĩ'n* for *gíank*, *gían* existing. The *-i* is elided, however, in the verbs ending in *-úli* (*-óli*) and in *-pěli* (*-p'li*, *-pli*), as follows:

*gatpámpěli* to return home; *gatpampalank*, not *gatpampěliank*.  
*wetóli* to fall down; *wetólank*, not *wetóliank* or *wetólink*.

Of classes 3 and 4 the following instances may suffice:

*mă'sha* to be sick; *măshitko*, *măshetko* sick, suffering.  
*núta*, v. intr. to burn; *nutish* the fact of burning.  
*shnúta* to dry by the fire; *shnutétko* parched, dried.  
*spekpěla* to squint; *spekpelítko* squinting.

*shnawákítko* wearing a necklace, from *shnawáka*, has to be explained as a contraction of its longer form, *shnawákash gítko*.



## THE L-INFLECTION. PARADIGM.

The verbs following this inflection terminate in -al or -la, and were originally verbs in -āla (not -āla). Their paradigm differs from that of the verbs in -a only by the occasional dropping of the short a before or after the l, which dropping is caused by the shifting of the accent, and this by the length or bulk of the suffix appended. The verbs in -al inflect as follows:

*Declarative mode.*

nû a pátkaI *I rise from bed or sleep.*

nû a papátkaI *I rise at different times.*

nû patkaluápka, Mod. nû pátkaI tak *I shall rise.*

*Conditional mode.*

nû pátklat (for pátkálat) *I may rise.*

*Imperative mode.*

pátkaI í! *arouse!* pátklāt! *arouse ye! get up!*

*Participles.*

pátklank *rising*; páklatko *risen.*

*Verbals.*

pátkaIsh gé-u *my rising*; nûsh pátkaIsh *after I had risen*; pátkaIuish gé-u *my previous rising*; patkáIúga, pátkéIuk, pátkluk *in order to rise*; patkaIóta *while rising*; pátkaItgi *for the purpose of rising*; pátkaIshotka *on the point of rising.*

The distributive form is inflected in the same manner.

The verbs in -la, -shla re-instate the short a before -l when suffixes beginning with a consonant are appended, vocalic suffixes producing no change from the paradigm of the verbs in -a. Example: spúklishla *to erect a sweat-lodge.*

*Participles.*

spuklisháltko *a sweat-lodge having been erected.*

*Verbals.*

spúklishalsh, spúklishalsht, spuklisháltki, spuklishálshotka.

## THE N-INFLECTION. PARADIGM.

This mode of inflection embodies the verbs in -n and those in -na (formerly -āna); the same phonetic laws control it as the previous inflection.

The only difference from this lies in the circumstance that in some verbs in -n, -na the n is deciduous, while in others it maintains itself through all the verbal forms. To these latter belong those verbs which have a simple form besides the form in -na: *húdslla to run*, *húdslma to run to some distance*; *gúka to climb*, *gúkna to climb some way up*, etc.; also the verbs originally ending in -ina, as *gasáktehna to follow*.

1. *The verbs in -n.* They are very limited in number and terminate in -an or -in (*utehín to fish with net*, and others on page 357); they preserve the -n in the declarative mode of the absolute and distributive form, present tense, but drop it in the future tense, the conditional mode, the participles and verbals of both forms.

We subjoin the paradigm of *pán to eat*, d. *pápan to eat at different times or to eat various kinds of food*, as characteristic of this class of the N-inflection:

*Declarative mode.*

nû a páu *I eat*; nû a pápan.

nû a hûnk páu *I ate, have eaten*; nû a hûnk pápan.

nû a pá-uapka *I shall eat*; nû a pápa-uapka.

*Conditional mode.*

nû a pā't, pát; nû a pápat.

*Imperative mode.*

pán í! páan át! d. pápan í! pápan át!

*Participles.*

pá-ank, pā'nk Kl., pá-an, pā'n Mod.; d. pápānk, pápān.

pátko *eaten, consumed*; d. papátko.

*Verbals.*

pā'sh, pásh; d. pápash.

pā'sht; d. pápāsh.

pá-uish; d. pápā-uish.

pá-uk, pa-úga; d. pap'uk, pap'úga, papúga.

pa-óta, pa-úta; d. pap'óta, pap'úta, papóta.

pátki, pátgi; d. papátki, papátgi.

pā'shtka; d. pápashitka, papáshtga gî.

2 *The verbs in -na with deciduous suffix* retain the -n in the absolute, but drop it in the distributive form. Except for this small difference, their inflection is regular, and follows the A-inflection.

ktána *to sleep*; d. ktákta and kákta.

kshéna *to carry on the arm*; d. kshéksha.

széna *to row, paddle*; d. szésza.

wína, shuína *to sing*; d. wíwa, shuíshua.

Even in the derivatives of the verb shuína the dropping of the -n occurs: shuinála *to sing repeatedly*; d. shuishuála.

The inflection of the verbs retaining the -na, -n throughout does not differ from that of the verbs in -la, but for the change of this consonant. A few verbs show both forms, e. g., kléna *to hop on one leg*; d. klékla and kléklana.

3. *Derivatives of verbs in -na*, which are formed by means of suffixes beginning with -p, as -pka, -péli, and also the oblique cases of the past participle of verbs, which retain their -na, change n into m before the -p following:

géna *to go*: gémpka, gémpěle, gémpkash (for génapkash).

hútna *to run some distance*: hutámpka, hútbampěle.

stíltelna *to report*: stíltchampěli, stíltchámpkam etc.

This nasalization is also observed in the inchoative verbal suffix -támpka and in the oblique cases of many participles in -ntko, -antko, which cannot be derived from any existing verb ending in -na. Thus we have tínzantko *obtaining by chance*, obj. case tínzámpkash; tilhuántko *flooded*, obj. case tilhuámpkash (with others to be found under suffix -antko), although there are no verbs tínzna, tilhuána, but only tínza, tílhua. Facts like these have to be ascribed to a certain tendency prevailing in the language to nasalize explosive sounds, surd and sonant, especially when they stand at the end of words.

#### PARTICLES USED AS VERBS.

In the previous pages I had no opportunity of mentioning an extraordinary method of forming verbs observed in the Klamath language—that of using particles as verbs. Particles used in this way are not susceptible of

inflection, and participate of the nature of the verb only through their connection with personal pronouns. We are almost compelled to assume ellipsis of *gi* or some other verb; but if we do so, why are not many other particles used in the same way? These particles are as follows:

*g é t a k*, *g ä ' t a k*, at *k ä ' t a k* so far, enough, in Modoc *k á n k t a k*; used as a verb in the sense of *to stop, cease, quit*. Tsüi nat at *g ä ' t a k* after this we ceased (fighting), 24, 3; *te h í n* at nat at *g ä ' t a k* ndáni táměnotk so I, when we quit (fighting) I had returned (from there) three times, 25, 2. *k á n k t a k* shápěle ktetég' i! stop cutting bread! Cf. *k á n k t a k* *g í n* wawálkan sitting down quietly, 34, 13; lit. "doing just so much as sitting."

*h í - i t o k* down, on the ground (emphatic); verbified into: *to sit or lie down*. In 34, 11, *hi-itók āt* corresponds to the English "down with ye and be still!"

*k á t a k*, d. *k á k t a k* truly; *k á t a k* and *k á t a k* *g i* to tell the truth. At *k á k t a k* píla! tell ye nothing but the truth! The Modocs have *kána*, *katchán*, and *kána tchēk* for *truly, certainly, surely*.

*l é w a k*, *l é w a k* *ka-á*, *lä' uk* *ga-á* to be undecided, irresolute about something; tsüi nat *l é w a k* *ka-á*, or tsüi *lä a* nat *wák* *ka-á* then we were quite undecided what to do, 21, 18; *lä* nat *wak* *galdsawiá-a*! we do not know whether we should approach or not! 22, 2; *l é* *hai* *ně* *mish* *nen* *û'k*! I do not know how to call you! (Mod.) where *nen* stands for *to call* and *û'k* for *wak*. The Modocs also say: *k á - i* *wak*, *k á - i* *uk* *gá-a*, or simply *uk* *gá-a*, *wak* *ká-a*. These particles are placed in connection with a verb (*né-nlxa*) in 22, 12; 65, 1, 2.

*n e n*, oral particle referring to what is or was said or heard, is sometimes used instead of *shéshatko* thus named, or *shéssha*, *élxa* to give name: *nen* *Aishish* *tché* *ha*? shall I call you *Aishish*? *nént* *nént* (for *nen át*)! call me thus! right so! (Mod.)

#### IV.—DERIVATION.

Although the Klamath language can be considered to be built up rather upon analytic than upon synthetic principles, there are two departments in

it in which it is not only synthetic, but polysynthetic—the inflection of the noun and the derivation of verbs by prefixes and suffixes.

The great complexity perceptible in the derivation of verbs and verbal nouns is sufficiently apparent from the long lists which I have devoted to prefixation and suffixation, to both kinds of reduplication, to vocalic anathesis, and other contrivances for verb-deriving. It would be useless to repeat this here; and all I can do is to give some general points of view upon the synthetic powers of the language, and to refer readers to the derivation of the substantive, adjective, and numeral noun, where cognate matters are spoken of.

In our Klamath Lake and Modoc texts short words are the rule and polysynthetic words the exception. But the mere fact that these can occur forces us to consider them, and to account for the laws presiding over their formation. Prefixes aggregate only to the number of three, and suffixes to the number of five, though this number of derivational suffixes may be increased by inflectional suffixes. Prefixes either indicate the voice of the verb, or the number or external shape of the verbal object or subject. Suffixes are either of a material or a relational character, as pointed out on page 280. Those of a material function chiefly point to location or different modes of motion, and are much more numerous and polysynthetic than the relational ones; their great number being largely due to the circumstance that what we express analytically by certain adverbs and prepositions these natives express synthetically by suffixation to the verbal base. In the inflection of verbs suffixes only, no prefixes, are employed.

Verbal derivatives are formed from all the four species of roots discussed on page 250 sqq.—onomatopoetic, interjectional, pronominal, and predicative, although the two first-named occur in very few verbs only. In some verbs it is difficult to distinguish between the sounds forming the prefix and those constituting the radix, as may be gathered from the List of Prefixes, under *e-*, *i-*, *yan-*, *yu-*, *ma-*, and others.

In intransitive verbs we meet initial syllables, like *hu-*, *tsh-*, *tin-*, *he-*, *we-*, *klush-*, *kish-*, *lu-*, *luk-*, which cannot be considered as prefixes, but must be taken for roots employed to distinguish number. The signification of the verbs formed by these often differs somewhat from that of parallel verbs

formed with roots pointing to another number of the verb. Thus *wénka*, e. g., when applied to more than one subject, means *to die*, like *k'léka* (used for *one* subject), but its real meaning is *to stretch the legs*.

A few suffixes, like *-óga*, *-tka*, *-úta*, are used for both derivational and inflectional purposes, but these may be easily distinguished from each other, as the former necessarily *precede* the latter. Both kinds of affixes may be studied in their variety of combination from the Dictionary, and in their simpler forms and true functions from the "Recapitulations" contained on pages 302 and 303 (Prefixes), and pages 395-398 (Suffixes).

Nothing can give a better idea of the Indians' vivid and natural manner of considering objects or phenomena of nature and acts of man than the study of these affixes and their combinations. A motion performed in a straight line is referred to differently from another done in a zigzag, curvilinear, or interrupted line, or from a motion performed sidewise or obliquely or at a distance from the one speaking, circumstances which it would seldom occur to us to express in European languages. A large number of instances could be adduced to show the pictorial tendency of the language in expressing form or appearance, the conditions under which an act is performed, etc. The description of the *exterior* of the verbal subject or object is an especially graphic and interesting feature, and as this feature has been dwelt upon at length in the chapter on Prefixes, it will suffice to give some examples taken from the northern dialect:

*nā'sh nû mish né-i tála* *I pay you one dollar* (in the form of *one* note).

*nû mish pápkash úya* *I give you a club.*

*léwash nû lúya hû'nkiësh* *I give him a play-ball.*

*túma nû mish ángu yáni* *I give you many sticks or clubs.*

*lā'p léwash nû mish péwi* *I give you two play-balls.*

*wátsag nû kshúya mā'ls* *I give a dog to you.*

*lû'gs nû hûnk spuní hû'nkiash* *I gave or transferred a slave to him.*

*ámpû í tēhíya nish* *you give me water.*

*tehulē'ks nû tehiléya hû'nksh* *I give him meat.*

*íwam nû skáya mîsh* *I give you whortleberries in a basket.*

*pála-ash nû shúí málsh* *I give you bread on a plate.*

shewána nû mǎ'lish tála, wátsag, hû'gs, ámpû, tchulē'ks, íwam, pála-ash  
*I give you money, dogs, slaves, several cups or pails of water, several  
 pieces of meat, a quantity of berries, bread.*

Form or exterior is described not only in the verb, but in the noun also in the sentences following:

lutísh nû lítza *I pick a berry, round fruit.*

utísh nû útza *I pick a long-shaped fruit.*

lúash luyä'ga *the fog lifts.*

lúash lúdshna *the fog is moving.*

### THE SUBSTANTIVE.

The substantive belongs to that division of speech which we call the noun, and is the most important representative of it. Outside of the substantive noun, the other nominal forms are the adjective noun, which in the Klamath language also embodies the indefinite verbal in -sh and the past participle in -tko, the numeral noun, and the pronoun. A few postpositions are also formed by means of nominal cases. The Klamath verb, which is a noun-verb, partakes more of the quality of a noun than the noun does of the nature of the verb. In fact, only a limited number of Klamath substantives (no adjectives) can assume a temporal character through the suffix -uish; these are all derivatives of verbs, *nomina verbalia*, and we are free to consider them as verbal forms or as nouns, though, in English, substantives will render their meaning more accurately than any verbal form. In the substantive of the Algonkin languages the verb-character is more apparent.

The grammatic categories which we distinguish in the Klamath noun are case, gender, and number (in the form of severalty). But gender becomes apparent only in the substantive and a few pronouns; severalty is not distinguished in a portion of the pronouns and substantives. Case alone appears in all the four species of the noun.

In regard to the classification of the various kinds of substantives, I intend to use the same terms as the English grammarians. Substantives are either concrete or abstract; the concrete are either generic or specific.

Proper names and names of species will be included in the specific class; collective nouns mainly belong to the class of generic terms.

As regards derivation, a majority of the substantives are derived from the same bases which form verbs, by means of the universal noun-making suffix -sh (-ash, -ish etc). The prefixes occurring in substantives are identical with those occurring in the verb.

I shall consider the morphology of the substantive under the following headings: (1) Gender; (2) Absolute and distributive form; (3) Inflection for case; (4) Derivation.

#### I. ANIMATE AND INANIMATE GENDER.

The language makes a general distinction between what I call animate beings and inanimate objects of nature, but does not draw the limit between the two with accuracy. Both classes show the same affixes in the subjective and in most of the other cases, and resemble each other largely, the main point of distinction being in the objective case. To form this case, *the animate gender appends -ash to the subjective case, while the inanimate forms it like the subjective case.* Other points of distinction are that the animate gender lacks the suffix -tat, -at as a *locative* suffix, and seldom uses the suffix -tka.

The *animate gender* is made up, grammatically speaking, of the following classes of substantive nouns: Generic terms for and proper names of men and women, quadrupeds, the genii and miraculous beings of Indian mythology, and many inanimate objects when mentioned in mythic tales. Terms of relationship ending in -p do not assume the mark of the objective case.

The *inanimate gender* includes the generic and specific names for birds, fishes, and the lower animals; for all plants, as trees, weeds, bulbs, etc.; for the objects of inorganic nature; for the portions and limbs of the human and animal body; as well as all collective nouns, whether applied to inanimate objects or not, and the abstract nouns.

When adjectives, numerals, or participles are joined to substantives to qualify them, their ending -sh remains the same in the objective case, whether the noun they qualify represents an animate or an inanimate object.

Some exceptions to the above rules occur, to be mentioned under the case-ending -ash, which are not easily accounted for. The more general



use of the suffix -ash in the mythic stories may be explained by a sort of personification, or, in poetry, by the requirement of the rhythm. Plú forms plú in the objective case when it signifies *fat, grease*; but used as the proper name of a person, it forms Plúash; shlóa *lynx*, though a quadruped, has no form shlóash, neither has yuhú *buffalo*: hû túm yuhú luelólísh gí *he killed many buffaloes*, though both belong to the category of quadrupeds, which is inflected like that of persons. Here the reason may be that these nouns were made from finite verbs without change or suffixation, and finite verbs being unable to take nominal endings, these substantives remained as they were.

The inflection of the Klamath verb contains no forms relating either to animate or inanimate objects or subjects by making distinctions between the two, as we see it done in Nahuatl by the objective incorporated particles te-, tla-, tetla-. The prefixes relating to *shape*, as ksh-, i-, ta- (t-), n- and others, refer to one or several long objects or subjects without discriminating between animate and inanimate.

I have called the two genders by the names *animate* and *inanimate*, but leave it to others to invent more appropriate designations, if any can be found, as "noble and ignoble", "personal and impersonal", etc.

Neither the Klamath pronoun nor the verb or substantive distinguishes between the *male* and *female sex* by grammatic forms. Klamath does not belong to the sex-denoting languages, and, indeed, the class is rather small upon the Western Continent. Wherever a distinction of this sort is made in the substantive, it is made by agglutinating some sexual distinction (cf. 95, 14) to the noun, as is done in some Tinné and Maya languages and in the Tonica. The Carib alone seems to have a real suffix for the feminine.

## II. ABSOLUTE AND DISTRIBUTIVE FORM.

Like the substantive of many other agglutinative languages, the Klamath substantive possesses no special forms to indicate number, either for the singular or dual and plural, and the plural number requires to be pointed out by special words, as pronouns, adjectives, or numeral adjectives. When the substantive is the subject of an intransitive verb, its dual and plural

number can be declared by the distributive form of the verb. The same may be done when it is the object of a transitive verb, in case each one of the objects is acted upon separately.

With a few exceptions, to be pointed out below, the distributive form of substantives marks *severally*, not *plurality*, as shown by several instances on page 262 sq. It follows from this that the absolute form of the substantive points to the singular no more than to the dual or plural, and that the distributive stands also either for the singular or for the dual or plural. Thus *tút* is *one tooth* or *many teeth*, d. *tútat each of the single teeth* or *each collection of teeth*; *péteh* *the foot*, *a foot*, *one foot*, or *the feet*, *feet*, *many feet*, d. *pépatch each foot*, *each pair of feet*, *each pair* or *lot of pairs*, or *lot of feet*; *tápax* *leaf* or *leaves*, d. *tátpax each leaf*, *every leaf for itself*, *each lot of leaves*.

Connected with this is another peculiarity of the language—the lack of any term that could be construed as representing our definite and indefinite article. Only the run of the sentence can teach us whether *a* tooth or *the* tooth, whether squirrel or *the* or *a* squirrel is meant, but usually there is no doubt about this matter. Thus the very use of the distributive form points to certain objects held in view or mentioned in the context, and suggests the use of our *the*; demonstrative pronouns and particles also point to definite objects. The numeral *nā'dsh*, *nā'sh* means *one*, d. *nánash every single one*, and sometimes corresponds to our indefinite article. If quantity or number has to be specified, a numeral or adjective will serve the purpose. Thus duality is indicated by *lápí*, *lā'p* *two*, *lápuk both*; plurality by any numeral above two, or by *túmi* *many*, *tumiága a few only*, *nánuk all*, *every one*, *nánka some*, *a few*.

Among the almost countless number of substantives in the language, there is a class which does not reduplicate at all, another that appears only in the distributive form, another embodying the names of relationship, etc. All these special classes will be discussed hereafter.

We can distinguish the following different modes of reduplication in substantives:

1. The *regular form* occurs in substantives of an abstract as well as of a concrete signification: *ánku tree*, d. *a-ánku*; *búnnish drinker*, d. *bubánnish*; *kísh untruth*, *lie*, d. *kíkish*.

2. *Substantives* occurring in the distributive form *alone* are few in number and unite both functions—that of a real plural and that of indicating severalty.

lúlp, contr. for lúlap *eyes*; nā'sh lúlp *one eye*, though lúlp is used for *one eye* also.

mā'mākli, generic term for *wild ducks* and *geese*.

múmuatch *ears, both ears*, the hearing apparatus; nā'ighstani or nā'sh múmuatch *one ear* (Mod.).

tatáksni, obj. case tatákiash *children*; wéash *one child*.

wéwanuish, contr. wéwansh *women*; snáwedsh *one woman*.

3. *Substantives* which occur in both forms and in the distributive may be used as well as real plurals for all forms marking severalty. This class is composed of such terms for *persons* as most frequently occur in conversational language.

híhashuaks *men, husbands*, and *each man* or *husband*.

laláki *chiefs* of a tribe, and *each chief*.

shashámoks *relatives* and *each relative*.

shishuága *girls* and *each girl*.

titsga-ága *old parents* and *each old parent*.

wéwanuish *women* and *each woman*.

4. *Substantives* occurring in *one form only*, either the *absolute*, or the *distributive form*. Some lack the latter form for several causes, chief of which is the difficulty or impossibility of pronouncing a reduplication of the initial syllable, or the iteration of which would be repugnant to the native ear. Many of these nouns are the products of *iterative* reduplication. Thus we have: áha-ash *species of crows*, lzelzatánash *harness*, nánashgish *butcher*, nkánkatuish *fetlocks*, sltchishtchággédshnish *trotting-horse*, sltoshtótish *gopher*, vushú *chest*, wách *horse*. With these and many other terms severalty has to be indicated by an adjective or numeral serving as an attribute, or by the *verb* of the sentence, plurality by adjectives like túmi *many*, etc.

*Collective nouns*, generally speaking, do not reduplicate distributively, but prefer syntactic means to express severalty and large number. There are, however, some which do so reduplicate, and in fact there is no strin-

gent reason why they should not. Terms adopted from foreign languages make no exception. *Kiä'm fish* rarely takes the d. form *kékiäm*, and such terms as *kō'l*, a species of *bulb*, *iwam berry*, *shmáyam bristle* rarely use their distributive form as collectives. To this series belong terms like *kshuksh-icázash grease* of animals, *lúk seed* and *marrow*, *kélá-ush sand*, *lózash roe*, *múshmush cattle*, *pála-ash flour* (*pála-ash líklatko loaf of bread*), *shápěle flour*, *shúgga-i sugar*, *tchikěmen metal, iron, copper* etc., *wě'sh ice*.

Some nouns indicating a homogeneous solid or liquid mass, like *ámpu water*, *kē'sh snow*, *shtie pitch*, *resin* form *a-ámbu*, *kékěsh*, *shtishtie*.

4. *The terms of relationship* in *-p* (*-ap*, *-ip*) for the larger part reduplicate only the suffix into *-ishap* to indicate severalty; only a few of them show both modes of reduplication. The whole process is spoken of at length on pp. 275. 276.

5. *Nouns adopted from foreign languages*. No rule can be established determining which of these will reduplicate and which will not, although the Klamath language has a considerable faculty of transforming foreign terms according to its own phonetic rules and forming derivatives from them. Terms exhibiting the distributive reduplication are the following: *ádak salt*, d. *á-adak*; *etchmúna purple salmon*, d. *i-atchmúna*; *ipshúna swamp-dogberry*, d. *i-apshúna* (all from the Shasti language); *Bóstin American*, d. *Bobóstin*; *kápo coat, dress*, d. *kákpo*; *mítash leggings*, d. *mímdash*; *stíkshui shoe, boot*, d. *stíshakshui*; *tála dollar, money*, d. *tatála*.

### III. INFLECTION FOR CASE.

Klamath may be counted among the languages of America which have reached the most extensive development in regard to case-inflection. Many relations of the noun, expressed in other languages through the verb, are rendered here by a supply of nominal cases, and thereby a thorough-going differentiation is brought about between the noun and the verb. Like the Basque language, Klamath possesses the faculty of forming *compound* or *polysynthetic* suffixes in its inflection. This profusion of cases forms a striking contrast to the entire lack of case-inflection observed in many of the agglutinative families, especially when we consider the circumstance that every noun has a double inflection on account of being inflected also

distributively. The inflection of the adjective and numeral adjective is not quite so rich in forms as that of the substantive.

#### CASE-SUFFIXES AND CASE-POSTPOSITIONS.

The numerous forms of nominal inflection, called cases by grammarians, may be divided into two categories: (a) the purely *grammatic cases*, expressing mere relation of one noun to another, and being only three in number, the subjective, direct-objective, and possessive case; (b) *all the other cases*, as instrumental, inessive, adessive. They are either locatives or take their origin in some locative relation of the noun to the verb.

But this purely logical division of cases does not always work well when practically applied to existing languages. It cannot be rigidly applied in a grammar of the Klamath language, for here the case of the direct object is also that of the indirect object, and the possessive case is also that which corresponds to the Latin ablative when connected with *a*, *ab* and a verb in the passive voice.

It is best to divide the cases of Klamath inflection into cases formed by case-suffixes and cases formed by case-postpositions. The former I call, for convenience, suffix-cases, the latter postposition-cases.

*Suffix-cases* are formed by nominal inflectional suffixes having no independent meaning for themselves *as words*. They are usually unaccented, and only two of them are dissyllabic in their *unabridged* form. Besides the subjective case, which is not always made distinct by a suffix, there are the cases in -ash, -am (-lam), -ti, -tka, -tat, -χēni, -na, -ēmi.

*Postposition-cases* are formed by means of particles having an independent signification for themselves *as words* of the language, but when connected with a noun are never placed *before* it. They are all of a locative import, and frequently take the accent. Their list is: -i, -kshi, -ksaksi, -tala, -tana.

The function of *some* of the case-suffixes is of a very general nature, and should be illustrated by a large array of quotations to be made clear. No noun of both dialects will be found which is in possession of all the case-suffixes and case-postpositions, and of the fourteen found in the paradigms hardly ten can be said to be in constant use. Temporal suffixes, for

example, can be affixed to some of the abstract substantives only; *i-* and *-na* are of rare occurrence, *-tka*, *-ksaksi* etc. will be found chiefly in substantives of the inanimate gender.

Klamath shows a large number of other postpositions than case-postpositions, mainly of a locative signification, which are connected with substantives. They differ from the case-postpositions, because (1) they keep their accentuation and thus appear as independent words, and (2) they can be placed, at the speaker's option, *before* or *after* the noun they govern. They never coalesce into one word with the noun.

The only direct case, or *casus rectus*, is the subjective case, otherwise named "nominative"; all others are oblique cases. A *vocative case* cannot be said to exist, and the subjective case intonated on the last syllable will answer for it, especially when followed by the interjection *ē*: *tidsí mukā'k!* or *tidsí mukā'k ē!* *O that nice baby!*

Many words taken from English or other languages foreign to Klamath inflect like those of Klamath origin for case and for severalty: *Bóshtin*, *ipshúna*, *lám*, *mítash*, *shō'p*, *tá-uni*.

Up to this point we have considered only the simple form of nominal inflection, by which a case is formed by one suffix or postposition only; but Klamath also possesses a *composite* inflection of the absolute and distributive noun, since some of the cases can assume the functions of the subjective case and form inflections for themselves by means of other case-suffixes and case-postpositions. These polysynthetic nominal forms do not exceed the number of three suffixes or postpositions, and thus the inflections may be classified as binary and ternary ones. The case-suffixes capable of forming new substantives in this way are: *-ash*, *-am*, *-ti*, *-ēmi*; and the case-postpositions, *-i*, *-kshi*, *-ksaksi*. The suffixes which each of these can append, and a further discussion of the composite case-inflection, will be found below.

#### FORMATION OF THE CASES.

According to the nature of the final sound of the substantive to which the case-endings are joined, all modes of inflection may be divided into two classes, which, however, do not largely differ among themselves: (1) Consonantal inflection, and (2) Vocalic inflection.

A majority of all the Klamath substantives preserve throughout their case-inflection the final sound which they possess in the subjective case. Those which do not conform to this rule are some nouns in -sh (-s) and -p (-ap, -ip); they drop this final consonant, or place a vowel between the ending and the case-suffix. Substantives ending in -u (-o) and in -i (-e) frequently insert the semivocalic w or y between the two. Substantives whose subjective case ends in -am, -lam have this ending unchanged through all cases, except those mentioned on page 476.

Instances of these changes are as follows:

pé-ip *daughter*, obj. péya, poss. péyalam.

p'tíshap *father*, obj. p'tísha.

édshash *milk, breast*, poss. édsham.

látchash *lodge, house*, poss. látcham, cf. 77, 4; loc. látchashtat, 83, 3.

paíshash *cloud*, poss. paísham.

túpakship *younger sister*, obj. túpakshash, poss. túpaksham.

tcháshish *skunk*, poss. tchásham.

kálo, kálu *clear sky*, loc. kalówat and kalówashtat.

ktá-i *stone, rock*, instr. ktáyatka and ktá-itka.

káko *bone*, instr. kakówatka.

lépuinsh (for lépuinash) *frying-pan*; instr. lépuinatka.

nép *hand*, instr. népatka (as if from népa or népash).

pétch *foot*, instr. pétchtka and pétstatka.

shū'p, shō'p *soap*, instr. shúpatka.

In the possessive case, the nouns terminating in -a, -ä, -e assume the suffix -lam instead of -am, while the others, following either the vocalic or consonantic inflection, take -am. Thus all the diminutives in -ága, -ak, -ka, -k show -lam in their possessive case, and this is even found exceptionally in *kaíliu feather-mantle, fur-dress*, poss. *kaíliulam*. Thus we inflect:

kó-e, kó-a *toad*, poss. kóalam.

skúle, skúlä *lark*, poss. skúlelam.

tála *dollar, money*, poss. tálalam.

watchága, wátchag *dog*, poss. watchágalam.

Nouns in -wash, -watch show in their oblique cases a synzesis of the -wa into -ō, -ū aside of the regular form:

páwatch *tongue*, poss. páwatcham and pá-ūtecham.

wáiwash *white goose*, poss. wáiwasham and wayō'sham.

Abbreviations of case-suffixes and of case-postpositions are very frequent, especially in rapid conversation. Thus we observe -tk, -t for -tka, -ta, -at, -t for -tat, -á for -am, -äm for -ē'mi, -ä'mi, -žän for -žēni, -tal, -ta for -tala, -tan, -ta for -tana. In the inflection of the adjective the deterioration of the endings has progressed still further, and in the composite nominal inflection as far as in the simple case-declension.

Suffixes occurring only in the inflection of topographic terms and proper names of localities are -i, -na.

#### LIST OF NOMINAL CASES.

Before entering into details concerning each of the suffix- and postposition-cases, I give a list of all the fourteen case-endings, reserving their abbreviations for their special headings. All the cases of a locative character or origin follow each other in immediate succession. Some of these, even of the monosyllabic ones, are composite, the second pronominal element being formed by the demonstrative radicals -i, -la, -na.

##### I.—*Suffix-cases.*

subjective: (-sh, -s).

objective: -ash.

possessive: -am.

partitive: -ti.

instrumental: -tka.

locative: -tat.

illative: -žēni.

transitional: -na.

temporal: -ē'mi.

##### II.—*Postposition-cases.*

inessive: -i.

adessive: -kshi, Mod -gishi.

emphatic adessive: -ksaksi.

directive: -tala.

juxtapositive: -tana.

There is probably no substantive in the language which forms more than ten or eleven cases. Thus nouns designating persons, animals, or



plants cannot form the transitional and the temporal cases, and the locative, instrumental and adessive are wanting with many of them also.

### 1. *The subjective case.*

The subjective and only direct case most frequently terminates in -sh, -s, the universal noun-making suffix, which we have found to occur also in the nominal forms of the verb. The vowel usually preceding it has frequently been elided, as in terminals like -ksh, -lsh, -ntch, and others. The identity of this most frequent of all nominal suffixes with that of the verbal indefinite conclusively proves that the majority of all substantives are but the nominal expression of the verbal idea that they are either *nomina actoris* and *agentis*, or *nomina actionis* and *acti*. Cf. Suffixes, pages 323, 339, 362, 368.

But there are many other suffixes than -sh capable of terminating substantives, for almost every sound which can close a word can also terminate a noun in its subjective case. We have seen that the nouns in -p and a few of those in -sh drop these endings when they become inflected; a few nouns, as páta, mpátash *milt*, show two forms, the one with and the other without the -sh. All this testifies to their immediate derivation from *verbs*. These same suffixes are also dropped before certain affixes of an adnominal or participial nature agglutinated to them, e. g.:

shúks *crane*, Shúk-amtch *Old Crane* of mythic fame.

p'tíshap *father*, p'tísh-lúlsh *deceased father*.

### 2. *Objective case in -ash.*

The *direct object* or complement of the verb, as well as its *indirect object*, is expressed by the objective case in -ash, abbr. -ish, -ěsh, -'sh. This case therefore corresponds to the accusative and to the dative case of the classic languages, sometimes to others of their cases besides. In its origin it is nearly identical with the suffix of the subjective case -sh (-s), and in this regard we may recall the fact that some of the Romanic languages have formed their subjective case from the Latin accusative: homem (Portuguese) from hominem *man*, rien (French) from rem *thing*; in German we have Namen, Samen, together with Name, Same, the former representing in fact an objective case. In the Klamath a remnant of this sort is found in

the circumstance that the southern dialect has híshuakshash *man, husband*, snawédshash *wife* in the subjective and objective cases, while the northern or Klamath Lake dialect oftener shows híshuaksh<sup>1</sup> and snáwedsh, appending the -ash in the objective case only. The same can be said of the two verbs *to marry*, which are derived from these terms.

But -ash, as pointed out above, forms the objective case of such substantives only as designate *persons* and *quadrupeds*, and in rapid conversation or narrative is sometimes dropped even in these; cf. wátech for wátechash *horse*, 127, 9; híhassuaksh Móatnash, for híhassuakshash Moatnáshash *Pit River men*, 20, 2. The objective case is identical with the subjective case in collective and in abstract terms, and in the names for birds, amphibians, fish, and the animals inferior to these; in the names for plants and their organs, for inanimate things, for limbs of the body, human or animal. Nevertheless frequent exceptions to the rule here established may be met with in the more archaic form of speech noticed in mythic stories and in song-lines, in which the rhythm of the verse at times produces them. The form telúpshash in 146, 3 (instead of telípash) is exceptional.

Diminutive nouns of the animate class, except when designating persons, do not append -ash in the objective case, whether mentioned in archaic texts or not,<sup>2</sup> nor do the terms for relationship ending in -p (-ap, -ip). As instances we mention only mantelákash *old man*, múkaksh (also múkak) *babe*, to which may be added: watehágash *dog*.

Túpakship *younger sister* forms túpakshash, because it is usually abbreviated to túpaksh in the subjective case. The regular form for these nouns in -p is: p'gíshap *mother*, p'gísha (obj) *the mother* and *to the mother*. Wáshla *chipmunk* does not change in the objective case, though we would expect wáshlash, 110, 8. 9.

EXAMPLES OF DIRECT OBJECT expressed by -ash or its abbreviations:

a. Persons and quadrupeds:

Títak máklakshash ktúpka *Titak slapped an Indian.*

mû'tehga nû hûn hishuákshash *I hate that man.*

<sup>1</sup> Cf. Note to Texts, p. 90, 7, and Texts 90, 7. 10.

<sup>2</sup> Hence the genius of the language considers them as of the inanimate order.

nā'sh nī lúgshla snáwädsh *I captured one female*, 20, 1; cf. 95, 8.

wéwannish káíxema K'mukámtehash *the wives did not recognize Kmú-kamtehash*, 95, 10, and Note.

tehéwash idúpka *he kicked an antelope*, 126, 7.

Shú'kamtehash Sháshapamtehash shnindû'wa ámbutat *Old Crane doused Old Grizzly in the water*, 123, 3. 4.

há' tehilloýága ló'k shiúka ámká táslatch *if a young man killed a grizzly bear or a cougar*, 90, 19.

b. Objects of the inanimate order:

nép húshnxa *to shake hands*.

kíä'm ítkal, yuhú lúela *to scoop up fish, to kill buffaloes*.

wudú'pka Shú'ksham tehú'ksh *she struck Crane's leg*, 123, 2.

pí unk shnóka yúkiak *he caught a mocking-bird*.

shnepé'mpemuk vunaká m'na *in order to beguile his son*, 94, 10; cf. 95, 8.

Aíshisham shulótish shnúka *he took away Aishish's garments*, 95, 7.

shuína sha tutíks m'nálam *they sang their dream-songs*, 65, 20.

wéwannish nú'tak stü'-ila *the women gather nútak-seed*, 148, 6.

tehíkēmen-mpámptish *blacksmith*, lit. "iron-beater."

nú'sh=tilansncash, species of owl, lit. "twisting the head."

c. Objects of the inanimate gender when occurring in songs and mythic stories:

né-ulxa páplishash gí'tki gíng *he caused a dam to come into existence*, 94, 5.

káílash shutólan *after creating the earth*, 125, 1.

kóshash ká-a nú píupiútánna *I am pecking hard along the pine-tree*, 162; 2.

shléwishash nú tilutaknúla *breath I am emitting*, 157; 45.

lú'luksash nú shikutíya *I wrap flames around me*, 154; 8.

EXAMPLES OF INDIRECT OBJECT expressed by -ash or its abbreviations:

a. Persons and quadrupeds:

shápi mi lákiash! *tell your general!* 40, 3.

E-ukshikí'shash pēlpeliash ká-i shaná-uli *he did not want to work for the Klamath Lake Indians*, 35, 18; cf. 35, 11.

Bósh'tinash shítko tehía *to live after American customs*.

tcheléya nû hûn mantchákash shápěle *I give bread to this old man.*

shapiya m'na p'gisha *she said to her mother.*

nû a wádash ámbu húshpanna *I give water to the horse to drink.*

ká-i kaishnûlî'at lû'lzagsh *they would not uncover (the lodge) for the bear-cubs, 120, 17.*

Mō'dokishash kchínksh papálla *they stole the rails from the Modoc Indians, 35, 21.*

b. Objects of the inanimate order:

páwash kédsha aitzáménash kō'l *the páwash-root grows smaller than kō'l, 148, 7.*

stíya nzi'-uliga láki *pitch trickled down on the forehead, 97, 1.*

nû'poks ai nû tashulû'la *I pass my hand over the disease, 155, 21.*

spúlhi lápni illólash *to imprison for two years.*

túnepni waitash wóksalsha *they gather lily-seed for five days, 74, 7.*

áwalues sha skéna *they row over to the island, 74, 14.*

a n'sh p'laíwash shtíltá *he sent me after the eagles, 101, 15.*

c. Objects of the inanimate gender when occurring in songs and mythic stories:

hûk lali'ga Tûhû'shash *it remained sticking upon Mudhen, 97, 1.*

pí táplalash tpä'wa *he gave orders to the loon, 132, 2.*

yénash a-i ni shléwish wíta *I, the wind, am singing about the yén-fish, 165; 6.*

mo-ówe kchídshuash hú'tnan *the mole leaping upon the bat, 127, 5.*

Tchékaksh mbû'shaksh yíyuzoga húlpát *to Blackbird they pushed arrow-heads into the eyes, 113, 16. Cf. 114, 9. 122, 9.*

3 Possessive case in -am, -lam.

This suffix is always pronounced short (-ām, -lām), and it takes the accent in composite cases only. In Modoc it is often pronounced -ēm, -lēm, or still shorter, -'m, -l'm. The longer form, -lam, is the original one, but occurs only in nouns terminating in -a, -ä, -e, though there are a few instances of other vocalic suffixes taking -lam also: kaíliu, poss. kaíliulam *feather mantle*, as if derived from a term kaíliwa. The suffix was originally

locative, as may be inferred from its being related to the suffixes -āla and -lamna, q. v., and from the syntactic use often made of it, which proves that *about it, around it* was its original meaning. When the Indians speak rapidly they often drop the -m of -am: wásha wéka *the young of the coyote*, kō'ltā wéas *the otter's offspring*, nī'l wéksa *the down of the mallard duck*.<sup>1</sup> When words in -am become independent nouns, with -am in the subjective case, this -am also drops the -m in some instances: szíba *a bird species*, widshíba *lacustrine reed*, for szípam, widshípam (in Modoc also widshípi).

Among the substantives which show an elliptic form, besides the full one, we mention:

klípa *mink*, poss. klípalam, more frequently klípam, 177, 13.

kō'ltā *fish-otter*, poss. kō'ltalam and kō'ltam.

watchága *dog*, poss. watchágalam and watchágam.

Cf. also wáwa-tutúksh *ear-wax*, instead of wawákasham tutúksh.

A curious fact worth noticing is that the Mólale language of northern Oregon marks the possessive case by the same suffix, -am, and so does also the Pit River language of northeastern California. The possessive suffix -nmi, -mi of several Sahaptin dialects of the middle course of Columbia River seems related to it. The Maidu dialects of the Sacramento Valley mark this case by the suffix -ki.

1. The possessive case in -am, -lam corresponds to several of our English case-prepositions. Usually it has to be rendered by our *of* of the genitive (or, better, *genitive*) case [*ἡ πατρὸς γενική*], and then forms a possessive case corresponding to the Saxon case, -'s, in *the father's work, the mother's care*, which is sometimes turned into an adjective. Examples:

kókelam páлкуish *former bed of the river*.

máklaksam wákshna *Indian moccasins*.

tálalam wázoksh *money-purse*.

Pámpiam, Látsam pé-ip *the daughter of Pámpi, Látsash*, 77, 1. 4.

tehéwam (or tehé-uti) tóke *the antelope's horn*.

From these examples it will be gathered that when a substantive in the possessive case qualifies another substantive attributively, it is placed

<sup>1</sup> See Note to Texts, 168; 41.

before the noun qualified. But since the position of words is rather free in Klamath, anteposition of the possessive is *usually* but not universally observed. Cf. *ní'l wéksa* (above), *tchíliliks skúlelam the young of a lark*, 100, 8; cf. 100, 5. 9. 18.

2. The case in -am, -lam corresponds to our *for*, *to the benefit of*, and is then intended as a *dativus commodi*, answering sometimes to a possessive, sometimes to a dative case.

*Skä'lam í'-amnash wewilína beads were left over to Marten*, 111, 2, 3.

*kä'kitak kshún wúshmusham there will be no grass for the cattle.*

3. When connected with a passive verb, frequently represented by the participle in -tko, it corresponds to our *by*, *through*. Several examples of -am connected with passive verbs are given under *Passive voice*, pp. 421, 422, 451; many others are found in the "Texts", e. g., 35, 10. 17; 36, 12. 15. An instance is also contained in the proper name of Scarface Charley: *Tchíktchikam-Lupatkuelátko*, lit. "scarred by wagon wheels."

The possessive case of substantives often becomes a subjective case—that is, a noun independent of others and capable of forming an inflection of composite cases. These have been fully treated under the heading of Suffix -am. The case-endings which they can take are -ti (-at), -tka, -tat, -zē'ni, -kshi. Among the nouns which assume this suffix to form composite inflections are: terms (*a*) for fruit-bearing trees and shrubs, sometimes of other plants also and of their parts; cf. *pû'shɣam*. Here the possessive case must be considered as an elliptic form, caused by the omission of *ánku*, *tchélash*, *tkáp*, or some other noun designating a plant. Plants bearing no eatable fruit or bulb usually do not show this terminal. (*b*) for natural phenomena, the seasons; (*c*) for a few articles of manufacture.

#### 4. Partitive case in -ti.

This suffix bears many analogies to -am and -tat, and has several syntactic functions; from one of the more important of these I have called it the suffix of the partitive case. It is but another form of the prefix *ta-* (in -tat), and *originally* both referred to objects standing erect, as men, animals, trees, etc., the suffixed -i pointing to location *on*, *upon* something. Nouns

in the -ti case usually precede the substantive which they qualify. By rapid or neglectful pronunciation, -ti often becomes -'t, -ät: tatákiamti and tatákiam't, tatákiamät *about children*, padsháyamat *made of the manzanita bush*.

The various uses of this suffix are :

1. It refers to a *location on, upon, at*; a sticking upon, resting on or against, a connection with, a belonging to. It is often used interchangeably with the case in -am, -lam; but the difference is this, that -ti points to something sticking or sitting upon an object, but not necessarily connected with it, -am to an object *essentially* belonging to some other object, or considered as a product of it.

ánkuti or ánkuan tchíkass *the bird of the forest*.

yáinati or yáinalam tiggága *mountain quail*.

yákiti stílash *basket-string*.

yákiti wókash stáni (gi) *lily-seed fill the basket*.

lzalxamníshti lulínash *poul-lily seed put in long sacks*.

nánuktua shtináshti pálla *to steal everything in the house*.

shaigati, d. shashiágati shlápsh *flower on the prairie*.

2. It refers to the *substance or material* of which an object is made or manufactured, and thus represents a real *genetive* case, exactly corresponding to French *de bois, de fer, d'or*, etc.

pápkashti box shútank *they make a coffin of lumber*, 87, 2.

tókiti mídsho *horn-spoon, horn-ladle*.

On account of this "genetive" function, the -ti case may also be used adjectively, as in: pókshti, tupéshti, which correspond to our *turbid, muddy*; ámpu tupéshti *muddy water*. Either -ti or -tat figures also as -t in the adjectival suffix -tkni, q. v.

When used in this acceptance, substantives in the -ti case can become subjective cases and form inflected nouns. Thus wáti *thorn, spine*, from wá *to grow upon*, also means *knife*, and from this signification wátiti, or "knife-material," has finally come to signify *iron, steel, metallic substance, wire, metal*.<sup>1</sup>

<sup>1</sup> Cf. kákü'kli wátiti "yellow metal": *gold, copper*; pálpali wátiti "white metal": *silver, silver-plated ware*.

Póko *bucket* has likewise formed pókoti *bucket-metal, tinned sheet-iron*; áнку *tree*, áнкuti *wood-substance*.

3. In the phrases and sentences following, a purely *partitive* function is found inherent to the case in -ti:

ndshíklza ámpuти *a drop of water*.

ká-i gitánish ámpuти búnuи! *do not drink of this water!*

nā'lam āt hūn' kāilati ktchínksh papálla *ye have abstracted rails upon our land*, 35, 10.

lú'k shewána sháplashti stáyanti *to give away seeds from a full seed-paddle*. kudshá shliushlíwa ká'lanti *the mole throws up earth*; lit. "some of the earth."

4. This case-suffix has an *additive* function in the following instances:

kē'ktoks topíni kiā'm gé-u shnukshti gî *this is the second fish I caught*.

snáwedshga giúlza léluidshishti *a girl born after the father's death*.

Although these are instances of *verbals*, they may illustrate the use which is made of this suffix in substantives also. Cf. the numeral túnepanti in 111, 1, and Note to it, p. 116.

5. The suffix -ti may also correspond to our preposition *about, concerning, on account of*, and then assumes a causal function in verbals as well as in substantives. It is then often replaced by -tat, q. v.

Sháshtiamti húdsha shasháلكia *they quarreled about a Shasti Indian*.

welékshti î hémkanka *you speak about an old woman*.

6. We find it occurring in some *local names* of the Klamath country, as in Kí-uti, Ktá-iti, Luyánshti, Shuawáti, Súnde (Súmти), perhaps also in Kúmbat, Túilkat, and some others. A purely locative signification is probably not the only one inherent in these names.

#### 5. Instrumental case in -tka.

This case-suffix appears in several forms, as -tka (the most common), -tga, -tk, -atka, -átka, -at, and when nasalized, as -ntka: túmi *many*, tum-ántka *through or by the many*. In the "List of Suffixes" -tka also appears as a terminal forming verbs.



1. The primary function of -tka, which is also the most characteristic and most frequently occurring, is that of forming an instrumental case, thus corresponding to *with, by means of, by the aid or help of, through*. All the other functions of -tka are reducible to the idea of instrumentality. Its use is almost entirely restricted to nouns of the inanimate order.

pákshtga lákpeks shuyéga *he lifted ashes with (his) pipe*, 14, 6.  
 shikenfkishtka yutetámpka *they began to fire with pistols*, 14, 6.  
 wáchatka (and wáchat) hushō'tehna *to ride on horseback*.  
 kakóatk sáktatk skā'ntsna *to sew with a bone-awl*.

Connected with a passive verb, it stands for -am in :

tumántka shute-uápka lakí *the chief shall be elected by the many, by the majority*, 90, 3.

2. A *locative* meaning, resulting from the instrumental one, appears in sentences like the following :

núshtga túpka *to stand on, upon one's head*.  
 gatchéshtka géna *to pass through the brushwood*.  
 shtútka wáchl níukna *to drive horses on the road*.  
 nū géna ámpotka *I go into or through the water*.

3. A *temporal* function corresponding to that of the case-suffix -ē'mi, which is more of a verbal character and is chiefly appended to verbals, appears in the following *nominal* forms:

yámashtka *while the north wind blows*, 155; 16. 24.  
 gelóla sha shewátzastka *they dismounted at noon*, 19, 10.  
 gáptsatka, tẏópawatka *in May, June* (and in the other month-names), 74, 1. 6.

#### 6. *Locative case in -tat.*

We begin the long series of locative case-endings with that which has the most comprehensive bearings, and is also the most frequent. The suffix -tat is an abbreviation of táta *where, there*, and this is a reduplication of the pronominal radix ta, as tū't, túta is of tú; cf. táta, tú in Dictionary. It also appears in the form of -ta, -t, -at, -ut, or is suppressed altogether, as in

käila, for käilatat *upon the ground, earth*. When -tat appears as -ta, it is not always easily distinguished from the abbreviated -tala, -tana; when as -at, it will be remembered that -ti and -tka, -atka abbreviate in the same manner. The form -ut may be a transposition of -tu, or an abbreviation of -utat; in each case the -u- marks either distance from the speaker or height above the ground. Some subjective cases are formed by -tat, -at, especially in local names and in such terms as kä'mat *back*. The sound -t in the adjectival suffix -tkni is, as remarked previously, a remnant either of the case-suffix -ti or of -tat. As will be gathered from the List of Prefixes and Suffixes, the t- in -tat *originally* referred to something standing erect, either animate or inanimate; but -tat is now referring almost exclusively to things of the inanimate world, and rarely to persons. In the nasalized form of -ant, -nt it appears in adjectives, pronouns, postpositions, and adverbs.

The functions to which this suffix may be applied are quite varied and numerous.

1. It marks a stay *within*, a resting *inside of*, or *on, upon, by* something; it implies no motion, and corresponds exactly to the Latin *in* with the ablative case.

págashtat mû'lk wá *worms live in wet ground*.

welwáshtat nû tehalíka *I sit here by the water-spring*, 173; 5.

ktáyat gítko *staying in the rocks*

kä'sh méya shaígatat *they dug ipo-bulbs on the prairie*, 109, 1.

kaluáshtat nû tehutchúa *I am croaking up in the sky*, 162; 4.

kládshat tché-u gshíkla *an antelope lay in the clearing*, 126, 6.

sné-ushtat takeléas gi *there is cork on the fish-line*.

pákshtat tulísh *stem of tobacco-pipe*, lit. "handle in the pipe."

We observe it also in postpositions, like ginátant *on this side of*, guníkshtant *on the opposite side of*.

In several proper names of localities -tat has assumed the function of a subjective case:

É-ushtat *Tule or Modoc Lake*.

Kóketat *Lost River*; any large water-course.

The form -ut we find in:

lû'lpût p'gîshap kikannéga *the mother applies (the hands) to the eyes*, 91, 6.  
pánû't a wákinsh kédsha *red paint grows on the pán-tree*, 150, 6.

2. The suffix -tat marks a *motion into, toward or upon, on* some object, and then corresponds best to the Latin *in* with the accusative case. We see it frequently connected with all verbs referring to locomotion: going, pushing, driving, and also regularly with the verbs of paying, selling, trading.

mo-ówe wā'shtat húlhe *the mole ran into (its) den*, 127, 5.

ktáyatat (or ktáyat) tpulí *he drove (them) into the rocks*.

wá'tch k'tchínkshtat níúle *he drove the horses into a corral*, 127, 9.

gä'mpële látsashtat *he returns to his lodge*, 83, 3.

wetóli lalí'shtat nád *we slid down the slope*, 21, 15.

käfla (for käflatat) kiwalapáta *to push sideways over the ground*, 190, 11.

tchpínû'tat ítpa *they bring (the corpse) to the burying-ground*, 85, 4.

skiulákshtat shewán' í! *pay what you owe!* lit. "pay into, upon (your) debt!"

tánk í wá'tchtat pä'wi? *how much did you pay for the horses?*

sésatui tchû'k wá'tchat *they sold them out there for horses*, 20, 19.

nû wá'tch spuní kítchakluk tálatat *I gave a horse to repay the money I owed*.

In the passage 60, 11 we find snawä'dshash where we would expect í skû'ktanuapk snawä'dshtat *you can give in payment for a wife*. Cf. page 482.

3. Our suffix further stands to mark a motion *out of or from* an object, a driving or going, moving, throwing *away from*, a falling, rolling or dripping *down from*.

tû'shkansha kúmëtat (two) *ran out of the cave*, 122, 4.

käülatat gatpámpële *he returned down upon the ground*, 101, 20.

shuhû'lulea lá'tchashtat *to jump down from the lodge*, 118, 10.

shlítchgapële kō'shtat *to unhitch from a pine-tree*.

puäkámpële ladshéshtat *he threw (them) out of the lodge again*, 109, 9.

ámpu a tîlxa lá'tchashtat *water drips from the house*.

tchékëli ntû'lsna psi'shtat *blood flows from the nose*.

wû'txi hû'k kō'shtat *he fell down from the pine-tree*.

Very frequently the direction of the act *from, out of, away from* is expressed by the verb itself and its suffix, and in that case other cases than the locative in *-tat* may be joined to the verb as well. Cf. *huikínsha to run away from, ktulódshma to push, force away*. The same applies to the function *through, across*. (No. 4.)

4 The suffix *-tat* may be used also to express a passing *through*, a going *across* or *through the midst of*. In this function it approaches nearest to the one mentioned as No. 2, of going or moving *into*.

*tínua wéshtat to fall through the ice.*

*wéshtat yíkashla to spear through an ice-hole.*

*kóketat gákua to cross or ford a river.*

*shápash nû lúashlat shléa I see the moon through a fog.*

5. There are a few instances where *-tat* is used in a *temporal* sense. In these we find *-tat* appended to derivative nouns, in which the former concrete signification is still apparent as well as the abstract one. The few examples are as follows:

*guizakshä'migshta(t) at the home-leaving season, 148, 19.*

*smauyóleshtat when the rain is over.*

*tinoluléshtat at sunset.*

6. The suffix *-tat* occurs also in the sense of our preposition *about, concerning, on account of*. In this acceptation it is entirely like *-ti*, No. 5, and can alternate with it.

*génta käílatat shashapkélia to narrate myths about this world, cf. 94, 2.*

*ká-i i gítá spû'kle-uapk snawédshtat, hishuákshtat, wéashtat you shall not sweat there (in mourning) for a wife, husband, or child, 142, 16.*

#### 7. Illative case in *-xēni*.

The suffix of this case is *-xēni*, which frequently becomes abbreviated into *-xēne, -xān, -xén, -kān*, and usually has the accent upon the syllable *-xē*. This composite suffix contains *gén, gín, or kén*, a demonstrative pronoun and adverb, referring to objects in close proximity to the speaker, the pronoun referring to inanimate things in preference to animate beings, and the particle *i, hi here, right here, here on the ground, or in the lodge*. The

initial *g* of the suffix was changed into *χ* or *k* for the purpose of referring the noun, to which *-χēni* is appended, to that suffix more closely than the mere *g* (*in gén*) could do it. The suffix also shows analogy with the verb *géna to go away, start*, because *-χēni* and *géna* are both formed from the same basis, *ge, kē*.

The suffix marks as well (1) a motion or direction *toward* an object or *into* a place or country, as (2) a stay or rest *at* or *in* a place, region, country. It is more frequently used in the former sense, and hence I have called the case the *illative case*. It differs from *-kshi, -ksi* by being connected much more frequently with inanimate objects, while *-kshi, Mod. -gishi*, is appended as a rule to nouns of the animate class: *at the home of*, or in the habitations of men.

(1) Suffix *-χē'ni, -χän* employed in the sense of *to, toward, into*:

*nāt Shástχēni géna we went to the Shasti country.*

*shiášhna tinōlishχēni, tinēχishχēni he removed them to the west, to the east side of, 39, 17.*

*shiulkishχē'ni ídshna to remove somebody to the reservation.*

*nā ne-ulakgishχē'ni gátpa we went to the council-ground, 33, 5.*

*sa saikän (for saigaxχē'ni) géna they went to the field, 107, 2.*

(2) This suffix marks stay, rest, sojourning, or location *at* some place, *in* a tract or country:

*kléwidshnank wewéash tchí'shχēni leaving her children in the lodge, 118, 3.*  
*awaluashχē'ni on, upon, at the island.*

It also enters into the composition of the adjectives *nákushχēnkni living near a log-dam, 132, 6; Tchakχē'nkni, etc.*

The suffix forms a large number of local names, which assume the function of subjective cases, and thus form composite inflections. Thus we have *Kawamχē'ni Eel Spring, Laláwashχēni at the Slate Rock, Shástχēni the Shasti country, Tchakχē'ni at the Service-berry Grove, Saikän Thompson's Marsh, Waptashχē'ni Pond Outlet.*

(3) An instance of a *temporal* function of *-χēni* is found in the song-line: *i-unēksχē'ni a yulína after sunset, 182, 2.*

8. *Transitional case in -na.*

This locative case-suffix occurs but in nouns of the inanimate order, as in the parts of the human or animal body, in terms of topography, in local names, and in a number of particles. It corresponds to our *to, toward, into, in*, and is of the same origin as the verbal suffix -na, which is found in verbs of motion, and points to short distances reached in succession, or to spots reached on the passage to other places. It enters into the composition of composite case-suffixes, as -tana, -ksaksína, and then is often shortened to -n. It also stands in the subjective case of a few nouns, as *lēmúna bottom* etc. Cf. List of Suffixes, under -na.

*káitoks nish tû'-una Lēmaikshína, ká-i Yainakshína káyaktgi shápī!*  
*tell them not to pursue me around Shasta Butte (nor) toward Yáneks!*  
 40, 3. 4.

*kādsûksaksína lä'kshktsa gä'-ish hû'k right upon his chin that ball took the*  
*skin off, 30, 5.*

*nḡak-ksaksína shi'ksga they came near wounding him on the skull, 21, 17.*  
*nḡashksaksína shlín he was shot in the bowels.*

*kídsa ámbutat lēmúnána to dive to the water's bottom.*

The suffix -na occurs, e. g., in the particles: *háaktna by that spot, múná down below, p'láina upward, túna, tú-una around, tuána, tuán Mod., at all times, tína once, tḡálamna to the west.*

9. *Temporal case in -ēmi.*

The suffix -ēmi, -āmi, -hāmi, abbr. -em, -ām, is usually emphasized, when the final -i is not retrenched, upon the penult. Like the final -i which composes it, it has *temporal* functions only, and can best be rendered *at the time of, during*. We find it appended chiefly to nouns indicative of time and seasons of the year; also to indefinite verbals pointing to acts or performances belonging to certain periods of the year only. While the temporal suffix -i appended to verbals refers to incidents occupying a short lapse in time only, -ēmi points to periods, epochs of some length, seasons,

etc. This suffix can also stand as a subjective case in the sentence and form a composite inflection, as appears from the following instances:

átu lulalkshē'mi gî *now it is time to go to bed.*

guizakshē'migshta *at the home-leaving season, at exodus-time, 148, 19.*

This temporal suffix is observed in:

i-umä'mi, í-umäm *in the whortleberry season; from íwam whortleberry.*

kishē'mi, kíssäm *at sunset.*

kshunē'mi *in the haying season.*

kolalshē'mi, vuksalshē'mi *in the kōl, in the pond-lily season.*

mehiäshē'mi, contr. méssäm *in the trout-fishing season.*

shishukshē'mi *during the fight, battle, war.*

skó-ēmi and skó'hshēmi *in spring-time.*

táñkt gatpanuapkshē'mi *at a future time.*

temololä'mi *after the wild-plum season; from temolóla to finish collecting wild plums.*

tsiäls-hä'mi *at salmon-time, 16, 16; from tchiälash salmon.*

#### 10. Inessive case in -i.

As the first of the five postposition-cases, I have placed the one formed of the pronominal element i, hi, which has been discussed several times before. It occurs in nominal inflection as a case-terminal by itself, and also enters into the composition of several others, as -ti, -žēni, -ēmi, -kshi, -ksaksi; besides this it forms verbal suffixes mentioned in List of Suffixes. From its primary signification *upon the ground* have developed those of *within, at home, in the lodge, for one's or another's benefit or disadvantage*, and the temporal one *when, at the time when*. In rare instances -i alternates with -e.

1. Used in a *locative* sense, -i means *inside of, in, within, at*, when appended to substantives designating cavities or hollows (the floor of the Indian lodge often forms a cavity), inclosures, and also to names of localities. It is found suffixed to inanimate nouns only, and to the pronouns gúni, huní, hukí.

stékishi *at the door, entrance.*

tchí'shi *inside the lodge, habitation.*

wáshi *in the hole, cavity, den, lodge.*

Yámsi (for Yámash-i) *at the North Wind's lodge, home.*

Yaúkēlam-Láshi *at the Eagle's Nest.*

Lgúm-Ä-nshi *at Coal Lake.*

Wálamsi *at Rogue River Butte.*

Witámámtechi *where the old Black Bear was.*

Á-ushmi, an island in Upper Klamath Lake, is also pronounced Á-ushmē; cf. Sumdē for Shúmti, Súmti, in Dictionary.

2. Used in a *temporal* sense, -i occurs only when appended to the verbal indefinite, and will be discussed in the Syntax under the heading of the Verbal indefinite in -shi. Shewatzū'lsi *in the afternoon* shows the -i appended to a *nomen verbale* also. The suffix -i in lítzi, lítze *in the evening* has to be regarded as a locative, not as a temporal suffix, since lítzi is originally a verb *to hang down to the ground, earth, or horizon*, which refers to the sun. It is comparable in every way to hínui, ndé-uli etc.

#### 11. *Adessive case in -kshi.*

The terminal -kshi, -ksi marks the residing, staying, or presence at some spot or locality, is appended to substantives of the animate and inanimate gender, and occurs in the simple as well as in the composite case-inflection. In the latter we usually find it appended to nouns designating persons or personified beings.

This case-postposition is a compound of kish, gish, ksh *home, residence* (cf. Aishishamksh *Aishish's lodge*, 96, 23) and the postposition -i. This word kish is also the verbal indefinite of gî *to exist, to be*,<sup>1</sup> and we also find it, though in various functions, as a nominal derivational suffix. In Klamath -kshi appears in various forms, mostly unaccented: -kshi, -gshi, -ksh, -gsh, -ksi, -ks, -gs; in Modoc as -kishi, -gishi, -ksi, -gshi, -gsi.

This case-postposition frequently assumes the function of the subjective case, in local names especially, and with the adnominal suffix -kni appended forms tribal names or *nomina gentilitia*: É-ukshikni máklaks *Klamath Lake Indian*, and others. It is found to fulfill two functions only—that

<sup>1</sup> Compare the Modoc phrase: hátokt nish a gishi *when I am there or while I was there*, 22, 2. 3.



of marking (1) a *rest* or *stay* at some place, and (2) a *motion* toward an object. This latter function is not real, only apparent. Cf. also -ksaksi.

(1) -kshi marks rest, existence, sojourning, dwelling, living at a certain spot, locality, in some district or tract of land. When appended to a person's proper name, or to a generic term for person or man, it points to the lodge, house, or dwelling of; it is then appended to the possessive case in -am, -lam, and closely corresponds to the French preposition *chez*, which also represents a word for *house*, *home*, *residence* (*casa*).

Cám<sup>h</sup>biamgshi in *General Canby's tent*, 39, 11; cf. 38, 6, 7; 41, 8.

K'laushálpkash Yaina-ága-gíshî shéllual *they fought upon the Sand-covered Hill*, 43, 12 (Mod.).

kō'shkshi *by or close to the pine tree*.

ktaíks<sup>h</sup>i, ktaíks *by the rock, at the rock-ledge*.

lákiamkshi *at, in the chief's lodge*.

ne-ulákshgíshî hushtánka *he met them upon the council-ground*, Mod.

(contr. from ne-ulák<sup>h</sup>gish-gí'shî; cf. Dictionary, page 239); 33, 2.

watságaksi *where the dog lives*.

welékamksh *at the old woman's lodge*.

*Names of localities formed by -kshi:*

É-uksi *the country east of Upper Klamath Lake*; Yáinakshi *Yánek's*; Mēlaíksi *Mount Pitt*; Moatuashamkshíni kóke *Pit River in California*; Nā'wapkshi *Goose Lake*, Wúksalksh *Pond-lily place*; also the two mythical places Aíshishamksh and Lémé-ishamksh, in the form of a subjective case.

(2) -kshi apparently marks in some passages a *motion toward*, in the direction of, a going or coming to an object, as if standing for -tala. But in the mind of the Indian -kshi indicates not motion, but rest only, and a sentence like shuldshámkshi gátpa *he came to the soldiers' camp*, 40, 12 (cf. 40, 22) must be interpreted as "he went to the place *where* the soldiers' camp or home *is* or *was*." Other instances are:

shûshotankishám<sup>h</sup>gshî gatpámpēlan *having returned to the Peace Commissioners' tent*, 40, 6.

maklákshámkshî gatpántki *to come to the Indian camp*, 40, 23.

A parallel to this grammatic structure are the Latin verbs of *placement* (ponere, collocare etc.), which are construed with *in* and the *ablative* case, although they are verbs indicating motion.

12. *Emphatic adessive case in -ksaksi.*

This case-postposition is the result of a reduplication of the foregoing terminal -kshi, with a change of vowel. It corresponds to the English *right there, just where*, and usually refers to a spot more limited in extent than -kshi. It does not refer to the residence of persons, for *lakíamkshi* means *in* or *at the chief's lodge*, but *lakíamksáksi* *just where* the chief *sits* or *stands, sat* or *stood*. Used as a subjective case it may append postpositions, though we have only the instance of the case-suffix -na. The accent usually rests upon the syllable -ksa-. The terminal -ksaksi appears chiefly in connection with parts of the animal body, terms of topography, local names, and other narrowly circumscribed areas. While -ksaksi, -kshakshi, -ksaks seems confined to the northern or Klamath Lake dialect, the form -ksíksi, -kshíksh, occurring in *local* names, appears in the Modoc dialect as -kshi gíshî in the same function. Another form with -u- in the first syllable embodies a temporal relation to the past; cf. Grammar, p. 255.

Instances of the -a- form :

ktaíksaksi, kō'shksaks *right by the rock, pine.*

ní tchí'wíshksaksi p'léntant gî *I was above their former camping-place, 22, 1.*

kělá-ush ísh íktchi e-ushksákshi ! *get me some sand at the lake!*

sa shnikshō'lza maklaksksáksi *they made them dance in the presence of the Indians, 20, 10; cf. 20, 11. Cf. also 21, 17; 30, 5.*

Awalokáksaksi *at the Little Island.*

Kokáksakshi, Kokä'ksaks *at Little River, 19, 7; 20, 13.*

Tchpinúksakshi *at the Burial Ground.*

Welékag-Knúkleksáksi *at the Stooping Old Woman.*

Instances of the -i- form :

Yáínakshi-gíshí' *at Yáneks, Mod., 36, 9.*

Kawamkshíksh *at the Eel Fishery.*

Nakósksiks *at the Dam or River Barrage.*

Vulálkshi=gîshí' *at Cottonwood Creek, Mod., 38, 6. 7.*

Instance of the -u- form :

Slankoshksû'ksi *at the Old-Bridge site.*

### 13. Directive case in -tala.

This case-postposition, abbr. -tal, -ta, is a combination of the two nominal elements ta and la, which we find to be the components of a large number of affixes. It is most generally connected with verbs of motion, and corresponds to our *to, toward*; the name *directive*, which I have applied to it, referring only to direction in space. It is connected with the names of the cardinal points of the horizon, and also with names of tall or large-sized objects, and the original use made of this particle seems to have been that of pointing to objects visible at long distances. Herein it differs from -xē'ni and -kshi, which refer more frequently to objects upon the ground. It also forms adverbs and postpositions. Nouns inflected with it may be used as subjective cases, especially when they become the names of districts or countries, and then they can form derivatives. Tála, in the d. form tatála, also occurs as a word for itself: *right ahead, straight out, and, correctly*. A derivative of it, tálaak, d. tatálāk, has the same adverbial signification. The adjective p'laitalántni is formed from the *locative* case of p'laitala *upward, skyward*. The substantives múat *south* and yéwat *east* are originally abbreviations from múatala and yéwatala.

ámputala kayáhia *to cut off from water*; ellipsis for "to preclude from going to the water", 42, 20.

É-ukshitala *toward the Klamath Lake settlements.*

hátahtala *toward that spot*; túshtala? *in what direction?*

yámatala *northward*; contr. from yámat-tala.

ktaítala wigá géna sha *they went a short way into the rocks.*

lalálashtala *on, through both flanks*, 156, 32.

lupítala *eastward*; cf. lupitaláni *eastern*.

txálamtala *westward*; *the west portion of Oregon.*

14. *Juxtapositive case in -tana.*

This terminal is frequently abbreviated into -tan, -ta, and occurs more in pronouns, postpositions etc. than in substantives, being also a verbal suffix. It is a combination of the pronominal roots ta and na, both being short syllables; -tana generally remains unaccented, and has to be rendered by *along, alongside, on the side or sides of, beside, by*. Instead of classing -tana as a case-suffix, since it does not occur as a separate word, I have set it down as a case-postposition on account of its great analogy with -tala. As a subjective case it occurs in *mû'tana drawers*.

*gē'kshtana*, abbr. *gē'kshta* *on this side or part*.

*gûnitana*, abbr. *gûnitán*, *gûníta* *on the opposite side*.

*ktaítana* *on the side of the stone, rock*.

*m'nálamtana láčhash* *close to their lodges*, 90, 9.

*Nä'wapksh yámakstan* *along the north bank of Goose Lake*, 31, 7 and Note.

*pipēlantana* *from opposite sides, on two sides*.

*wáshitana* *beside the den, by the excavation*.

## COMPOSITE NOMINAL INFLECTION.

Many of the agglutinative languages possess the faculty of forming composite cases by using oblique cases as subjective cases and appending to them the other case-suffixes. Transformed in this manner, these new-formed substantives can be inflected like other nouns. The Klamath language is able to form composite inflections of this kind, in other nouns as well as in the substantive; but here and there this sort of inflection does not go through all cases, but is rather incomplete. Some of these binary case-compounds can be used again as subjective cases, and in this quality they may form ternary compounds, which of course do not occur very frequently, but follow entirely the laws of this language. This polysynthetism in case-suffixes seems quite extraordinary to those accustomed to languages with simple case-suffixes, but it is in no way stranger than the polysynthetism of the verbal derivational prefixes and suffixes. Instances of a quaternary case-compound I have not met with.

The case-endings traceable in the binary composite nominal inflection are as follows:

The objective animate case in -ash (not to be confounded with the derivational suffix -ash) connects with -tala: tuhusháshtala *toward the coot*; rarely, if ever, with -tka.

The possessive case in -am, -lam most frequently of all turns into a subjective case, and connects itself with more case-endings than others. The possessive ending is supplanted by -ti, for -am could not stand twice in the same noun. When used of persons and things, -am becomes connected with all the purely locative case-endings except -i.

The partitive case in -ti connects itself with -am, -tka.

The temporal case in -ēmi connects itself with -kshi.

The inessive case in -i connects itself with -tala, -tana.

The adessive case in -kshi is found connected with -tat, -χēni, -na, -tala, -tana.

The emphatic adessive case in -ksaksi may append the suffix -na.

The locative cases in -χēni, -tala, -tana do not append any nominal endings, except derivational suffixes, whenever they form adjectives: nakoshχē'nkni *staying near a river-dam*; tutashtalikshíni *one going everywhere*.

*Specimens* of the binary composite declensions will be presented among the inflectional substantive paradigms.

A few instances of the ternary composite declension are as follows:

k'mutchapkamkshizχē'ni *at, toward the old man's lodge*.

guizakshü'migshita (for -tat) *at the time of the annual exodus*, 148, 19.

Shastiamkshtála *toward a Shasti Indian's lodge*.

p'léntant tchiwí'shksaksam *above their former camping-place*; perhaps for -ksáksi sham; cf., 22, 1.

wewalekshamkshχē'ni *where the old squaws live*.

## PARADIGMS.

### CONSONANTAL INFLECTION OF SUBSTANTIVE.

*Absolute form.*

*Distributive form.*

Subjective case: pshísh, psí's *nose*.

pshípshash *each nose*.

Objective case:	pshí'sh <i>nose.</i>	pshípshash
Possessive case:	pshísham <i>of the nose.</i>	pshípshasham
Partitive case:	pshíshti <i>about the nose.</i>	pshípshashti
Instrumental case:	pshíshtka <i>by, through the nose.</i>	pshípshashtka
Locative case:	pshíshtat <i>in, on, upon, from the nose.</i>	pshípshashtat
Illative case:	pshishẏē'ni <i>at, toward the nose.</i>	pshípshashẏē'ni
Transitional case:	_____	_____
Temporal case:	_____	_____
Inessive case:	pshíshi (?) <i>at the nose.</i>	pshípshashi(?)
Adessive case:	_____	_____
Emphatic adessive case:	pshishkshákshi <i>just at the nose.</i>	pshípshashksáksi
Directive case:	pshishtála <i>toward the nose.</i>	pshípshashtála
Juxtapositive case:	pshishtána <i>along the nose.</i>	pshípshashtána

*Absolute form.*

welékash <i>old squaw.</i>	túhush <i>mudhen, coot.</i>	sháplash <i>seed-paddle.</i>
welékshash	túhush }	sháplash
	túhushash }	
weléksham	túhusham	_____
welékshamti }	túhushti	{ sháplashti (used also for
welékshti }		{ poss. and loc.)
_____	túhushtat	_____
welékshtka	túhushtka	sháplashtka
welészē'ni	túhushẏēni	_____
weléksamkshi	túhushamksi	_____
weléksksaksi	tuhushksáksi	shaplashksáksi
welékshashtala }	tuhusháshtala }	sháplashtala
welékshtala }	túhushtala }	
welékshtana	túhushtana	sháplashtana

*Distributive form.*

wéwaleksh	tút'hush	sháshaplash, sássaplash
wewalékshash	(not in use.)	sháshaplash
wewaléksham		_____

wewalékshti	}	{ sássaplashti (used also for poss. and loc.)
wewalékshamti		
_____		_____
wewalékshtka		sassapláshtka
wewalekshχē'ni <sup>1</sup>	}	_____
wewalekshamkshχē'ni <sup>2</sup>		
wewaléksamkshi		_____
wewaleksksáksi		sassaplashksáksi
wewalékshtala		sassapláshtala

*Absolute form.*

wā'sh, wásh <i>excavation.</i>	shéllualsh <i>war.</i>	wátch <i>horse.</i>
wásh	shéllualsh	wátch
wásham	shéllualsham	wátcham
wáshti	shéllualshti	wátchti
wáshtat	shéllualshtat	{ wátchtat wátchat
wáshtka	shéllualshtka	{ wátchatka wátchetka
wáshna (?)	_____	_____
washzē'ni	shellualshzē'ni	_____
_____	shellualshē'mi	_____
wáshi	_____	_____
washksáksi	shellualshgíshi (Mod.)	{ watchksáksi
	shellualshksáksi (Kl.)	
wáshitale	_____	wátchtale
wáshitana	_____	wátchtana

*Distributive form.*

wáwāsh	shéshāluash	wáwatch
wáwāsh	shéshāluash	(inflected like the abso-
wáwasham	shéshalualsham	lute form, but rarely
wáwashti	shéshalualshti	used.)
wáwashtat	shéshalualshat	

<sup>1</sup> At the place where they became old squaws or women.<sup>2</sup> At the place where the old squaws live.

wáwashka	shéshalualshka
wáwashna (?)	_____
wawashzé'ni	sheshalualshzé'ni
wáwāshi	_____
wawashksáksi	sheshalualshgíshi (Mod.) }
	sheshalualshksáksi (Kl.) }
wáwashitala	_____

*Absolute form.*

tút <i>tooth.</i>	lák <i>hair.</i>	nép <i>hand.</i>	ptéwip <i>son's child.</i>
tút	lák	nép	ptéwa
tútam	(lákam)	népam	ptéwam
_____	lákti	népti	ptéwa
tútatat }	lákta	néptat	_____
tútat }			
tútatka	lákítka	népatka	ptéwa
_____	_____	_____	ptewamzé'ni
_____	_____	_____	ptéwamkshi
tutksáksi	lák'ksaksi	népksaksi	pte-uksáksi
tút'tala	lák'tala	néptala	ptéwamtala
_____	_____	néptana	_____

*Distributive form.*

tútat	lálak	nénap	ptéwishap	and	pteptéwip
tútat	(not in use.)	nénap	ptéwisha		pteptéwa
tútatam		nénapam	ptéwisham		pteptéwam
_____		nénapti	ptéwisha		pteptéwa
tútatat		nénaptat	_____		_____
tútat'tka		nénapatka	ptéwisha		pteptéwa
_____		_____	ptewishamzé'ni		pteptewamzé'ni
_____		_____	ptewishámkshi		pteptewámkshi
tutatksáksi		nenapksáksi	ptewishksáksi		ptepte-uksáksi
tútat'tala		nénaptala	ptéwishamtala		pteptéwamtala
_____		nénaptana	_____		_____



## VOCALIC INFLECTION OF SUBSTANTIVES.

*Absolute form.*

ámbu, ámpu <i>water.</i>	<u>káko</u> <i>bone.</i>	ktá-i, ktaí <i>rock, stone.</i>	Shásti <i>Shasti Indian.</i>
ámbu	<u>káko</u>	ktá-i	Shástiash
ámpuam	<u>káko</u> wam	ktáyam	Shástiam
ámpu <sup>t</sup> i	<u>káko</u> -uti	ktá-iti, ktaíti	Sháshtiamti
ámbutat	<u>káko</u> watat	ktáyatat } ktá-itat } ktáyat }	————
ámbutka	<u>káko</u> watka	ktáyatka } ktá-itka }	Shástitka
ampuzé'ni	————	kta-izé'ni	Shashtizé'ni <sup>1</sup>
————	————	————	Shashtiamksi
ampuksáksi	<u>káko</u> ksaksi	ktá-iksaksi	————
ámbutala	<u>káko</u> tala	ktáítala	Shastiashtála
ámbutana	————	ktáítana	————

*Distributive form.*

á-ampu	<u>káko</u> go	ktákti	túmi Shásti
á-ampu	<u>káko</u> go	ktákti	(plural) etc.
á-ampuam	<u>káko</u> gowam	ktáktiam	
á-ampu <sup>t</sup> i	<u>káko</u> go-uti	————	
á-ámbutat	<u>káko</u> gowatat	ktáktitat	
á-ámbutka	<u>káko</u> gowatka	ktáktiatka	
a-ampuzé'ni	————	ktaktizé'ni	
a-ampuksáksi	<u>káko</u> goksaksi	ktaktiksáksi	
a-ámbutala	<u>káko</u> gotala	ktáktitala	
a-ámbutana	————	————	

*Absolute form.*

skúle, skúlä <i>lark.</i>	käila <i>earth.</i>	{ watchága } { watcháka }	<i>dog.</i>	tía <i>large seed-paddle.</i>
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<sup>1</sup>Signifies "toward the Shasti country", or, when used as a subjective case, it means "the country of the Shasti."

skúle	käíla } käílash }	watchága } wátchagsh }	tía
skúlelam	käílalam	watchágalam	tíalam
—	käílantí } käílati }	watchág'ti	tíati
skúletat	käílatat } käílant }	watchágätat	tíatát
skúletka	—	—	tíatka
skuleẏē'ni	käilazē'ni	watchagẏē'ni	—
—	käíłaksi	—	—
skuleksáksi	käilaksáksi	watchágksaksi	tiaksáksi
skúletala	käíłatala	watchágtala	tíatala
—	käíłatana	—	tíatana

*Distributive form.*

skúsk'le, shkúshkēlä	käkäíla	wa-utchága	títa
skúsk'le	(rarely used.)	wa-utchága } wá-utchagsh }	(not used.)
skúsk'lelam		wa-utchágalam	
—		wa-utchágti	
skúsk'letat		wa-utchágtat	
skúsk'letka		—	
skusk'leẏē'ni		wa-utchagẏē'ni	
skusk'leksáksi		wa-utchagksáksi	
skúsk'letala		wa-utchágtala	

## IV. DERIVATION.

There is considerable analogy between the derivation of the substantive and that of the verb, although that of the latter is more complex. Indeed, the most frequent of the substantive-forming suffixes are also found in the nominal forms of the verb, like -ash, -ish, the preterital formative -uish, and various forms of the verb *gí*: -kish (-gish, -ksh etc.). Four principal modes of forming the substantive may be set down, as follows:

1. *Derivation from a verb* with all its prefixes and derivational suffixes, adding to it only a substantive-forming suffix. Ex.: látchash and látchaksh from látcha.

2. *Derivation from a noun* through addition of a substantive-forming suffix. Ex.: káílash from káíla.

3. *Derivation from a radical syllable, or a thematic radical*, through addition of a formative suffix which is not of an exclusively nominal nature. Ex.: vún from wúa, wúa.

4. *A verb becomes a substantive* without any other change save that of assuming case-suffixes. Ex.: vumí.

Of these different modes of derivation, the first is the one which forms *nomina verbalia*, the origin of which need not be discussed here at length, as it would be a mere repetition of the derivation of verbs. Some of the *longest* substantives belong to this class, as hishtilankanke-ō'tkish *hoop* as a plaything; shuashulaliámpkish *watchman*. The verbs to which these nouns belong are either traceable in the language as spoken at present, or, if they have disappeared from it, they can be reconstructed without difficulty; but while doing so, students should always recall what is said on page 253 of this Grammar concerning the formation of verbs and nouns.

The second mode is of less frequent occurrence in Klamath, or in any other language, than the first. We may classify under this heading the substantives formed by secondary inflection, as wátiti *metal*, from wáti *knife-blade*; all the names of plants and trees in -am, -lam, the diminutives in -aga, -ak, -ga etc; also a number of tribal and local names.

The most *primitive* substantives, as far as their form is concerned, are those formed by mode No. 3, and, but for their case-suffixes, many of them could not be discerned from verbs or other words by their exterior shape. We find among them many nouns that end in -k, -l, -t, or in vowels, -a, -ä (-e), -i, -u, for which instances can be seen in our List of Suffixes. They are all of a *concrete* signification, a circumstance which testifies to their antiquity. We may classify under this heading also the nouns formed by *abbreviation* of some verbal basis, unless we choose to make a special class of these. Ex.: kä'k *male organ*, from kéka; ktchák *mother of pearl shell*, from ktchálk, ktchálça; shké *gray hawk*, from skédshatko; skē'l *marten*, from

*skélza* to become dusky; *shlē'dsh* wild hemp, from *shlédsza*; *stáp* flint-stone, from *stápka*; *tehák* service tree, from *tehaggáya*.

The substantives formed according to mode No. 4, which cannot properly be called derivation, owe their existence to an apocope mainly due to careless pronunciation, and they have a parallel in the particles which are used as verbs, page 457. In many instances the form in -sh exists simultaneously with the abbreviated form. Examples are as follows: *gínshka* slope, *il'hka* scraper of stone, *iwála* top or end, *ísha* funeral, *kinyátp'na* angle, corner, *néwisht* remains, *pála* and *pálash* liver, *páta* dry season (*pátash* is spleen, mill), *skó*, *skóa* and *skō'sh* spring season, *vumí* and *vumísh* cache.

#### DISTINCTION BETWEEN ABSTRACT AND CONCRETE NOUNS.

All substantives are either abstract or concrete in their signification, and abstract nouns are all derived from concrete terms of verbal or nominal origin. No language is devoid of abstract nouns, but in the languages of primitive nations there is a perceptible scarcity of them when compared with their plenty in languages of mentally-developed populations. Many primitive peoples prefer to express abstractions by the verb and adjective rather than by the substantive; in the lexical and morphological portion of their grammar the tendency toward specializing prevails over that of using purely abstract forms. Our intention is to speak with precision, that of the Indian to speak graphically; the Indian individualizes, while we classify; he often expresses by circumlocution an abstraction which we express by one single term. But the power of abstraction varies greatly in degree among the different tribes or nations of uncivilized races in both hemispheres.

##### 1. *Abstract substantives.*

What is said above is well exemplified by some characteristics of the Klamath language of Oregon. The idea contained in many of our more abstract substantives cannot be expressed substantively; but can be expressed by verbs, adjectives, or adverbs. That language possesses no terms for *time*, *hope*, *health*, *haste*, *friendship*, *justice*, *thanks*, *thankfulness*, *greediness*, *vindictiveness*, *vision*, *feeling*, *intellect*, *sense*, *learning*, *manner*. These are, however, rendered with accuracy by some finite verb, or an adjective or adverb, so

that no doubt can arise about their correct rendering. Thus *time* is expressed implicitly by *klíkuga nû* *I have no time*, and a host of other expressions to be found in the English-Klamath part of the Dictionary; *health* is expressed by *tídsh nû húshlta* *I am in good health*; *haste* by *hurried, hurriedly* or *to be in a hurry*. The sensitive, moral faculties or feelings of man are all expressed by *steínash* *heart*, his perceptive and intellectual powers by *húsh-kanksh* *thought, mind*, or by *tídsh shepelpelátko*, *sháyuaksh* *sagacious*. For *soul* and *life* there is but one term here and in many other Indian tongues: *breath* (*húkish*) like Latin *spiritus*, from *spirare* "to breathe." *Friendship* would be expressed by *to be friendly, to be or become friends*. *Absence* and *presence* are rendered by the pronouns *kéliak* or *nē'g*, Mod. *nā'g*, *absent*, *kéku* *the one standing before me* or *you*, *láki* *to be gone*, etc. Our idea of *substance* can be expressed by *tuá something*, by the verbs *gî*, *wá* *to exist*, or by special terms for each substance, as enumerated in Dictionary, page 671. *Color* has to be replaced by the adjectival name of the color referred to, as the language has no other substantive but *shnéluash*, which means *dye-stuff, coloring matter*.

The abstractions which this language can readily express are mainly of that kind which we call sensations, and form the nearest approach to concrete terms. Thus we have:

<i>háshtaksh</i> <i>perforation</i> .	<i>shalatchguálash</i> <i>junction</i> .
<i>kpáps hash</i> <i>taste</i> (of tongue).	<i>shenólakuish</i> <i>promise</i> .
<i>ktechálshkash</i> <i>splendor</i> .	<i>túmēnash</i> <i>noise</i> .
<i>lushlúshlish</i> <i>warmth</i> .	<i>tiä'mish</i> <i>hunger</i> .
<i>ndétehkish</i> <i>blushing, shame</i> .	<i>tehmû'ksh</i> <i>obscurity</i> .
<i>netnólzhish</i> <i>government</i> .	<i>tzútzhish</i> <i>ill-omen</i> .
<i>né-ulaksh</i> <i>law, rule, sway</i> .	<i>wétish</i> <i>laughter</i> .

Many English abstract terms have to be expressed in Klamath by adjectives or verbal adjectives, which then assume the function of substantives:

<i>aíshishtchi</i> <i>beautiful</i> and <i>personal beauty</i> .
<i>yámkamptch</i> <i>lazy</i> and <i>laziness</i> .
<i>kátaghsh</i> <i>cold, chilly</i> , and <i>low temperature, frost</i> .
<i>kélpoksh</i> <i>hot</i> and <i>heat, fever</i> .

litchlitchli *powerful* and *power, strength*.

nkíllitko *powerful, strong* and *power, strength*.

It appears from what precedes that wherever abstract terms are rendered in substantive form, as *nomina actionis*, they are formed by the ending *-sh*, *-s*; when rendered in adjectival form, either by the terminals *-li*, *-tko*, or by *-ptchi* and its abbreviations.

## 2. Concrete substantives.

GENERIC NOUNS, or *nomina appellativa*, is the name given to substantives comprehending all the species or kinds of one class or family of animate or inanimate objects. In regard to their origin, we can establish two sorts of generic nouns: One class, generally traceable to a verbal origin, became restricted from a more comprehensive to a more specific meaning, like English *bird*, which originally meant *brood*, the young of any animal; the second class includes terms which formerly stood for certain definite objects or natural species, but afterward advanced to a wider signification, like English *butterfly*. In Klamath, nouns of this second class are more frequent.

híshuaksh, in Mod. hishuátchzash *husband*, then *male, man*; originally "one who associates, consorts with."

íwam *berry, juice-berry*; originally "whortleberry."

ktcháak *marine* and *fresh-water shell*; originally "mother-of-pearl shell."

stinā'sh *lodge, house*; originally *lodge made of bent willow-rods*, which signification it retains in the northern dialect.

wámēnaksh *snake* in Kl., really applies only to the *black spotted snake*, the most frequent snake-species in certain localities.

welékash *female, woman* in Mod.; originally "old woman."

wíshink, often used in Kl. for *snake*; real signification "garter-snake."

It is a consequence of the specifying tendency of the Klamath language that many generic terms occurring in European languages find no equivalents in it. There is, e. g., no generic term for *fox*, *squirrel*, *butterfly*, and *frog*, but each species has its own name. For *bird* a distinction is made between forest-birds, tchíkass, and aquatic birds, mä'makli, which are called after their color mixed from blue and gray; but kiä'm is a truly generic

term for *fish*. No real term exists for *animal*, *quadruped*, and *plant*. *Trees* are called áнку by Modocs and Klamath Lakes, kō'sh by Klamath Lakes (really "pitch pine"); *shrubs* are áнку also; *weeds*, and other plants growing near the soil, tchélash, "stalk"; all the *grasses* tchélash, and kshū'n "what is carried on the arms." Various terms are used to describe *fruits* by their form: íwam, lbúka, lítish, útish, etc. Generic terms exist for *mountain*, *river*, and *plain*, but none for our term *valley*. Cf. also the Table on page 145 (Texts).

The *collective nouns* of this language present nothing of special interest, neither are they formed by any special mode of derivation, except those exhibiting the adjectival suffix -ni: "referring to", or "all that kind of", mentioned elsewhere. This suffix reduplicates as -nini, and is a specimen of the brevity of expression so often met with in this language.

*Diminutive nouns* are derived from other nouns by the special suffix -aga, which appears under varying forms, and in a restricted number of substantives is found duplicated: vunákaga *little son*;<sup>1</sup> -ia is possibly another diminutive suffix. No special suffix forms exist for the formation of *augmentative*, *intensive*, or *enhancive* substantives.

### 3. The names of persons and personified beings.

These are not sex-denoting, and if sex must be pointed out, it is done by adding the terms for *man*, *boy*, *woman*, *girl*, etc. Neither is the gender marked in the pronoun by special pronouns, and Klamath has this feature in common with many other North American languages. In regard to derivation several classes may be distinguished, some of which possess special suffixes.

a. Substantives naming a person as engaged in some act at the time being: *nomina agentis*. Derived from verbs by means of -sh, sometimes by -ank, -an, and standing in the absolute, unreduplicated form.

b. Substantives naming a person represented as the performer of an action, generally of a repeated or habitual action: *nomina actoris*. Derived from verbs by -ash, -ish, -ótkish. *Nomina agentis*, when changing from the absolute to the distributive or reduplicated form, become *nomina actoris*.

<sup>1</sup> Other instances of substantives with duplicate diminutive endings are pašhkaga *little cloud*, an nkashkiága *belly*, if this stands for nkashka-ága, transformed by vocalic dissimilation.

c. Substantives indicative of provenience, nativity, tribal descent, or origin of persons or personified beings: *nomina gentilitia*. They are originally and simultaneously adjectives, with the endings -kish, -kni, and -wash.

d. Substantives expressing the degrees of relationship by blood or marriage, in the descending and in the ascending line: *nomina affinitatis*. Formed by the prefix p- and by the suffix -p (-ap, -ip), a few by -sh; they exhibit *two* modes of forming the distributive or plural number. They are in fact *verbs*, and this explains it why in some of the oblique cases they are not inflected; only the subjective, the possessive and the postpositional cases have the case-suffixes of substantives.

e. Proper names of persons, male and female: *nomina propria*. No special mode of derivation exists for deriving these names from their parents' or some other appellation, though the name of the father is placed after that of the child (e. g., Wawálikš-Skáítitko) in exceptional cases. Mixed-blood descent is indicated by tẓálamni *half*, or by the suffix -aga. Steamboat Frank was called so after his mother, and the children usually get no names before they are able to speak. Many male Indians have more than one name—one given in early years, the others referring to their occupation or to some other circumstance. The personal names of the two tribes often depict the bodily qualities of their owners very drastically, and would make an interesting subject for a separate treatise. Some of them are diminutives, others binary and ternary compounds or embodying whole phrases, and a few are borrowed from languages foreign to Klamath.

#### 4. *The names of animals.*

Though often difficult to trace to their true origin, these are frequently *nomina agentis*, as ndúkish, a species of *hawk*, from ndúka *to hit*; or they are *nomina actoris*, and then are often formed by distributive reduplication, as munána-tatámmuishi *a mole-species*, from táměñû. The numerous *onomatopoeic* forms which occur in so many bird-names, as túktukuash, waíwash, may be classed as *nomina actoris* also. Butterflies are mostly called by reduplicative names, as kék̄kap, walwílékash, wékwak, from the motion or position of their wings, and it will be observed that in the majority of lan-



guages the names for these insects are formed by reduplication. Names of some burrowing animals are formed with initial mu- (cf. *múna deep down*): *múí woodchuck*, *múkuaga field-mouse*, *mû-úe mole*, *mû'nk* generic term for *mice* and the other smallest quadrupeds. The suffix -aga, -ak designates the *young* of animals, but often applies to specific animals on account of their diminutive size: *washla-ága*, *walzátchaga*, *watchága*, etc.

*Male* animals are distinguished from *female* animals by a separate term indicating their sex, which is placed before or after the animal's name, and hence must be regarded as an attribute, not as an adjective. Male is *lakí*; *male dog*, *lakí wátsaga*; *male dog pup*, *lákiag wátsaga*; *male horse*, *lakí wáts*; *male deer*, *lakí wí'hle*; *young male deer*, *lákiaga wí'hle* or *wí'hlag lákiag*; *male eagle*, *lakí yaúzal*. For the female two terms are in use, one of which, *ndsílo*, is applied to the domesticated quadrupeds only: *female horse*, or *mare*, *ndsílo wáts*; *female dog*, *ndsílo wátsag*; *female puppy*, *ndsíluag wátsag*. The following are either names of birds or of wild quadrupeds: *female cat*, *ngúlo*, *kúlo púshish*; *female deer*, *ngúlo wí'hle*; *female eagle*, *kúlo yaúzal*; *female black bear*, *witá'm kúlo*; her *young*, *witá'm kúluak*; *shaizísh gúlu* (cf. 163; 16); *female lizard*, *kía kúlu*; the *female káls-bird*, *kálsam kúlo*; *female wolf*, *ká'utchish gúlu*. We also find, in 163, 9: *kú-e welékash the old female frog or toad*, and *tikága* for the male of the *mountain quail*, q. v.

There are very few animals whose males have a name differing from the females. The female of the *shké-hawk* is called *spú'm*, and the term *Sháshapsh*, *Sháshapamatch* applies chiefly to the *female Grizzly Bear* with her two young in mythologic stories, and not to the male. Compare, also, the terms for *ox*, *steer*, *cow*.

The terms *young*, *cub*, *pup*, *brood* are rendered either by *wéash offspring*, *wéka* (for *wé-aga*) *little offspring*, or by appending the diminutive suffix -aga (-ak, -ka etc.) to the name of the animal. In a few instances the young has another name than the parent animal: *colt* is *tzá-ush*, not *watchága*, for this means *dog*; *wí'hлага* stands for *young antelope*, instead of *tchéwaga*, and in fact means *young deer*, *young fawn*; cf. *wí'hla* in Dictionary, page 485. *Táwalsh young quadruped* refers to certain animals only: *vínam táwalsh elk one year old*. When the offspring of animals is referred to whose names end in -aga (cf. above, this page), an adjective for *little* (*ndshékani*, *kitchikáni*) is

placed before the name. *Lelédshi* and its diminutive *leledshiága* refer to the young of mammals only. Cf. *lílhanksh*, in Dictionary.

To the names of personified animals, occurring in the mythic stories of the two tribes, is appended the adjective *ántchiksh*, abbr. *-amtch*, *-amts*, *old*, *ancient*, *bygone*. In the conjurer's song-lines, in which the same animals are frequently mentioned, I have not met with this adjective.

Certain animals are known to these Indians under two or several names; one of them is the usual one, the others are mere predicates or epithets referring to individual peculiarities of the species. This sort of polyonymy recalls the fifteen names for the *elephant* and the twenty appellations for the *sun* formerly in use in Sanskrit literature; also familiar terms of European languages, like *Master Bruin* for bear, *Reginhart*, *renard* for fox, *Isengrim* for wolf, *Raminagrobis* (French) for cat, etc. Terms of this description, which I have found to exist in Klamath, are all more or less mythological, as follows:

*lúk grizzly bear*: *Sháshaph*, *Sháshapamtch*, *Lúkamtch*; *lúkaga grizzly bear cub*: *shashápka*.

*wanáka little silver fox*: *mbaubáwash* (the "howler"), *kenkatlátuash*, *kenkápsihli'li*, *ndundótatuash*.

*tiggága quail*: *takága*.

*yaúzal white-headed eagle*: *shkû'shki*.

With these we may fitly compare *pshe-ntíwash*, the archaic term for *máklaks people*, *human beings*, which occurs in mythic stories only.

##### 5. The names of plants.

Trees, shrubs, grasses, and all vegetal growths bearing edible fruit or berries, are very generally named after their products, and the names are derived from them through the suffix of the possessive case: *-am*, *-lam*. The noun to be supplied after this suffix, to make the phrase complete, *ánku*, *tkáp*, *tchélash*, is, except in a few cases, elliptically omitted, so: *kpókam gooseberry bush*, for *kpókam ánku*, *kpók* being the *gooseberry*. Even the *white oak*, *húdshnam*, is called after its *acorn*, *húdsha*.

Terms deviating from this rule are, e. g., *kō'sh pitch-pine tree*, which is not named after its fruit, *ktä'lo pine-nut*, though this is eaten by the Indians. *Wókash, nû't, nû'tak*, designate the plants as well as their seed. *Welē'li barberry bush* does not show the ending -am. Edible bulbs, roots, etc., generally exhibit some other ending than -am, -lam, and even -ash, -ish is not very common among them. Cf. Texts, pp. 146-149.

Among the terms in -am, *íwam* designates the *whortleberry* as well as the bush upon which it grows, and *lé-usham*, distr. *lelé-usham*, does not designate a plant, but a *flower, blossom*.

Vegetal growths *not* producing edible fruits, berries, or seeds have names formed by a great variety of suffixes from nouns or verbs; cf. *gúlk-maks, kēnawat, néwal, skáwanksh, shlē'dsh, vúlalksh*, etc.

#### 6. *The names of inanimate objects.*

These are difficult to classify as to their derivation, on account of the large number of affixes occurring in their formation. Therefore the list below attempts to give only indications for the classification of some of their number.

*a.* Nouns expressing the name of the material or substance from which an object is manufactured, or of which it consists, are often formed by the partitive suffix -ti, q. v.

*b.* Nouns indicating the tool or instrument by which something is manufactured or performed are formed by appending -ō'tkish (-útkish, -ā'tch) or -kish, q. v.

*c.* Parts of the human and animal body are formed chiefly by means of the suffixes -ash (-atch), -p, -u (-o).

*d.* Topographic nouns—viz., terms for rivers, hills, prairies, woods, districts, sites, lakes, settlements, towns, etc.—are formed by -sh (-ash, -ish) and -kish, -lzhish; proper names of places, sites, hills, etc., by -kshi, -zhē'ni, -na, -i and other suffixes. *Yáina mountain* is an instance of a noun originally formed by the suffix -na, and inflected through all cases.

### THE ADJECTIVE.

The attributive relation in the sentence is indicated by the adjective more than by any other part of man's speech. Adjectives may be divided

into numeral, indefinite or pronominal, verbal adjectives, and into adjectives designating quality. Only the two latter classes will be considered under this head; the indefinite will be treated under "Pronoun", and the numeral adjective under a separate heading, since numerals are used not only as adjectives, but also as adverbs.

Adjectives qualify substantives in a similar manner as adverbs qualify verbs. In the language of which we treat the adjectival inflection is not so multiform and elaborate as that of the substantive noun, though this does not impair the clearness of sentences. The suffixes -na, -i, -ē'mi do not appear in the inflection of the adjective, and it also lacks special grammatic forms to indicate gradation.

#### I. GENDER.

Gender, animate and inanimate, is not distinguished in the adjective, for its principal distinctive mark, the objective case, does not differ in its suffix -sh, as the following sentences will show:

múnish wúshmûsh shiúga sha *they kill a large ox*; cf. 42, 2; 112, 21.

atínsh kō'sh guká hûk *he climbed a tall pine tree*.

wátsag mû'mēnish wawákash gít<sup>k</sup> *fox-hound*, lit. "dog having long ears."

yánanish pil má-i pán *they eat only the lower (part of the) tule reed*.

pálpalish (or pálpalsh) shlápsh gít<sup>k</sup> *having a white flower*.

litchlitchlish steínash gít<sup>k</sup> *strong-hearted*.

If a distinction was made between the two genders, the above adjectives would, except in the first example, appear with the suffix -ni, -li. But another suffix, appearing in this and in other cases, is -a: túma tuá gít<sup>k</sup> *possessing many things*. It will be considered further on.

#### II. ABSOLUTE AND DISTRIBUTIVE FORM.

The distributive form derives itself in the same manner from the absolute as in the substantive and the verb. It is applied in the same manner and inflected by the same case-suffixes and case-postpositions as the absolute is, under stated restrictions. Whenever reduplication occurs, it may occur in the noun *and* in the adjective, or only in *one of the two*; in the latter case, it is usually the adjective which assumes the distributive form.

Even among the enclitic, unaccented adjectives there are some that will assume the distributive form; they resume their accentuation whenever they become joined to a noun showing this grammatic form.

lû'k pûpashpûsh-tkani (gi) *the seeds are bluish*, 146, 3.

kêlâdsh mämätchmä'tehli lalkáya *the kélâdsh-berries grow blue*, 146, 9.

### III. INFLECTION FOR CASE.

The adjective inflects for case in a shape not very different from that of the substantive, and in both we find forms of the simple and of the composite declension. Some of the cases do not occur in every substantive, and still less so in every adjective; the paradigms will clearly show this. The linguistic principle effecting alterations like these is that of *agglutination*.

Klamath has a double inflection of the adjectives in *-ni*, which may be compared in some respects to the one observed in German. Of this double inflection the shorter one is an abbreviation of the longer, showing the syllable *-än-* or *-én-* before the case-suffix, and both are used almost indiscriminately, although the longer one is more expressive. The adjective, when used predicatively, does not differ from the one used attributively, except sometimes by the position in the sentence, and in our texts the use of the adjective in either quality is rather frequent. The following examples will show the position of adjectives used *predicatively*:

p'gîshap t'shîshap ketelkaniénash ô' gîsht wéngga (Mod.) *mother (and) father died when he was young*, 55, 20.

nâ'sh shuî'sh sáyuaqs hû'mtcha kálak *a song having pointed him out as relapsed*; lit. "one song having discovered that he is of the kind called relapsed", 72, 3.

yámnashptchi lû'loks Aîshisham, Wanákalam kâkü'kli lû'loks *the fire of Aîshish was purple-blue, that of Silver Fox was yellow*, 99, 3.

láp shûlshesh mû'meni, szútash telîshî lápi ndshekáne *of gaming sticks there are two thick ones, of skin-covered sticks two slender ones*, 79, 2.

Not in every instance does the principle of agglutination unite the adjective closer to the substantive than the English language does; but

when this occurs one or the other loses its case-sign, and in a few instances both will lose theirs.

A.—Both nouns retain their suffixes in the following instances:

K'la-ushálpkash Yaina-ága gishi *at the Sand-covered Hill*, 43, 12; cf. 56, 4.

kédsha ntechékayant kshû'nat *it grows on small grasses*, 148, 5.

lúk shewána sháplashti stáyanti *to give away seeds from a full seed-puddle.*

nulidshá ko-idshántala küilátala kü-ilpákshtala *I am descending to the wretched, the burning land*, 173; 2.

ndammē'nteh wéwanshish yámmash shéwana *to three (of his) wives he gave necklaces*, 96, 9.

ká-i gitánish ámputi búnui! *do not drink of this water!*

pû'ka a sha ktáyatat kélpokshtat *they roast them with heated stones*, 148, 16. 17. Cf. 90, 18.

B.—The preceding term, which is usually the adjective, retains the suffix, while the term standing last loses or abbreviates it:

tídschantála káíla *into a good country*, 39, 2. 40, 15.

skétigshita vushó shlín *he shot (him) in the left breast*, 42, 10.

ká-i pupashpû'shlish gúshû líela *they do not kill black hogs*, 128, 2.

C.—The term standing second retains its case-mark, while the one standing first loses or abbreviates it through attraction:

gé-upgan mû'ni é-ushtat *running into the great lake, viz., "the sea"*, 127, 14.

kínkan' smō'k gi'tk *they have a spare beard*, 90, 5; cf. 90. 17.

ínîpmi wáftash *during four days*, 75, 14; cf. 88, 4.

génta küilatat *about this world*, 94, 2.

pálpal-tehû'leksh gítko *person having a white skin*. 55, 4.

pálpali watsátka *upon a white horse*, 183; 22.

múmi lákiash neásht gi *to agree with the great ruler*, 40, 9.

Truncated case-endings occur more frequently in the adjective than in the substantive. This abbreviated form is a consequence of agglutination to other terms to which they become intimately joined, and adjectives showing this form may be joined to substantives with an apocopated form or with a full form. Substantives joined to adjectives or numerals do not always

show the same case-suffixes as these, so that, e. g., -tala in the noun need not correspond to -tala in the adjective, but just as well to -sh, -nt, -ă. The most frequent of these adnominal suffix-abbreviations are -a (-ă) and -nt (-nta, -ta).

-a (pronounced short) occurs in some oblique cases of the adjectives in -ptchi, -mtchi, -tchi, in some adjectives like *tídshi good*, *kú-idshi bad*, and in the numerals. We have also found this terminal in the substantives ending in -p (-ap, -ip).

-nt, case-suffix abbreviated from -tat, -ta, the locative-case terminal, and subsequently nasalized. The same nasalizing process is observed in -ntka for -tka, and in -nti for -ti. It is frequently used as an adjectival suffix whenever the substantive belonging to it stands in one of the locative cases. It also appears as -anta, -ant, -ta, the latter occurring oftener in the southern than in the northern dialect.

The inflection of the adjective is effected by *case-suffixes* only. When in the composite inflection a substantive assumes a case-suffix to which a case-postposition is added, its adjective-attribute shows the same case-suffix without any case-postposition, sometimes another; cf. Numeral.

atiyă'nam welékshamkshi *at the tall old squaw's lodge.*

atiyă'n'sh welékshashitála *toward the tall old squaw.*

To render the study of these correspondencies between the inflected adjective, numeral and substantive easier, I have laid them down in tabular form as follows, in the order of their frequency:

*Terminals of substantive:*

*Terminals of adjective:*

correspond to:

-ash and obj. case without suffix	-sh (-ash, -ish), -ă, -anta, -ant, ta.
-am (-lam)	-am (-lam), -nti.
-ti, -ăt	-nta (-nt), -ntka, -nti, -sh (-ash, -ish).
-tat, -at	-nta (-ant, -nt), -ntka, -tat, -sh.
-tka, -tk	-ntka, -ntk, -tk.
-xēni, -amxēni	-sh, -nt, -ă-, am (-lam).
-ē'mi	-ntka, -ntk, -tk.
-amkshi	-am (-lam), -ă.
-ksaksi	-sh, -nt, -ă.
-tala	-sh, -nt, -ă.

Some rules bearing upon the mechanical part of the adjectival declension are as follows:

1. *Adjectives, numerals, and indefinite pronouns* in *-ni* show a double inflection; one of these inserts the syllable *-än-*, *-en-* between the stem and the case-suffixes, while the other inflects the word without this insertion. Examples of this are:

ketchkáni *small, young*; obj. ketchkaniénash and kétéhkan'sh.  
 lápukni (abbr. lápuk) *both*; obj. lapukénash and lápuksh.  
 múni *large, great*; obj. muyä'nash (for muniénash), múnish, múatch.  
 ndáni, ndánni *three*; obj. ndannénash and ndánash.  
 nánuk (for nánukni) *all, whole*; obj. nanukénash and nánuk.  
 tunépu *five*; obj. tunepä'nash and túnipa.

The longer form may stand without any substantive accompanying it; cf. húnkiäsh tunepä'nash *five of them*, 44, 2. The short form exists beside the longer one, and has apparently been formed from the latter by contraction. The word atíni *long, tall* forms atiénash and atiyénash, the *-y-* being inserted only for euphony, and so with others ending in *-ini*.

2. *Adjectives* in *-kni* usually drop the *-n-* in the oblique cases. These are formed as if the adjective ended in *-gish*, *-kish*, and this suffix also appears in the subjective case of many of their number.

É-ukshikni, obj. case E-ukshikíshash.  
 Mō'dokni and Mō'dokish, poss. case Mōdokísham.  
 Wálamskni and Wálamskish, obj. case Walamskíshash.

3. *Verbal adjectives* (and *participles*) in *-tko*, *-ntko*. For the formation of their oblique cases, cf. *-tko* in "List of Suffixes" and "Verbal Inflection."

Before we pass over to the paradigms, it will be of use to observe a few other examples, largely taken from our Texts, to illustrate further the working of the rules established upon the preceding pages, under A, B, C. They are arranged after the cases observed in the substantive, commencing with the objective case, and include adjectives and pronouns.

kä'liant wáshash *in the absence of the prairie-wolf*, 105, 3.  
 mú nkí'llipsh (for nkí'llipkash) tíwish *the quickly-rushing waters*, 94, 5.  
 gémp'tcha máklakshash *persons of that description*; cf. 186; 54.



kó-idsha skû'ksh *a wicked spirit*, 127, 13.

palpálish shl' k'hí'ulēchan *hoisting a white flag*, 14, 2.

túma nánuktuan gisháltko *rich in all kinds of property*.

lîwátka shnúlashtat húnkant *they raised him up in that nest*, 101, 13.

keliánta ké-ishtat *when no snow was lying on the ground*, 37, 21; cf. 41, 10.

wí-ukayant kēládshamat *on the low keládsh-bushes*, 146, 8.

taktaklánta kúílatat *upon level ground*, 43, 29.

náyant waítashtat *on one and the same day*; cf. 56, 7.

géntka húdam *this winter*; géntka páta *this summer*.

gapchétká tzalampáni *about the middle of May*, 36, 7.

géntka skoshē'mi *during this spring*.

nā'dshash shelluálshgíshì *on one of the battle-fields*, 56, 6.

#### CONJUGATIONAL PARADIGMS.

As I have remarked previously, *both* nouns, the adjective and the substantive, may be inflected, or only *one of the two*. In the latter case, the endings -li, -ni may remain throughout unchanged: -ptchi, -dshi usually change into -ptcha, -tcha, -dsha in the oblique cases, and when used distributively both may be reduplicated or one may remain in the absolute state. Paradigms of both kinds of inflection are presented below.

Objective cases of adjectives in -li, -ni may be syncopated into -l'sh, -lsh, -n'sh, -ns, just as it is done in the substantive.

Following are completely-inflected paradigms of adjectives:

#### ADJECTIVE IN -LI.

##### *Absolute form.*

taktákli shlápsh *red flower or flowers*.  
taktáklish shlápsh  
taktákliam shlápsham  
taktáklanti shlápshti  
taktáklantk shlápshtka  
taktáklant shlápshtat  
taktáklish shlapshzē'ni  
taktáklant shlapshksáksi  
taktáklish shlápshtala

##### *Distributive form.*

tataktákli shláshlapsh *each red flower*.  
tataktáklish shláshlapsh  
tataktákliam shláshlapsham  
tataktáklanti shláshlapshti  
tataktáklantk shláshlapshtka  
tataktáklant shláshlapshtat  
tataktáklish shlashlapshzē'ni  
tataktáklant shlashlapshksáksi  
tataktáklish shláshlapshtala  
(or tataktáklant shláshlapshtala)

## ADJECTIVES IN -NI.

*Absolute form.*

atíni kō'sh *tall pine tree.*  
 atí-än'sh, atínish, atí'nsh kō'sh  
 atiyä'nam, atíenam kō'sham  
 atíyanti kō'shti  
 atíyantka kō'shtka  
 atíyant kō'shtat  
 atí'nsh kōshzē'ni  
 atí'nsh kōshksáksi  
 atí'nsh kō'shtala

*Distributive form.*

a-atíni kō'sh *each tall pine tree.*  
 a-atínish, a-atínsh kō'sh  
 a-atiyä'nam kō'sham  
 a-atíyanti kō'shti  
 a-atíyantka kō'shtka  
 a-atíyant kō'shtat  
 a-atínsh kōshzē'ni  
 a-atínsh kōshksáksi  
 a-atínsh kō'shtala

The *distributive form* of the *adjective* is here conjugated with the *absolute* of the *substantive*.

The cases omitted in the following paradigm are the locative in -tat, -at, which does not occur in names of persons except when used instead of -ti; and -ksaksi, which in personal names must be affixed to other case-endings.

*Absolute form.*

múni lakí *great chief, head chief.*  
 muyä'nash, múnish lákíash  
 muyä'nam lákíam  
 muyä'nam lákíamti  
 muyä'ntka lákítka  
 —————  
 muyä'nam lakíamzē'ni  
 muyä'nam lákíamkshi  
 —————  
 muyä'n'sh, múnish lakíashtála

*Distributive form.*

múmēni laláki *each great chief.*  
 múmiän'sh, múmēnish lalákíash  
 mumíä'nam lalákíam  
 mumíä'nam lalákíamti  
 mumíä'ntka lalákítka  
 —————  
 mumíä'nam lalakíamzē'ni  
 mumíä'nam lalakíamkshi  
 —————  
 múmiän'sh lalakíashtála

INFLECTION OF *tídshi* GOOD, AND OF *kú-idshi* BAD.*Absolute form.*

tídshi pgíshap *good mother.*

*Distributive form.*

tídshi or titádshi pgíshishap *each good mother.*

<i>Absolute form.</i>	<i>Distributive form.</i>
tídshā pgísha	tídshā pgíshisha
tídsha pgísham	tídsha pgíshisham
tídsha pgísha	tídsha pgíshisha
tídsha pgísha	tídsha pgíshisha
tídsha pgishamχē'ni	tídsha pgishishamχē'ni
tídsha pgíshamkshi	tídsha pgishishámkshi
tídsha pgishamksáksi	tídsha pgishishamksáksi
tídsha(nt) pgíshātala	tídsha(nt) pgishishatála

The *absolute* or *distributive* form in the adjective and the *distributive* form in the substantive; cf. 107, 8. 10. 11 with 107, 7:

<i>Absolute form.</i>	<i>Distributive form.</i>
<u>kú</u> -idshi watsága <i>vicious dog.</i>	<u>kú</u> -idshi wá-utsag <i>each vicious dog</i> (or <u>kukú</u> -idshi wa-utsága).
<u>kú</u> -idsha watságash <i>and</i> watsága	<u>kú</u> -idsha wa-utságash <i>and</i> wa-utchága
<u>ku</u> -idshā'nam <i>and</i> <u>kú</u> -idsham watsá- gálam	<u>ku</u> -idshā'nam wa-utchágalam
<u>kú</u> -idsha watságti	<u>kú</u> -idsha wa-utságti
<u>ku</u> -idshántka watságatka	<u>ku</u> -idshántka wa-utságatka
<u>kú</u> -idshtat ( <i>and</i> <u>kú</u> -idsha) watsága- tat, watságat	<u>kú</u> -idshtat, <u>kú</u> -idsha wa-utságatat, wa- utságat
<u>kú</u> -idsha watsagχē'ni	<u>kú</u> -idsha wa-utsagχē'ni
<u>kú</u> -idsha watságaksi	<u>kú</u> -idsha wa-utchágaksi
<u>kú</u> -idsha watsagksáksi	<u>kú</u> -idsha wa-utchagksáksi
<u>kú</u> -idshant watsagtála	<u>kú</u> -idshant wa-utchagtála

The second column contains the *absolute form* in the *adjective* and the *distributive form* in the *substantive*.

Although the suffix *-dshi* in these two adjectives is not identical with the suffix *-ptchi*, *-mtchi*, *-tchi*, the adjectives and pronouns with this ending are inflected exactly in the same manner, and thus no new paradigm is required.

## ADJECTIVE IN -SH.

*Absolute form.*

<u>kélpaksh</u> ámbu <i>hot, boiling water.</i>	<u>kélpaksh</u> zē'ni ámbu, <i>or</i> <u>kélpaksh</u>
<u>kélpakshash</u> , <u>kélpokshash</u> ámbu	ambuzē'ni
<u>kélpakpakam</u> ámbuam	<u>kélpaks</u> ambuksáksi, <i>or</i> ámbu <u>kélp-</u>
<u>kélpakshiti</u> ámbuti <i>or</i> ámbu	kaksaksi
<u>kélpakshitka</u> ámbútka <i>or</i> ámbu	<u>kélpakshtal(a)</u> ámbutal
<u>kélpakstat</u> <i>or</i> <u>kélpoksh</u> ámbutat	

It will be seen that some of the above forms are derived from kélpkatko, and not from kélpaksh, kélpûks.

*Distributive form.*

Kekálpaksh, kekálpoks is not in frequent use, the language preferring to substitute for it kekálpkátko, the participle of kélpka. For its inflection see Participles, and -tko in List of Suffixes.

## ADJECTIVE IN -A.

*Absolute form.**Distributive form.*

kuáta ktá-i, ktaí <i>hard rock, hard stones.</i>	kakuáta ktaí <i>each hard rock.</i>
kuáta ktaí	kakuáta ktaí
kuátanti ktáyam	kakuátanti ktáyam
kuátanti ktaíti	kakuátanti ktaíti
kuátantk ktáyatka	kakuátantka ktáyatka
kuátant ktaítat, ktáyat	kakuátant ktaítat
kuátant ktaizē'ni	kakuátant ktaizē'ni
kuátant ktaíksakshi	kakuátant ktaíksaksi
kuátant ktaítala	kakuátant ktaítala

The conclusions to be drawn from these various conjugational specimens are that some case-suffixes of the substantive (-na, -ē'mi) and all the case-postpositions, -tala excepted, are not employed in the inflection of the adjective, but that others are substituted for them; that the language rather seeks differentiation than similarity in the endings of both, and that the

inflection of the adjective is rather a matter of convenience than a process following strict rules or observing regularity. It adapts itself much more to the sense of the sentence or phrase than to the exigencies of grammatic rule, and diligently evades combinations obstructing rapid enunciation or injurious to euphony.

#### IV. RADICAL STRUCTURE. DERIVATION.

In regard to the structure of their radices, the adjectives subdivide themselves into two classes easily distinguishable from each other. *Class A* embodies all adjectives with a simple, mostly monosyllabic radix, while *Class B* comprehends all the adjectives formed by iterative reduplication and the suffix -li. Both classes possess a distributive form derived from the absolute by what I call distributive reduplication.

The adjectives of *Class A* with a simple radix, as *tídshi good*, *stáni full*, *kélpoksh boiling, hot*, take every ending occurring in adjectives save -li. The sound preceding the derivational suffix is usually a vowel, which sometimes is elided; diminutives take the ending -aga (-ak, -ka, -ga). Their function is to express qualities inferred from observation and of an abstract and immaterial order.

The adjectives of *Class B* with a radix formed by iteration of the whole radical syllable are very numerous, and end in -li without exception. The sound preceding the suffix -li is usually consonantic, and then the radix belongs to the class which I call thematic roots. In *pálpali white* this sound has coalesced with the suffix, the original form being *pálpal-li*. The function of this class is to express qualities perceived on objects of nature by the sense of *vision* (colored, striped, angular, in motion, etc.), by that of *touch* (smooth, rough, furry, level, etc.), of *smell* and *taste*; thus their signification is always of a material, concrete nature. The diminutives of this class append -aga and -tkani to the radical instead of -li:

*lushlushága a little warm.*

*ketchága rather small; from ketchkáni small.*

*lúk púpashpúshtkani each seed is a little black, blackish, 146, 3.*

*käkä'ktkani tehíkass a yellowish bird, 180; 8.*

Some of the adjectives in -li can drop this suffix. The remaining radix then serves for forming compound words, or it represents the adverb corresponding to the adjective:

metsmets-sáwals (for metsmétsli sháwalsh) *obsidian arrow-head*; lit.

"dark-blue arrow-tip."

pushpúsh-uk shlē'sh (uk for hûk) *it is black to look at*, 73, 6.

The radix of the adjectives of Class B is, in some instances, found to occur in its simple, unreduplicated form, especially in compound substantives and in verbs. Analogous to this is the fact that the adjectives of color in the Sahaptin dialects occur regularly in both forms, the simple and the duplex, as in the Warm Spring dialect lä'mt and lä'mtlämt for *yellow*. In Klamath we have:

kál=kma *half-spherical skull-cap*, for kálkali kmá.

litchtakia *to try hard*, contains litchlitchli *strong*.

pä'z̄tgî *to dawn*, lit. "to turn gray", contains päkpä'kli *gray*.

Push-kíu "*Black-Posteriors*", nom. pr. masc., for Pushpúshli kíu.

tā'z̄tki *to become red, to blush*, contains faktákli *red*.

This is observed in some other verbs in -tki, -t̄zi, and is true even of some adjectives of Class B, which revert to their adverbial form without losing their adnominal signification: mû-lakí *headchief*, kétcha-lakí *subchief*.

The following table will show the grammatic relation in which almost all the adjectives in -li, and a large number of those in -ni, -kni, -kani etc., stand to their corresponding adverbs. Verbal adjectives in -tko, -ntko of course do not form adverbs. Examples:

litchlitch *strongly, forcibly*; litchlitchli *valorous, powerful*.

kétchketch *roughly*; ketchkétchli *rough to the touch*.

mû *strongly, much, a great deal*; mûni *large, great*.

atí *far, high up*; atíni *tall, distant*; atíkni *stranger*.

mā'ntch *long ago*; mā'ntchni *belonging to the past*.

tánk *then, at that time*; tánkni *belonging to that period*.

tú *over there*; túkni *coming from there*.

gitá *here*; gitákni *coming from here, there*.

kó-i *badly, wrongly*; kó-idshi *bad, wretched, wicked*.  
 kécha *a little, somewhat*; ketchkáni *small, little, young*.

## DERIVATION OF ADJECTIVES.

The more important points on this subject having been previously stated, short references to these are all that are now needed for our purpose.

Adjectives are derived from radicals and bases by *suffixation* exclusively. There exists no prefix especially devoted to the formation of these nouns.

As to their derivation from the different *parts of speech*, the adjectives may be classed as taking the following suffixes:

Adjectives of an adverbial, etc. origin: -ni, -kni (sometimes, as in numerals, abbreviated into -ni).

Adjectives of a verbal origin and nature, verbal adjectives, etc: -tko, -a.

Adjectives of a substantive origin: -sh (-ish, -ksh, -gs), -ni, -kni, -aga, -ptchi (-mtchi, -tchi).

Adjectives of pronominal origin: -kani, -kni, -kianki, -ptchi.

Adjectives derived from other adjectives: -ptchi.

Adjectives proper: -li, -i.

With respect to their *signification*, the formative endings of adjectives may be subdivided in suffixes conveying a concrete, material meaning (-li); an abstract meaning (-ni, -kianki, -kani); while all the others, even -ni sometimes, form adjectives belonging to both classes.

In the *enumeration of adjectival suffixes* here following, it will be appropriate to distinguish between those ending in -i and those showing other terminal sounds. While the former are of the more genuine adjectival type, the latter are in fact substantives. Compound suffixes are not infrequent, and are often formed from oblique cases of a noun.

-a, an exceptional suffix, occurring in wiká (for wikáni) *low*, in kuáta *hard*, which are in fact an adverb and verb.

-a g a, -ak forms diminutives like tumiága *a few*, and is mentioned in List of Suffixes. Some of the adjectives in -ak are formed by ak *only, but*, and are not really diminutive adjectives: kéliak *deprived of*, péniak *unclothed*, tánkak *a few only*.

-*i* appears separately as a suffix only in a few adjectives, as *kú-idshi* *bad*, *tídshi* *good*, *túmi* *many*. *Áti* is abbreviated from *atíni*, like *wénni* from *wenníni*.

-*kani* appears in a few adjectives only, as *yánakani*, *ketchkáni*, *ntchékani*, *tzálampankani*; in the following it points to an uncounted, undetermined number or quality, and is equivalent to our *some*: *túmikani máklaks* *a number of persons, some people*; *kínkankani* *a few*. It also forms the suffix *-tkani*, q. v. Cf. page 343.

-*kianki*, -*gianggin*; "for oneself", in List of Suffixes.

-*kni* forms adjectives marking provenience or origin from, and hence frequently occurs in tribal names. In oblique cases the *-n-* is usually dropped after the *k-*: *yámakni* *northern*, obj. case: *yamakíshash*, for the oblique cases are formed from a suffix *-kish*. The suffix is a contraction of *-kani*, although it differs now greatly from it in its function. Adjectives in *-kni* have often to be rendered in English by the corresponding adverb:

*tú'kni p'li'ntankni sa shlín* *they shot from above in the distance*, 23, 21.

*hunkélámskni lúgs guíkaga* *the slave ran away from this man's house*.

Several adjectives in *-kni* are derived from the oblique, especially locative cases of substantives and pronouns, and from adverbs or postpositions: *kókagtalkni*, *Lókuashtkni*, *Shíkueshtkni*, *nakushzē'nkni*, *p'laitalántni* (for *p'laitalántkni*?), 173; 1.

-*li* forms *concrete* adjectives descriptive of surface-quality, or of intensity of motion. Their radical structure and the affinity of *-li* with *-äla* (*-la*) and the prefix *l-* have been hinted at elsewhere. This suffix forms no compound suffixes.

-*ni* forms adjectives, most of which are of an abstract or immaterial import; it also forms compound adjectival suffixes, often having an adverbial signification when translated into English. The ending may be preceded by a vowel, as in *atíni* *tall*, *ké-uni* *slow*, *tzé-uni* *first*, or by a consonant, as in *tunépni* *five* and the other numerals, *tzálamni* *middle*, *komû'shni* *wild*, etc. The insertion of *-än-*, *-en-* in the oblique cases, and the forming of collective nouns by appending *-ni*, distr. *-nini*, was mentioned above. Suffixes



composed with -ni are found in shuidshashksaksíni, tutashtalíksini, vusho-ksáksini, yántani, tatzčlampánkani.

The suffix -ni, used in an adverbial sense, occurs in the adverbial numerals: lápni *twice*; in tchúshni *always*, tíměni *often*, and is not inflected then, as may be seen 112, 7. 10, where we find kátni *to those inside the kayáta*; if it was inflected as an adjective, we would expect kátuiash, or kayátniash.

-*ptchi*, abbr. -tchi, -tch, -mtchi, -mtch, marks likeness to, similarity in appearance, and is comparable to our suffix *-like*, *-ly*. It forms adjectives from substantives, adjectives, pronouns and adverbs.

-*sh*, -*s* composes adjectives having the nature of substantives, some of them referring to temperature: kčlpaksh *hot* and *heat*, kátags *cold*, etc. They appear either with the suffix -ish, -ěsh, or with -kish, -gish, -ksh, -gs; cf. List of Suffixes.

-*tkani*. Mentioned under -kani and elsewhere.

-*tko* (-tk, -ltko, -ntko) forms verbal adjectives, as spúgatko *gray-colored*, nkčllitko *strong, forcible*, etc.

To the above list we add a few adjectives of a rather general signification. Many of them become so closely agglutinated to the substantive to which they belong as to lose their accent, and the shorter ones of them are *postpositive*, whereas the common adjective has its regular position in the sentence *before* the noun qualified. The distributive form, which a few of them have, is scarcely ever used.

*Ámtchiksh* abbr. -amtch, *old*, is transposed from mā'ntch gí'sh, mā'ntch; the definitions may be gathered from the Dictionary, page 21. When -amtch refers to ancestral belief, it is appended to all mythic beings of the Indian religion, as in Shúkamtch *Old Heron*. It may refer also to old people, and then shows a derisive admixture incident to old age, like the Italian suffixes -accio, -uccio: Wákěnamtch, nom. pr., *Old Fellow changing his voice*. In the sense of *used up*, or *good for nothing*, it is said of articles of household or daily use, as in shō'pamtch *bad, miserable soap*. Nouns ending in -sh, -s lose this suffix before -amtch.

*gítko*, abbr. *gitk*, *being, existing, doing*, but much more frequently *possessed of, having*, and then construed with the objective case of the object possessed. This term is treated more in full elsewhere, but it may be remarked that through attraction it often changes into the participle in *-tko* of another verb; cf. *klána pálpalish shlápshaltko* *the klána has a white flower*, 146, 14, when the correct expression would be: *klána pálpalish shlápsh gítko*.

*yálank* *alike to, similar to*; partic. of *yálha* *to lay upon*, viz., “to make congruent”: *Bóshtin yálank after the fashion of the Americans*, 59, 20.

*-pani* is an enclitic adverb, *up to, reaching as far as* (*páni* in Dictionary), which occurs in some adjectives, as *txálampani* *half, middle*, lit. “up to the middle”, and with *-kani* forms *-pankani*, *-pankni*: *txálampankani* *forming one-half*.

*shítko*, Mod. *shútka*, distr. *shishátko*, *shushátka*; enclitic: *shít*, *sít* *comparable with, looking like*; cf. List of Suffixes. Differs from *-ptchi* by giving comparisons of a more reflected, abstract nature. Modocs usually construe it with the objective, Klamath Lake Indians with the possessive case.

*-tuá*, enclit. *-tua*, refers chiefly to inanimate objects: *a thing, something, some kind of*; obj. case *tuálash*; poss. *tuálam*. *Lakí túma tuá gitk* *a rich man*, lit. “a chief many things possessed of”; *nánuktua* *everything*.

## V. GRADATION.

The Klamath of Oregon belongs to those languages which resort to circumscriptive methods for expressing gradation; for it does not possess any suffixes to express with exactness our particles *more, the most, less*, or our suffixes *-er, -est*. Hence this subject belongs more to syntax than to morphology; but we shall see that the means of expressing gradation by particles are not entirely wanting.

*Comparatives* are expressed as follows: “This boy surpasses his brother in strength”, or “this boy is strong; his brother is not”; “this boy is strong; his brother is weak.”

*Superlatives.* For the sentence, "my child is the oldest of these children", they will say "my child is old; the others are not"; or "my child surpasses the others in age."

*Minutives* are rendered: "The elk exceeds the deer in size"; or "the elk is large, the deer is small." All this instead of our "the deer is less in size than the elk."

The ideas of *excelling over*, *surpassing*, *exceeding* can be rendered by several verbs differing from each other in their radicals and prefixes according to the form and number of the subjects and objects compared. For the selection of these, the Dictionary may be consulted. Kshúizi, partic. kshuízitko to surpass (one animate subject), lúizitko (round subject), uyézitko (tall subjects), winízi, Mod. vúizi, partic. winízitko, Mod. vuízitko, are the most common terms employed to indicate gradation. When speaking of bodily size or strength, terms designating these qualities are generally omitted, but when objects are compared for other qualities, this quality is added to the verb, generally in the form of an adjective. The objects compared to the subject of the sentence generally appear in the objective case.

kō'sh mūni uyézitk kápka the pitch-pine is taller than the kápka-pine (uyézitko literally means "lifted up", "raised").

géku a kū'sh ká-i winízitk hū'nu this pine tree is smaller than that one; lit. "this pine tree not surpassing-is that."

gé-u a kitchkáni ä'puls, mítoks mūni my apple is smaller than yours; lit. "mine is small apple, yours-but large."

páwash a kédsha aitzámēnash kō'l the páwash-root grows to less height than kō'l, 148, 7.

luízitko kápiunksam lúk tchípshash the seed of the kápiunks-plant is larger than that of the tchípash (l-, prefix of luízitko, points to the round shape of the seed), 146, 3.

î a n'sh winízi you are taller than I; lit. "you surpass me."

wátch kshuízitk txá-nshash the horse is larger than the colt; lit. "horse is conquering colt."

nû a túma gitk winízi mish I have more than you; lit. "I much-having exceed you."

nánka pupashpúshli máklaks, nánkatoks ká-i *some Indians look darker than others*; lit. "some dusky Indians, some not."

hú̄t a híshuaksh atíni, nánuken'sh hak nálsh winíx̄i *this man is the tallest of us*; lit. "this man is tall, all of us just he surpasses."

When an adjective is enhanced by our *very, quite, strongly, exceedingly*, this gradation is rendered in Klamath by mu, mû prefixed, or by toks, ká, ká-a, ga-á, ka-á prefixed or suffixed, sometimes proclitic and enclitic; taks, toks refers to something mentioned previously.

mû nkíllitko *very rash, strong.*

ka-á kó-idshi *very bad or mischievous, loathsome.*

ga atíni *very tall.*

tídshi toksh, tídshi ka-á *very good, quite good.*

ká-a kitchkáni, mû kétéhkani *very small or young.*

Outside of these syntactic means of gradation the language knows of some particles producing the same effect; but their use is rather limited, and this seems to show that their function is not exactly the same.

For the minutive no particle exists, but *comparatives* may be expressed by suffixing the enclitic ak *only, but* to the adjective. It becomes so closely fused to it that even case-suffixes are placed after it. The signification *only, just, nothing but* enables this particle to express also the enhancive particles *very, quite, greatly*:

kitchkáni *small*, kitchkániak *very small*, ká-i kitchkáni *not so very small, not so small.*

shkaíni *strong*, shkaíniak *stronger, very strong*; obj. case shkaíniaksh.

To express a *superlative*, one of the vowels of the adjective is protracted to a length which is thought to meet the case in question. Mū'ni is *large*, mú-uni *pretty large*, mū-ūni *very large*, and mu-u-u-ūni *colossal*; túmi *many*, túmi-i-i *a large number of*. This very effective grammatic feature is observed in the majority of American languages.

In the Modoc dialect, -ptchi, -tehi when appended to *some* adjectives effects gradation: tídshi *good, dear*; tídshitehi *pretty good, or the dearest*; atíni *tall*; atínitehi (or -teha) ũ tcháki *that boy is very tall.*

The particle *-la*, *-lá* expresses our superlative, but only in adjectives referring to certain objects extending in length, as plants, trees etc.: *kitchganlá the smallest* (of them).

### THE NUMERAL.

The numeral is either a numeral adjective or a numeral adverb. While in the Klamath language the latter is of two kinds, one in *-ni* and the other in *-ash*, the numeral adjective, when in its complete form, shows but the ending *-ni*, though an apocopated form exists for all the numerals. A distributive form exists for all the four forms just described. The numeral adjective answers to our cardinal numeral; an ordinal numeral corresponding to our numeral in *-th*, as *fifth*, *ninth*, does not exist in Klamath, but has to be rendered in a circumlocutory manner by some term of the four numeral series existing. An ordinal series is represented in the *Maskoki*, *Algonkin*,\* *Iroquois*, and *Dakota* dialects, but in the Pacific coast languages it is not universally met with. A distributive series, as we find it in Latin, is rarely met with in the languages of the Eastern hemisphere, but in America is not infrequent; and we find it also among the languages which make an extensive use of syllabic reduplication. As an appendix to the numerals we may consider the classifiers, which consist of verbal forms or particles, and are appended to the numeral to indicate the shape or exterior of the objects counted. They seem to belong almost exclusively to illiterate languages, and according to what G. Gibbs and H. de Charencey have written upon the subject, occur in the Polynesian languages, in the *Selish* and *Nahua* dialects, and attain their most extensive development in the *Maya* dialects. Multiplicative numerals generally coincide with the adverbial numeral expressing *times*, and so do they in the Klamath language; other modes of expressing them to be described below.

#### I. THE NUMERAL SERIES.

The first table contains the series of the first ten numerals in their complete form ending in *-ni*, which expresses the cardinals when inflected

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\* The *Sháwano* language, *Algonkin* family, forms its ordinals by prefixing *mawi-* and suffixing *-sene*, *-thene* to the cardinal numeral. Thus *nisathui seven* forms *mawinisuathéne seventh*. The suffix can also be dropped, and then we have *mawinisuathui seventh*.

like an adjective, and the adverbial series when not inflected. It can also be used to express our ordinals, and instances of this use are mentioned below, the numeral then being inflected like an adjective, and consequently placed *before* the noun which it qualifies.

The short or apocopated form of the numeral without the *-ni* represents the cardinal only. It mostly serves for counting, for rapid figuring, and for forming compound numerals above ten, and is represented in the second table. The distributive form in both tables corresponds to our *seven to each*, or *seven times for each*, and embodies the idea of severalty or apportionment.

## EXPLICIT FORMS OF THE NUMERALS UP TO TEN.

<i>Absolute form.</i>		<i>Distributive form.</i>
ná-igshtani, Mod. nā'gshtani	<i>one-half.</i>	nánigshtani
nā'dsh, nā'sh, nā's	<i>one (once, tína).</i>	nánash
lā'pēni, lā'p'ni, lā'pi	<i>two, twice.</i>	lā'lap'ni, lálapi
ndánni, ndáni	<i>three, thrice.</i>	ndándani
vúnepni, wúnipni	<i>four, four times.</i>	vú-unepni
túnepni	<i>five, five times.</i>	tútēnepni
nādshkshaptánkni	<i>six, six times.</i>	nanashkshaptánkni
lapkshaptánkni	<i>seven, seven times.</i>	lalapkshaptánkni
ndankshaptánkni	<i>eight, eight times.</i>	ndandankshaptánkni
nādshskē'kni (Klamath Lake)	<i>nine, nine times.</i>	nanadshskē'kni
shkékishkni (Modoc)	<i>nine, nine times.</i>	szeszékishkni
tá-unepni, té-unepni	<i>ten, ten times.</i>	tetúnepni

## APOCOPATED FORMS OF THE NUMERALS UP TO TEN.

ná-igshta, Modoc nā'gshta	<i>one-half.</i>	nán'gshta
nā'sh, nás	<i>one.</i>	nánash
lā'p	<i>two.</i>	lálap
ndán	<i>three.</i>	ndándan
vúnep, ū'nip	<i>four.</i>	vú-unep, ú-unip
túnep, túnip	<i>five.</i>	tútēnep
nādshkshápta, nā'sksapt	<i>six.</i>	nánashksapt
lāpkshápta, lápkapt	<i>seven.</i>	lálapksapt
ndánkshapta, ndánkapt	<i>eight.</i>	ndándankapt

nā'dshskēksh, nā'szēks (Klamath Lake)	<i>nine.</i>	nánadszēksh
shkē'kish, skē'ks (Modoc)	<i>nine.</i>	szeszékish
tá-unep, té-unip	<i>ten.</i>	tetúnep, tetúnip

## THE NUMERAL SERIES FROM ELEVEN UPWARD.

Indians speaking the language correctly never omit adding a classifier to the units of the compound numeral. I have therefore added to each decad a different classifier, thus giving successively the whole series of classifiers in use, with their distributive forms. The classifiers and the special uses made of them will be explained below. To show the different ways of pronouncing each numeral I have varied their mode of spelling:

- 11 ta-unepánta nā'dsh líkla; d. lilákla
- 12 ta-unepánta láp pé-ula; d. púpula
- 13 ta-unepánta ndán pé-ula
- 14 ta-unepánta vúnep pé-ula
- 15 ta-unepánta túnep pé-ula
- 16 ta-unepánta nádshkshapt pé-ula
- 17 ta-unepánta lápkshapt pé-ula
- 18 ta-unepánta ndánkshapt pé-ula
- 19 ta-unepánta nā'dshszēks pé-ula
- 20 lā'pēni tá-unep; d. lálap tá-unep
- 21 lā'p'ni ta-unepánta nā'dsh líklatko; d. liláklatko
- 22 lā'p'ni ta-unepánta lā'p pé-ulatko; d. pepúlatko
- 23 lā'pni ta-unepánta ndán pé-ulatko
- 24 lā'pni ta-unepánta vúnep pé-ulatko
- 25 lā'pni ta-unepánta túnep pé-ulatko
- 26 lā'pni ta-unepánta nā'shkshapt pé-ulatko
- 27 lā'pni ta-unepánta lā'pksapt pé-ulatko
- 28 lā'pni ta-unepánta ndánkshapt pé-ulatko
- 29 lā'pni ta-unepánta nā'dszēks pé-ulatko
- 30 ndáni tá-unep; d. ndándan tá-unep
- 31 ndáni ta-unepánta nā'sh kshíkla; d. ksiksákla
- 32 ndáni ta-unepánta láp íkla; d. i-ákla
- 33 ndáni ta-unepánta ndán íkla

- 39 ndáni ta-unepánta nā'dszeks íkla  
 40 vunépní tá-unep; d. vu-unépní tá-unep  
 41 vunépní ta-unepánta nā'dsh kshíkatko; d. ksíksákatko  
 42 vunépní ta-unepánta lāp íkatko; d. i-ákatko  
 47 vunépní ta-unepánta lāpgsapt íkatko  
 50 túnepní tá-unep; d. tútēnepní tá-unep  
 51 túnepní ta-unepánta nādsh nékla; d. nenákla  
 52 túnepní ta-unepánta lāp níkla  
 60 nādshkshaptánkni tá-unep; d. nanadshaptánkni tá-unep  
 61 nadshksaptánkni ta-unepánta nā'dsh nékatko; d. nenákatko  
 62 nadshksaptánkni ta-unepánta lāp níkatko  
 70 lapkshaptánkni tá-unep; d. lalapksaptánkni tá-unep  
 71 lapksaptánkni ta-unepánta nā'dsh shlékla; d. shleshlákla  
 72 lapksaptánkni ta-unepánta lā'p shlékla  
 80 ndanksaptánkni tá-unep; d. ndandanksaptánkni tá-unep  
 81 ndanksaptánkni ta-unepánta nā'sh shlékatko; d. shleshlákatko  
 82 ndanksaptánkni ta-unepánta lāp shlékatko  
 90 nadshskē'ksni tá-unep; d. nanadszē'ksni tá-unep  
 91 nadszē'ksni ta-unepánta nā'sh yála or yálatko, i-álatko  
 92 nadszē'ksni ta-unepánta lāp yála  
 100 ta-unépní tá-unep; húndred; tína húndred  
 101 ta-unépní tá-unep (pēn) nā'sh kshíkla  
 200 lāpēni ta-unépní tá-unep; lāp'ni húndred  
 300 ndáni ta-unépní tá-unep  
 400 vunépní ta-unépní tá-unep  
 434 vunípní ta-unépní tá-unep (pēn) ndáni tá-unep (pā'n) vínep pé-ula  
 1000 ta-unépní ta-unépní tá-unep; tína toúsān  
 1889 tína toúsān pen ndankshaptánkni húndred pēn ndankshaptánkni tá-unep pā'n nā'dszeks pé-ulatko

Concerning the mechanical side of the three series just enumerated, a few remarks are necessary.

In the first series, the -nkni of *six*, *seven*, *eight* is often abbreviated into -ni: lāpkshaptánkni into lāpksháptani; cf. 44, 6. Lā'pi is the original form



of the numeral for *two*, and *lápěni* means *twice*; cf. the Dictionary, page 181. In the list of the numerals above ten, the ending -anta, -ant in ta-unepánta is a locative case, nasalized from what would appear in a substantive as -atat, or -ata, -at; and ta-unepánta has to be interpreted as *upon the ten* vunépní ta-unepánta *upon the forty*. Every numeral has its distributive form, corresponding exactly to the *septeni, deni* of Latin; it is inflected and abbreviated exactly like the absolute form, and shows the same functions, though in a distributive sense. When two or more numerals form a compound numeral, and no classifier is added, as is done in the numbers divisible by ten, the *first one*, not the following, is reduplicated whenever the whole number is spoken of distributively. Thus when I say, *Give me thirty eggs every day*, this will be rendered by ndándan'sh té-unip nápal nánuk waítash nish lúi; not by ndándan'sh tetúnip, nor by ndánish tetúnip nápal.

The same principle of incorporation of several terms, which are intimately connected together into one phrase, we observe when a classifying term is added distributively to the numeral. It then suffices to reduplicate the classifier, though it would not be incorrect to do the same also with the first numeral of the number in question. The additive particle pēn, pān *again, and*, should be used after tá-unepni with its multiples only (or after tá-unep, if this is abbreviated from tá-unepni); but some Indians insert it ungrammatically after ta-unepánta and its decadic multiples as well. In the numerals above one hundred, only the units are inflected by case, not the hundreds nor the decades or tens; cf. the tá-unep standing for ta-unepánta, in the numeral series, under 101, 434, and 1889. When units are added to ten and its multiples, the smaller number can also stand first, followed by pān, pēn or not. *Forty-three* may thus be expressed in different ways:

vunépní ta-unepánta ndán pé-ula  
 vunépní tá-unepni pēn ndán pé-ula  
 ndán pēn vunépní tá-unep pé-ula  
 ndán vunépní tá-unep pé-ula

The fraction *one-half*, ná-igshtani, nā'gshta, is usually placed after the classifier: ta-unepánta láp pé-ula nágshta tála nū péwí *I paid twelve dollars and a half*.

## II. INFLECTION FOR CASE.

Like the adjective in *-ni*, the numeral adjective possesses a long form in *-ā'n-*, *-en-* and a shorter one. The longer form appears only in a few cases, however, and instances will be given below.

The numeral may be used attributively, and then usually precedes the noun which it qualifies; or it may be used predicatively, and then its position in the sentence is more free. In both instances the numeral is inflected by case, like the adjective, but may at any time exchange its suffix with the uniform ending *-ā*, which occurs in so many adjectives and pronouns in their oblique cases, and in rapid speech is dropped altogether. Only case-suffixes—and of case-postpositions only *-tala* and the inessive *-i* (in *ná-i* *on one side*)—are employed in its inflection.

The noun *tatáksni* in the paradigm following means *children*, and occurs in the distributive form only, though in the sense of a true *plural*:

- ndáni. ndánni tatáksni three children (subj.).*  
*ndannénash, ndánna tatákiash three children (obj.).*  
*ndannénam tatákiam of three children.*  
*ndánnantka tatákiamti or tatákiamat about three children.*  
*ndánnantka tatákiashtka by means of three children.*  
*ndánna tatakiamzē'ni, tatakiamkshzē'ni where three children are.*  
*ndánna tatakíámkshi where three children live.*  
*ndánna tatakíámkshtala, abbr. tatakíámshtala toward the place where three children live.*

Another paradigm contains a combination with a substantive, in which the possessive case is impossible or unusual, and is therefore replaced by the partitive case:

- |   |                                      |
|---|--------------------------------------|
| <i>té-unipni shishilaga ten shreds.</i>   | <i>té-unipantk shishílagtat</i>      |
| <i>te-unipénash, té-unip shishílag(a)</i> | <i>té-unipant(a) shishílagksáksi</i> |
| <i>te-unipánti shishílagti</i>            | <i>té-unipant shishílagtála</i>      |
| <i>té-unipantk(a) shishílagátka</i>       |                                      |

The case-ending *-tka*, *-ntka*, *-ntk* frequently becomes connected with substantives standing in the locative case.

Other examples of inflection :

tû'nipni<sup>h</sup>sh wéwan's gitk Aíshish *Aishish had five wives*, 99, 9.

ndannē'ntch wéwanshish *to three* (of his) *wives*, 96, 9.

nû té-unip willi'shik iwí'χa *I have filled ten sacks*, 74, 12.

lápni tá-unepanta pā'n túnep pé-ula nî sä'tu *I have counted twenty-five*, 70, 8.

wû'la sa hû'nkiast tû'nipäns *they asked those five* (men), 17, 6 ; cf. 17, 13 ; 44, 2.

tû'nipni hak máklōka Nílakskni *five* (men) *only from Nilakshi were encamped*, 17, 2.

The numeral *one*, nā'dsh (radix *na-*), shows a large number of different forms, which necessitate a special paradigm. Besides the meaning *one* it also signifies *other, another, somebody*, and then usually has the longer form, náyentch :

subj. nā'dsh, nā'sh, nás *one* ; náyents *another*.

obj. nā'dsh, nā'sh, 72, 3 ; nayä'nash, náyen'sh, ná-änts, náyäns, 72, 1.

poss. nā'dsham ; nayénam, na-ä'nam.

partit. ná-iti.

instrum. náyantka, ná-änt, náyant, 66, 10 ; ná-ent, 66, 2.

locat. náyantat(?), náyant, ná-änt.

illat. na-itχē'ni *on one end ; on the other side* (for na-iti-χē'ni).

iness. ná-i *on one side* (in ná-igshta *half*, ná-iti etc.).

direct. nā'dshitala, ná-itala (cf. ná-ital-télshna).

From lā'pi *two*, many cases of which were given in the Dictionary, is formed lápukni, abbr. lápuk *both*, which is inflected like other numerals.

For the numerals from eleven to nineteen a shorter form exists besides the four forms mentioned above ; it consists in omitting the number ten, and the classifier appears to be sufficient proof that the number spoken of is above ten, for numerals below ten never assume classifiers. Thus we have :

12 láp pé-ula, instead of : tá-unepanta láp pé-ula ; cf. 40, 1.

18 ndánkshapt yála, instead of : tá-unep pēn ndánkshapt yála.

What we call an *ordinal* numeral is rendered in Klamath by the adjectival, inflected form of the numeral in -ni. The chief use made of this numeral in -ni is that of a cardinal, and though it is exceptionally used as an ordinal, it is not probable that the Indian considers it in these instances as an ordinal in our sense of the term. If his mind was susceptible for such a category of the numeral, he would probably have established a special grammatic ending for it. Examples:

ishnúla a sha hûnk ndánant (or ndáni) waitashtat *they buried him on the third day.*

lapkshaptánkiant waitashtat guíkaka *he started on the seventh day.*

The only ordinals existing in the language are fulfilling other functions besides. They are: lupíni for *first*, tapíni (topíni) for *second* (in rank, order, time, etc.); tẓálamni: the *second* of three, or the *middle* one; tẓé-u: the first in age, the *oldest*; dimin. tẓewága; tẓé-u a húk pē'p túma wewéash gítko *her first daughter has many children.*

lupíni kiä'm gé-u shnúksh *the first fish that I caught.*

tapíni kiä'm gé-u shnúkshtí gi *it is the second fish that I caught.*

#### THE ADVERBIAL NUMERAL.

When numerals are serving to qualify an act or state expressed by a verb, not being joined to a substantive or other noun, they assume the adverbial endings of -ni, -tka, -ash, or the ubiquitous adjectival ending -a.

The most frequently used of these suffixes is the terminal -ni, when indeclinable. We have seen it used in the general list of numerals as composing the tens (decades), hundreds, etc., in the form of multiplicative numerals: vunépní tá-unep *forty*, lit. "four times ten." It closely corresponds to our *times*, and to the Latin *-ies* in *decies*, etc. It is especially frequent when used with verbs referring to sections of time, as waita *to pass a night and a day*, etc.

túnepní sá-atsa sa níshta *they danced the scalp-dance during five whole nights*; lit. "five times they scalp-danced all night long", 16, 11.

húk ndā'ni kéko-uya *three times he attempted*, 55, 10.

nashkshaptánkhitoks nû tamēnō'tka *I have been there as often as (-toks) six times.*

ndáni a nû shué-utka éwakatat gēn waitash *three times I went fishing to the pond to-day.*

lápēni, ndáni wāitólank *after three days, viz, "laying over three times."*  
tutēnépni waitólan (Mod.) *after five days in every instance, 85, 1.*

The only numeral differing in its root from the corresponding cardinal (nā'dsh) is tína *once*, tínāk (for tína ak) *only once*; d. títna and títatna *on various occasions, repeatedly, more than once*; cf. the Spanish plural *unos*. Tinā'k shniwáchna *to swallow at one gulp*; tína súndē kíulan *a little over one week.*

Adverbial numerals expressing instrumentality show the instrumental case -tka, -ntka, -ntk, which in the numeral *adjective* is often found to occur in a temporal and locative function.

lápantka hû' shlín *he was shot twice, lit. "by two (shots)."*

hû'k ní'sh lápukantka shlatámpk *they drew their bows at me both simultaneously, 23, 17.*

The suffix -ash of the objective case is used in adverbial numerals to express the locative idea: *at so many spots, places*; nádshash or nadsháshak *at, to another place*; lápash, ndánash *at, to a second, third place*; cf. nánukash *at any place, everywhere.* The same form is also employed in a special kind of multiplicatives, to which is added some term pointing to repetition, as folding, being together, etc.

lā'psh, lápash pákalaksh *twofold.*

ndánash, ndā'nsh pákalaksh *threefold.*

vúnipsh pákalaksh *fourfold.*

A parallel to this is formed by the following phrase, in which the abbreviated numeral is used:

láp shantchaktántko *twofold, lit. "two growing together."*

ndán shantchaktántko *threefold, lit. "three growing together."*

The term *pair* is rendered by lálápi *each two*; *bunch* by nánash szō'-szatch *"united, bound into one."* Lápiak means *two only*; tunepántak *or*

tunepántok *five only*; lápok, lápuk *both* has, in the objective case, lapuka-yä'nash; lapä'yala, lápeala *to bear twins*, lapä'yalsh *twins*.

When cases of the numeral inflection appear abbreviated, in the form of the short *-a* in adverbial phrases, this mainly occurs when arithmetic fractions have to be expressed, and a term indicating separation, division, etc., is subjoined to the numeral, as follows:

ndána shéktatzatko *one-third part*.

vunípa shéktatzatk *one-fourth part*.

lápi túnipa shéktatzatko *two-fifths*.

tá-unepa shéktatzatk *one-tenth*.

nádszēks tá-unepa shéktatzatk *nine-tenths*.

But there are also other ways to express fractions:

ná-igshtani ktúshkuish *one-half*, lit. "one-half slice."

lápēni ta-unepánta ndán tála pé-ula pēn nágshta *twenty three dollars and a half*.

vunipáshat shaktpaktzátko *cut in four quarters* (as an apple), Mod.

The fraction *eleven-fourteenths* was rendered in the southern dialect in the following clumsy manner: vúnip pé-ulatko nánuk nū shnókatko, ndán ká-i shnóka; lit. "having taken all fourteen, I do not take three."

Cf. also vúnip kikanyatpátko *four-cornered*, Mod.

### III. NUMERAL CLASSIFIERS.

The custom of appending classifying terms of various descriptions to simple and compound numerals is often met with in foreign languages. The six classifiers of the Aztec language describe the exterior of the objects mentioned or counted, as *-tetl* is appended to *round*, *-pantli* to *long* articles, etc. In other languages, as in the Penobscot of Maine, the various terminations of the numeral adjective act as a sort of classifiers. Among the Maya languages, the Kiché seems to be the most productive in attributes of this kind, and they are not at all limited to numerals.\* Other languages ex-

\* GEORGE GIBBS, Instructions for research relative to the ethnology and philology of America, pages 40 sqq. (Smithsonian Miscell. Coll., vol. 7, 1863). II. DE CHARENCEY, Des explétives numériques dans les dialectes de la famille Maya-Quiché, in "Revue de Linguistique," 1880, pages 339-386. THE SAME, Du système de numération chez les peuples de la famille Maya-Quiché, in Le Muséon, Louvain, 1882, vol. 1, No. 2. 8°.

clude them altogether from the numeral, but add them to certain substantives. But all of this largely differs from the mode in which classifiers are applied in the Klamath of Oregon, which is probably unique.

In this language the classifiers are applied to numerals only. They are not suffixed adjectives or particles, as elsewhere, but *verbs* or their *past participles*, descriptive of form, shape, or exterior of the objects mentioned, and invariably standing after the numeral, usually also after the name of the object. *They are appended only to the numerals above ten, and not to the DECADIC numbers, or numbers divisible by ten* This gives the clue to their origin and use. These suffixations are intended to classify only the unit or units after the decade, and not the decade itself. Indeed, the unit following immediately the decade in counting, as 11, 31, 71, 151, is in some instances qualified by other classifiers than the units between 2 and 9, as 32 to 39, 72 to 79, etc., because the former can be applied to single objects only, whereas the latter refer to a plurality of objects. When I say: *láp'ni ta-unepánta nā'sh lutísh líkla* *twenty-one berries*, this literally means, "upon the twenty berries one I lay (or you lay) on the top"; and when saying: *lápěni ta-unepánta nā'dshikshapta lutísh pé-ula* *twenty-six berries*, I suggest by it "upon twice ten berries six I put (or he, she puts) on the top or lay down"; or "after twice ten berries six I lay down." *Líkla* and *pé-ula* both refer to round-shaped articles only; but the twenty berries previously counted are not referred to by the classifier, only the *units* mentioned with the number. The classifying verb may be rendered by the indefinite term *counted*, *numbered*; before it, some subject-pronoun, as *I*, *you*, *he*, *she*, is elliptically omitted, but not before its participles *líklatko*, *pé-ulatko*.

The verbs serving as classifiers differ according to the shape of the counted objects, but all agree as to their common signification of *depositing*, *placing on the top of*. The simple verbal form, absolute or distributive, is employed when the speaker or other person is just engaged in counting the articles; the past participle *laid down* in its direct or oblique cases, absolute or distributive forms, is used when the articles were counted previously and a statement of their number is made. A majority of the classifiers are formed from the verb *íkla* by means of various consonantal prefixes.

The fact that the units from one to nine are not accompanied by these terms must be explained by some peculiarity of the aboriginal mode of counting. We may assume, from the original meaning of these verbs, that the first ten objects counted, as fish, baskets, bulbs, arrows, etc., were deposited on the ground in a file or row, or aside of each other, and that with the eleventh a new file was commenced, or when the articles were of the proper shape they were piled on the top of the first ten articles.

These classifiers, which to us appear to be an unnecessary and burdensome addition to human speech, are not always applied correctly by the Indians, and are frequently omitted by them. Thus *pe-ulápkash* is omitted in 54, 13; *kshiklápka*sh incorrectly put in 55, 11, instead of *pe-ulápkash*. *Pé-ulatko* is unnecessary in 90, 2, but should stand instead of *pé-ula* in 90, 3.

*Líkla*, part. *líkatko*, with their distributive forms, as seen in our numeral series, are appended to numerals above ten embodying the single unit after the decade, as 21, 91, 241, etc., and mentioning articles of a circular, globular, annular shape, or objects of a bulky, heavy-looking form. The prefix *l-* referring to rounded things only, the meaning of *líkla* is "to lay down *one* rounded thing." We find it used of beans, seeds, fruits, berries, balls, eggs, coins, thimbles, bottles, knives, watches, rocks, stones, boxes, wigwams, and similar objects.

*Pé-ula*, part. *pé-ulatko*, with their distributive forms, are appended to numerals over ten made up of more than one unit after the decad, as 22-29, 92-99, etc., and mentioning articles of the same description as given under *líkla*, and in addition to these, persons, animals, and divisions of time. *Pé-ula* is derived from *péwi* "to give or bestow many rounded objects" by means of the completive formative suffix *-óla*, *-úla*.

*Kshíkla* or *ksíkla*, part. *kshíkatko*, with their distributive forms, are appended to numerals over ten embodying a single unit only after the decade, as 31, 81, 441, etc., and mentioning a person, an animal or a long object. *Kshíkla* is another derivative of the verb *íkla*, "to lay down one single animate being or a long object."

*Íkla*, part. *íkatko*, with their distributive forms, are placed after numerals made up of two or more units after the decade, as 32-39, 42-49, and mentioning a plurality of inanimate objects of a tall, lengthy, or elon-



gated shape, as sticks, logs, trees, poles, boards, fence-rails, rifles and pistols, boots, lead-pencils, etc. The verb properly means, "to lay down or deposit many tall, inanimate objects."

*Néklā* or *núklā*, part. *néklatko*, with their distributive forms, are appended to numerals made up of units from one to nine after the decade, and introducing objects of a thin, filiform, smooth, and level surface or texture, as sheets of cloth or paper, kerchiefs, shirts, mats, and other tissues, excluding blankets, also ropes and strings. The verb *shúkla*, which we would expect to introduce single units after the decade, is not in use for this purpose.

*Shléklā*, part. *shléklatko*, with their distributive forms, is found appended to numerals made up of units from one to nine after the decade, and referring to blankets, bedcloth, skins, and other large articles of dress serving to envelope the whole body or parts of it.

*Yála*, *yálha*, *yéla*, part. *yálatko*, *yélatko*, with their distributive forms, are appended to numerals made up of units from one to nine, descriptive of long, tall, inanimate objects, and therefore analogous to *íkla* in their use. For single units, neither *íla*, which is the absolute form of the distributive *i-ála*, *yála*, *yéla*, nor another form *kshéla*, is actually used. Examples:

wewánuish tátoksnî nā'sh taúnep kshíkla shuénka *they killed eleven women and children*, 37, 15

tunépni ta-unepánta nā'sh máklakshash kshiklápkaish í'-amnatko *commanding fifty-one Indians*.

ta-unepánta túnep pe-ulápkash Modokíshash hû shléa *he found (there) fifteen Modoc Indians*.

Tchimä'ntko lápēni ta-unepánta lāp pé-ula illō'latko gî *Steamboat Frank (then) was twenty-two years old*, 55, 8; cf. 19 and the passages in Dictionary, pages 264, 265.

tiná hundred pēn lāp pé-ula lāchash (there are) *one hundred and two lodges*, 90, 3.

ORIGIN OF THE NUMERALS.

The quinary system is the most frequent of all the systems occurring in the numerals of American languages; its origin lies in counting objects by means of the fingers of both hands. When counting on their fingers,

Indians always begin with the smallest finger of the right or left hand, counting the fingers with the hand left free; after counting the thumb, they continue with the thumb of the other hand, and proceeding further, bend over the fingers of this other hand as soon as counted. That Klamath numerals have the quinary counting system for their basis is apparent from the repetition of the three first numerals in the terms for *six*, *seven*, and *eight*, while *nine* is formed differently.

*One* and *two* are etymologically related to the corresponding numerals in Sahaptin and Cayuse dialects, and all must have a common origin. *Lā'pi*, *láp two* is but another form of *nép hand*, which appears also in the numerals *vúnep four* and *túnep five*, which are compounds of *nép* and the prefixed particles *u-* and *tu-*. Thus *four* means "hand up", and *five* "hand away", indicating the completion of the count on the four long fingers. *Kshápta* is abbreviated from *kshapáta to bend backward, to lean, recline upon*; as the component of numerals, it indicates the bending over of the digits named, as *ndán kshápta* for *ndán nû kshapáta*, "three I have bent over", on the second hand. *Nádsh-székish nine* is in Modoc abbreviated into *skékish*, which signifies "left over", one digit only being left over to complete the ten; cf. *skü'kish*, in the Dictionary. *Té-unep ten*, the original form of which appears to be *tá-unep*, is probably a dissimilated repetition of *túnep five*.

If the origin of the Klamath numerals is thus correctly traced, their inventors must have counted only the four long fingers without the thumb, and *five* was counted while saying *hand away! hand off!* The "four", or *hand high! hand up!* intimates that the hand was held up high after counting its four digits; and some term expressing this gesture was in the case of *nine* substituted by "one left over", *skékish*, which means to say, "only one is left until all fingers are counted."

### THE PRONOUN.

The pronominal roots, which, as we have seen in the preceding chapters, form a large number of verbal and nominal affixes, become of still greater importance in the subsequent chapters of the Grammar. The task which these roots have to fulfill in the organism of language is to provide it

with relational affixes, and with words expressing relation, as conjunctions, postpositions, and adverbs. As to the pronouns, they are all derived from this kind of roots, if we except a few so-called "indefinite pronouns", as *túmi many*, *nánuk all*. Originally, all true pronominal roots were of a demonstrative or deictic signification, whatever their signification may be at the present time. I shall therefore treat of them before I treat of the other pronouns.

The class of pronouns in which the pronominal radix has not altered, or has but slightly altered, its demonstrative power is the *demonstrative* pronoun. *Interrogative* pronouns, formed from the deictic roots *ka* and *ta*, differ from the relative pronoun in their suffixes only, and form the intermediate link between the demonstrative and the *relative* pronoun, which, as it appears in this language, is simultaneously a *demonstrative-relative*. The demonstrative, interrogative, and relative pronouns referring to animate beings often differ from those referring to inanimate things. The *indefinite* pronoun is half pronoun, half adjective, and most pronouns of this class are derived from pronominal roots. The *personal* pronoun contains a demonstrative radix applied to persons specially, and the *possessive*, *reflective*, and *reciprocal* pronouns are derivatives of the personal pronoun. This and some of the demonstrative pronouns do not reduplicate distributively, as the other pronouns do, but form real plurals like these.

#### I. DEMONSTRATIVE PRONOUN.

Indians and other illiterate peoples point out with graphic accuracy the degree of proximity or distance in space separating the speaker from the one spoken of or spoken to by means of their demonstrative pronouns or particles, by the third person of the personal pronoun, and by some verbal forms. This well-known fact is stated here once for all; it is one of the more prominent peculiarities of our upland language also.

The roots which form demonstrative pronouns in Klamath are *pi*, *hu*, *ku* (*gu*), *ka* (*ga*), and *kē* (*gē*). *Ke* marks close proximity, and reappears in *ké-u*, *gē-u mine, my*; *hu* marks distance within sight and beyond sight; *ku* distance beyond sight or far off; while *ka* forms a transition from the demonstrative to the indefinite pronoun, and also gives origin to interrogative pronouns. *Pi*, pl. *pāt*, *sha* will be spoken of under Personal Pronoun.

The demonstrative pronouns formed from the roots *ne* and *ta* may as well be considered as indefinite pronouns.

The suffixes appended to the above radices mark the degree of distance, and in many instances distinguish the animate from the inanimate gender, which in the following list are presented in separate columns. Two other pronouns *pi* and *sha* were added for comparison, *pî* being used (in the northern dialect chiefly) for persons and animals standing in the singular, *pât* for the same in the plural number, *sha* for persons only.

*List of demonstrative pronouns in the subjective case.*

	<i>Animate.</i>	<i>Inanimate.</i>
<i>this</i> (so near as to be touched)	kē'ku	kē'ku
<i>this</i> (close by, "right here")	kēk; gē'k hūnk; gē, kē, pl. kē'ksha	gēn; gē, kē; géu hūnk gétu, génu
<i>this</i> (standing, being before you)	hū't, pl. hū'dsha	hū'nu
<i>this</i> (present, visible, within sight)	hū'nk, pl. hū'dsha, sha	hūn, hūnu, hūnk
<i>that</i> (visible, though distant)	hū't, pl. hū'dsha; guní; sha	hūn, hū't, hūnn, géu
<i>that</i> (absent)	hūkt, pl. hūktsha; pî, pl. pāt, sha	hū'nkt
<i>that</i> (absent, departed)	uē'g, pl. uē'gsha; Mod. nág, pl. nā'gsha	
<i>that</i> (beyond sight)	hū'k, ū'k, hū'kta, pl. hūksha; hū'ukt, pl. hū'uktsha; guní; pl. pāt, sha	hūk, ū'k, hū'kta

Where the Klamath Lake dialect has *hū'k*, *hūnk*, *hū't* in the singular, the Modoc dialect ordinarily uses *hū* instead. The suffix *-ta*, abbr. *-t*, refers not only to persons, but also to inanimate things standing upright, while inanimate objects seen upon the ground are indicated by the transitional particle *-n* (*-na*, *-nu*), forming no plural.

Some of these pronouns are easily confounded with demonstrative adverbs of local or temporal import, as both are pronounced alike (*hū*, *hūk*, *hūnk*, etc.).

Demonstrative pronouns do not form all the cases of the nominal paradigm. I therefore present here all the forms heard from the natives speaking both dialects, and beg to observe that all these forms also correspond to our personal pronouns *he*, *she*, and, when impersonal, to *it*.

*kē*, *gē this here*; Latin: *hicce*, *hocce*; poss. *kēlam*, *kēlem*; dir. *gétala*.

*kē'k*, *gē'g*, *gē'k*, *gū'g this*, is the above *kē* in the reduplicated form, the second vowel being apocopated; Lat. *hic*, *hoc*; Gr. *οὐτοσί*.  
Obj. case *kē'kish*, *gē'kish*, *gē'ksh*; poss. *kékēlam*, *kékēlem*. Pl. *kē'ksha*, *gē'ksha*; poss. *kékēlamsham*, abbr. into *sham*.

g é n, gēnu *this thing*; loc. génta (for géntat); instr. géntka.

h ũ' n k, hũ, Mod. hũ, hú-u, ū, ō *this one*; obj. case húnkěsh, húnkish, hũ'nksh, hũ'nk 24, 5; poss. húnkělam, húnkiam; partit. húnkanti; loc. hũnta, hũ'nkant; instr. hũ'nkantka. Hũnk may become abbreviated into ũnk, hak: túla hak *with him, with her*. Pl. of persons: húdsha (preferable to hũ'nksha), sha; obj. húnkiash, abbr. hũ'nksh, hũ'nk; poss. hũ'nkělamsham, hũ'nkiamsham; abbr. into sham, 108, 4. 122, 17. 132, 5. Hũnk occurs but seldom in the subjective case; hũ'nkt forms obj. hũ'nktiash in a Modoc text.

h ũ' t *that*, Mod. hũ, anim. and inan.; Lat. *iste*; pl. of persons: hútsha, húdsha.

h ũ' k, Mod. hũ' *that*; iness.: hukí *by or within him*; pl. hũ'ksha. Cf. Dictionary, page 74.

h ũ' k s h t, ō'ksht *that absent, far off, or deceased one*, 192; 7. obj. hũ'nksh.

h ũ' k t *that absent one*, anim. and inan.; obj. of sg. and pl. hũ'nk; pl. of persons hũ'ktsha.

h ũ' n *this thing* (visible), also referring to persons; huní, hunítak *in his or her own mind*; instr. hũntka *for this*; loc. hũnta *thus* (conj.).

g u n í, gúni, konē *the one over there* (visible); also adverb. Forms particles like gumígshtant, gumítana etc., and is derived from radix ku- in kúii, guhuáshka etc. Cf. List of Prefixes, page 289.

The following demonstrative pronouns show no inflection for case:

g ě' t, kǎ't, Mod. kánk, abbr. ka, *so great, so large, and so much, so many*.

The cases formed from it lose their pronominal signification and become adverbs: gétant *to the opposite side*; gětžéni *at this end*, etc.

k á n n i, gánni, abbr. kán, *so many, so much*; used when pointing at objects or counting them on the fingers. From this is formed the above kánk *so much*; contr. from kánni kē (as kánt is from kánni at) and correlative to tánk.

t á n n i, abbr. tán, d. tatánni, *so many, so much*; ka tánni *so long*. Correlative to kánni, and more frequently used interrogatively.

t á n k, d. tátank, *so many, so much*; contr. from tánni kē. More frequently used as interrogative pronoun and as adverb: tánk and tǎ'nk.

*Diminutives* are formed from the above demonstrative pronouns as follows: *húktaga* *this little one*; pl. *húkshataga*; double diminutive, *húktakag*; pl. *húkshatakaga*; *ně'g* *that one absent*, *nékaga*, *nä'kag*, and others under Suffix -*äga* No. 2.

## II. INTERROGATIVE PRONOUN.

Interrogative pronouns are derived from the demonstrative roots *ka* and *ta*, *tu*, which also form the interrogative particles or adverbs. There is a distributive form for all the interrogative pronouns, except for *tuá*.

*K a n í* or *káni*? *who?* *which person?* is more properly applied to persons (and animals) than to inanimate things, though it can be used for these also: *which thing?* *Káka*? is the distributive form; and *káni* also figures as pronoun indefinite.

*káni hût gi?* *who is he?* *who is she?*

*káni lakí!* *what (sort of a) husband!* 186; 55.

*kaní ángu shlä'a í?* *which tree do you see?*

Not to be confounded with the adjective *káni*, *kaní* *being outside*, *one who is outdoors*. The pronoun *kaní* is inflected as follows:

### *Absolute.*

*káni?* *kaní?* *who?* *which?*

*kánash*, *kán'sh*, *kánsh*, *kánt's?* *whom?* *to whom?* *inan. káni?* *kaní?* *what?*  
*which?* *to which?*

*kálam?* *Mod. kánam?* *whose?* *of which?*

*kálamkshí?* *at or to whose house?*

*kalamkshzē'ni?* *kalamkshtála?* etc.

### *Distributive.*

*káka?* *who?* *which persons or things?*

*kákíash?* *whom?* *which persons or things?*

*kákiam?* *whose?* *of which things?*

*kákiamkshí?* *at whose houses?*

*kakiamkshzē'ni?* *kakiamkshtála?* etc.

*t u á?* *which?* *what thing?* is an indefinite pronoun as well as an interrogative, and has to be considered as a derivative of *tú* *out there*, pointing

to a distance. Its real meaning is: *what kind or sort of?* and so it has passed into the function of a substantive: *thing, article, object*, as in *túmi tuá many things*. Cf. Dictionary, page 415. It is inflected, like the pronoun *tuá*, as follows:

*tuá?* encl. *tua?* *which thing? what sort of?*  
*tuálash?* *which?*  
*tuálam?* *of which?* and forms the particles:  
*tuánkshi?* *at which place?* *tuatála?* *why?*

This pronoun often appears in an enclitic and proclitic form. *Tuá kî*, contr. *tuák?* *what is it?* occurs in: *tuá kî nû kóga?* *what is it I suck out?* 155; 17; cf. 153; 4. 159; 58. Compare also the Klamath Lake and Modoc songs 154; 13. 156; 35. 158; 56. 173; 3. 174; 8., and the instances given in the Dictionary. Sometimes it is used of animate beings.

*t á n n i*, abbr. *tán*, *tan*, d. *tatánni*, *how much? how many? to what amount?* in Lat. *quot*. This pronoun is not inflected, and, when in the full form, is always pronounced with two *n*. *Tánni mî wáteh gi?* *how many horses have you?* lit. "how many horses are yours"? *tán a i wewéash gîtk?* *how many children have you?* Cf. Dictionary, page 389.

*t á n k*, abbr. *tán*, abbr. from *tánni kē*; d. *tátank*, is used interrogatively in the same function as *tánni*, q. v.

*w a k*, *wák*, d. *wáwak*, is in fact a particle: *how?* but in many instances has to be rendered in English by an interrogative pronoun: *what?* E. g. in: *wák ma?* *what do you say?* the literal rendering of which is: "how do I hear"?

### III. RELATIVE PRONOUN.

The relative pronoun *k á t*, proclit. *kat*, is of the same origin as the interrogative pronoun *káni?* *who?* *Kát* is not only a relative pronoun, but simultaneously a demonstrative-relative pronoun, corresponding to *il quale, lequel* in Italian and French, the real meaning of which is *that who, that which, the one which*. The demonstrative pronoun *hû'k*, *hû'nk*, *hûn*, etc, which should always accompany *kat* to make the phrase or sentence complete, is not found with it every time, though we meet with it in 97, 1: *kát hûk hû't tchúi lalí'ga Tûhû'shash* *which thing then remained sticking upon Mudhen;*

lit. "that thing which then remained", etc. The Lord's Prayer, in 139, 1, has *kát* only: *Nálam p'tíshap, kát p'laí tehía Our Father who lives on high.* Cf. also 61, 12. 17.

The relative pronoun is sometimes abbreviated into *ka, ga.*

The distributive form, *kákat*, inflects almost like that of *káni?* *who?*

*Absolute.*

*kát, kat who, what, which; that who, the one which.*

*kántana, kándan, kánda (kánt, 65, 18) whom, to whom; which, to which.*

*kálam whose, of which, 68, 9.*

*kálamkshi at whose house; kalamkshtála etc.*

*Distributive.*

*kákat, abbr. kák, those who; each of whom or which.*

*kákiash (objective case).*

*kákiam (possessive case).*

*kákiamkshi etc.*

Where it is feasible to avoid incident clauses, the language likes to replace them by verbals or participial constructions, and this accounts for the scarcity of the relative pronoun. A student of the language may stay many weeks among the natives before he becomes aware of its existence.

*hû'ksa, kák (for kákat) at tini'xî tsa those who had just gone up the hill, 23, 13.*

*né-ulêka nû húnkiashit kákat hûk sissóka I punish those who have engaged in a fight, 61, 18.*

*wátsag hûk k'leká kándan kpē'l ktakióla nû the dog is dead whose tail I cut off; lit. "to whom I cut the tail off."*

*hûk mat mbushéla, kálamkshi tak nû tánk mák'lěza the man at whose house I stopped is married, they say.*

*kándan hû'nk shlín the one whom I had shot, 23, 20.*

*kánda nat hû'nk ä'na the one whom we brought, 24, 9.*

#### IV. INDEFINITE PRONOUN.

Adjectives, the signification of which is so generic and indistinct that they can replace substantives, are called by the above term. Most of them undergo inflection.



g ē' t, gät, kät *so much, that much*, Mod. kánk; may be classed as well among the demonstrative pronouns, with tánk, tánni etc.; gät i n's skû'k-tannapk *so much you will have to pay me*, 60, 10.

h á k a k, húnkak, hütak, pl. húkshak, *the same, the identical one*. Inflected like the simple pronouns; húkak híshuaksh *the same man*. Same is, however, expressed in many other ways, for which cf. Dictionary, page 646.

k á n i *somebody, some one*. Is used in counting, and often accompanied by gestures. Abbreviated in ka, ga, and figuring also as an interrogative pronoun (kaní).

nû ûn ká-i kánash shapítak *I shall not divulge it to anybody*, 40, 8; cf. 40, 11.

ntchálkni káni *a young man*; lit. "somebody young."

k á n k, abbr. ka, ga, *so many, so much, that much*; a contraction of kánni kē, and serving as correlative to tánk, q. v. For examples, see Dictionary, page 117. Kánk is also used as adverb. Ka táni *so far, that much*; ka táni ak, Mod., *only so far; that is the end*. Not inflected.

k á n k t a k, the emphatic form of kánk, adj. and adv. It also stands for *enough*, and serves as an exclamation; cf. Dictionary, page 117. More frequent in Modoc than in the northern dialect.

k á n n i, gánni, abbr. kán, *so many, such a number of*; used, e. g., when pointing at objects or counting them; the correlative to tánni.

k á - i t u a (1) *nothing*, (2) *nobody*; see under tuá.

n á y e n t c h *other, the other, another one, next*. Cf. nā'dsh, in Numerals.

n á n u k (1) *all, every one of*, Lat. *omnis*; (2) *total, entire, whole, the whole of*, Lat. *totus*. Abbreviated from nánukni, and inflected regularly like the numerals in -ni, though without distributive form. Some of the cases have adjectival, some adverbial signification, while others combine both.

nánuk *all, whole*.

nanukénash, nánukän'sh; inan. nánuk (obj. case); nánukash, adv., *everywhere*.

nanukénam *of all, of the whole*.

nánukanti, adj.; and when adv.: *everywhere*.

nánukant (for nánukatat), adj.; abbr. nákanta, nákant.

nanukántka, adj. and adv.; abbr. nákantka.

nanukénamkshi *at everybody's house.*

n á n u k t u a *every kind of thing*; obj. nanuktuálash etc.; see under tuá.

p á n a n i, d. papánani, *as long as, to the length of.*

p í l a, d. pí'pil, *alone, none but*; see tála.

t á l a, d. tatála, in the sense of *alone, none but*, may be appended to any pronoun and also to substantives. Being in reality an adverb, it undergoes no inflection, but the noun or pronoun connected with it is inflected. Cf. Dictionary, page 385, under No. 3. The Klamath Lake Indians use more frequently píla, pí, d. pí'pil, in this function, and with them it also means *bare*. Cf. Dictionary, page 266. Gétak is used in the sense of *alone* in 97, 1. 2.

t á n i a n i, d. tatániani, *as large in size, so large.*

t á n k, d. tátank, *so many, so much*; not inflected for case, because it is in fact a particle. Cf. kánk. Tánkni in an adverbial signification, cf. 43, 4

t á n k a k *a few, some, not many*; emphatically tánkakak.

t á n n i, d. tatánni, abbr. tan, tátai, *so many, so much*; correlative to kánni.

t u á, enlit. tua *something, some article or object*, is inflected in the same manner as when used as an interrogative pronoun. As an indefinite pronoun, it is used also in a personal sense: *somebody, some people*; e. g., ká-i tuálam shlékish *I am controlled by nobody*; cf. Note to 192; 8, and the passages in the Dictionary, page 415, and Texts, 112, 1. 2. 5. 7. 8. 12. 16. Compounds of tuá are:

ká-itua (1) *nothing*, (2) *nobody*; poss. ka-ituálam etc.; here the two components may also be found separated by other words: ká-i nálsh í tuá shutétki kú-idsha *let us do nothing wicked*, 139, 6; ká-i shash tuá *none of them*, 20, 7.

nánuktua (1) *every kind of thing*, (2) *everything* Inflected like tuá.

t ú m i *many, much*, has no distributive form, but a diminutive: tuniága *few, a little of*. The locative case is túmianta, the instrumental tumiántka, tumiántka, the other oblique cases túma. Before m and some other consonants the final -i of túmi is dropped: túm Módokní gátpa *many Modocs*

arrived, 13, 14. Túmi also means *sufficient, enough of, and too many, too much*; it forms the adverbs túm and túmēni, q. v.

t u m i á g a *a few*; see túmi.

## V. PERSONAL PRONOUN.

We now pass over to another series of pronouns, called personal, and representing other pronominal roots than the ones heretofore considered. The three persons are, in the subjective case, all represented by monosyllabic terms, and in the plural the terminal -t may represent the affix -ta, often used for persons. No distributive form exists here; the case-endings are the same as those in the adjective. The personal pronouns exist in a full, in an abbreviated, and in an emphatic form, to be discussed separately. The pronouns of the third person are used as demonstrative and as personal pronouns. The synopsis of the personal pronouns in their subjective cases is as follows:

First person, singular,	nû, nî <i>I</i> ;	plural,	nā't, nād <i>we</i> .
Second person, singular,	î, ik <i>thou</i> ;	plural,	āt, ā <i>ye</i> .
Third person, singular,	pî <i>he, she</i> ;	plural,	pāt, sha <i>they</i> .

In regard to inflectional forms, the Modoc dialect sometimes differs from the other, as will be seen by this table:

## INFLECTION OF THE PERSONAL PRONOUNS.

*Singular.*

1. nu, nû, nû-û; nî, nî *I*.  
nûsh, uîsh, n's, îsh *me, to me*.  
núshkala, nushtála *toward me*.  
núshamkshi *at my home or lodge*.  
núshxē'ni *toward me*.
2. i, î, i-i, ik, ikē *thou*.  
mish, mîsh, m'sh *thee, to thee*.  
mîshkala, mishtála *toward thee*.  
mîshamkshi *at thy home*.

3. pi, pî *he, she, it* (absent or invisible, unseen).  
 pish, pûsh; pash *him, her, it; to him, to her, to it; for him, etc.*  
 p'ná Mod., m'ná Kl., *of him, of her, of it; his, hers, its.*  
 p'nátant, p'nata, p'nat Mod.; m'nátant Kl., *on, upon him, her, it.*  
 paní, maní, m'ní *on him, on her, on it; by himself, etc.*  
 p'nálamkshi Mod.; m'nálamkshi Kl., *at his, her house.*  
 (For hû, hûk, hû'uk, see Demonstrative Pronoun.)

*Plural.*

1. nā't, nād, nat, nā *we.*  
 nā'lash, nā'lsh, nā'sh, in Mod. also nā'l, nāl *us, to us.*  
 nalam *of us; nálamtant on, upon us.*  
 nalamkshi *at our house, lodge, home.*  
 nálshtala *toward us.*
2. āt, at, ā *ye.*  
 málash, mā'lsh, in Mod. also mā'l *you, to you.*  
 málam *of you.*  
 málamkshi *at your lodge, home.*  
 málshhtala *toward you.*
- 3a. pāt, pát, pat *they.*  
 p'nálash, p'nálsh, p'nā'sh, pā'ntch, pash, pösh, Mod.; m'nálash, m'nálsh,  
 pā'ntch, pash, Kl., *them, to them.*  
 p'nalam Mod., m'nalam Kl., *of them, theirs; rarely abbreviated into*  
 p'na, Kl. m'na.  
 p'nátant, Kl. m'nátant, *on, upon them.*  
 p'nálamkshi, Kl. m'nálamksi, *at their houses, homes.*  
 p'nálshtala, Kl. m'nálshtala, *toward them.*
- 3b. sha, sa *they* (animate, present or absent).  
 shash, sas *them, to them.*  
 sham, sam *of them, about them, by them.*

Sha forms compounds with many demonstrative pronouns, by which they are turned into plurals, as hûkktsha, kē'ksha etc.

In perusing this list of inflections, we find that a considerable number of case-suffixes and case-postpositions met with in the substantive and adjec-

tive are not represented here, but that the existing ones coincide with those inflecting other nouns.

The pronouns of the singular all end in -i, and *nî* has a parallel form *nû*; in the plural all end in -at, with long *ā*; the plural objective case ends in -ash, the possessive in -lam, though *sha* *they*, which is not represented in the singular, and probably was once a reflective pronoun, forms an exception.

A majority of the monosyllabic pronouns is unaccented, and therefore used proclitically and enclitically. Subject-pronouns are often placed twice in the same sentence, another term intervening.

*Nî*, *nî* of the first person is etymologically related to *nāt* *we*, and *pî* *he*, *she* to *pāt* *they*; the oblique cases in the second person make it probable that the original forms of *î* and *āt* were *mî* and *māt*, and that they took their present forms to distinguish them from *mî* *thine* and the particle *mat*, *ma*. Apparently, no difference exists between *nû* and *nî* *I*; but the objective case *nûsh*, *nîsh* abbreviates in *ish* only, not in *ûsh*, and the emphatic forms *nútoks*, *nútak*, *nû tála* are much more frequent than *nítoks*, *nítak*, *nî tála*. In a few instances we find *nû* used for the plural *we*, for *we* includes also the first person of the singular:

*lâpi ai nû witä'mak* *here we are two young black bears*, 177; 2.

*lâpi ai nî gř'wash* *here we are two squirrels*, 177; 14.

*I thou* appears sometimes in a compound emphatic form: *ik*, *ikē*, Mod. *îki*, *ē'ki*, the second part being the demonstrative pronoun *ke*, *kē*, *gē*, *gi* *this one*, or the demonstrative adverb *kē*, *ki* *right here*. This compound form is chiefly used in imperative and interrogative sentences. *I* and *ik*, *ikē* are often used for the plural *āt* *ye*, because when in a meeting one is addressed, the others are addressed also. Examples:

*î lâpuk* *both of you*, 60, 6.

*gépke î tul' ish hushō'kank îk a wáchatka!* *come and ride with me on horseback!*

*nā's pēn lû'ktel' ik shánkish-pakísh!* *bring me one more watermelon!*

*wák lish í'k lóli a nen Tetēmáchíshash?* *why, then, do ye believe what Tetēmáchish says?* 64, 10. Cf. *ibid.*, 11. 15. 59, 7.

## INFLECTION OF THE ABBREVIATED PERSONAL PRONOUNS.

The position of the full-toned, vocalic personal pronouns in the sentence is before as well as after the verb, but the position of the *abbreviated* personal pronouns is usually, though not necessarily, after it. These become enclitic or proclitic syllables, and are pronounced so rapidly that, after losing the word-accent, many of them also lose the vowel through syncope or apocope. Subject-pronouns suffer abbreviation as well as object-pronouns and dissyllabic forms. A single instance of aphaeresis is observed in *ish* for *nish* *me, to me*. Pronouns of the second person stand before those of the first when one of them or both are abbreviated.

*a-* before a pronoun is the declarative particle *a*. Initial *i-*, as in *insh* for *nish*, results from vocalic metathesis. The abbreviated subject-pronoun *-n* can disappear altogether.

Compare with all this our conjugational specimens given above (pages 240-243, 418), in which the abbreviated pronouns are seen united almost into one word with the verb. No real incorporation of the pronouns into the verb takes place, however, for the same pronouns can in every instance be pronounced separately and with their full accentuation.

*nû, nî*: *n, -n, an.*

*nish*: *îsh, ansh, insh, n's, ns, -sh.*

*nûsh*: *n'sh, ansh, n's, ns, -sh.*

*mîsh*: *m'sh, m's, msh, ms.*

*p'ná*: *p'na, m'na.*

*p'nátant*: *p'natá, p'nat; m'nátant: m'nat.*

*nāt*: *nā, -nt, nût.*

*nā'lash*: *nā'lsh, nāsh, nā'tch, nā'ts, nads, nas; Mod. nā'l, nál.*

*āt*: *át, ā.*

*málash*: *mā'lsh; Mod. mā'l, mál.*

*p'nálash*: *p'nā'sh, pā'ntch; m'nálash: m'nálsh.*

*sha, sa*: *-sh, -s, -tch.*

Instances of the above abbreviations appear in the following sentences:

*láp sū'ndin lapukáyäns ilhí* *I lock both up for two weeks*, 61, 19.

- ká-i tchin wák ō'skank *I do not think much about it*, 65, 1.  
 shnākelui uápan *I will remove (him) from office*, 59, 18.  
 tchín nā'sh sháppash spúlhi *I lock him up for one month* (tchín, for tchúi ní) 61, 10.  
 ní nā'-ulxan *I command, I order*.  
 hunkantí ms ní shetcháktanuapk *I shall get angry with you (ms) on that account*, 58, 15.  
 tsúshní' m'sh ní skuyú'shkuapk *I shall separate you forever* (from her), 60, 20.  
 nā-ulakuapká m's ní *I shall punish you*, 59, 3. 4.  
 tū'nep í' n's tála skú'tanuapk *you must pay me five dollars*, 60, 8.  
 i insh ízak! *you win me!* sa shewána'sh *they gave me*.  
 ámbush tchíkchî! *go and fetch water for me!* (for ámbu ish.)  
 tála ish vúlxi! *lend me money!*  
 í'sh shlā't! *shoot at me!* 41, 5.  
ká-i hūk wátech spuní-uapka m'sh *she need not give a horse to you*, 60, 15.  
 illí-uapka m's *I will have you imprisoned*, 59, 7.  
 shíuktak mish nā ûn! *then we shall kill you!* 41, 3.  
 shúdshank á nût shnē'pka *we have a fire near the lodge*.  
 nat ká-i káktant *we did not sleep*, 31, 8. 9.  
 nā'sh nā'ds Bóshin tū'la *an American was with us*, 19, 7.  
 nā'sh sē'gsa sa *they commanded us*, 20, 9.  
 t'shishap nāl shgúyuen (Mod.) *the father has sent us*, 40, 15; cf. 41, 3.  
 māl shútántgi *in order to treat with you*, 40, 15; cf. 41, 5.  
 gepgapělissa and gépgaplish, for gépgapēli sha, *they returned home*.  
 tsúi géna, tū' pē'n máklēxash *then they proceeded, and encamped again* (for: máklēxa sha), 19, 10.

## VI. POSSESSIVE PRONOUN.

This pronoun has not assumed the form or suffix of an adjective, but it is simply the possessive case of the personal pronoun corresponding, with the exception of the two first persons of the singular. It inflects through a few cases only, the locative among them. When used attributively, like our *my*, *thy*, its natural position in the sentence is before the noun qualified,

like that of the possessive case and the adjective. When used predicatively, like our *mine*, *thine*, its position is more free, and it may occupy the place in the sentence which emphasis may assign to it.

The list of these pronouns is as follows :

gé-u, ké-u *my*, *mine*; loc. gé-utant; instr. gé-utantka.

mî, mî *thy*, *thine*; loc. mítant; instr. mítantka; me for mî, cf. 142, 7.

húnkēlam, abbr. húnkiam, *his*, *her* (*hers*), *its*, when present or visible.

m'na, m'ná, Mod. p'na, *his*, *her* (*hers*), *its*, when absent; loc. m'nátant,

119, 11; pē'na, Mod., *his*, *its own*.

nálam *our*, *ours*.

málam *your*, *yours*.

húnkēlamsham, abbr. húnkiamsham, húnkimsham, *their*, *theirs*, when present, visible.

m'nálam, Mod. p'nálam, *their*, *theirs*, when absent; m'na stands for m'nálam in 29, 16. 101, 8.

sham, sam *their*, *theirs*, absent or present; to be regarded here as an abbreviation of húnkēlamsham: p'tissap sam *their father*, 101, 11.

It sometimes stands for m'nálam, p'nálam; cf. 107, 13. 108, 4.

Some instances are found in the Texts, where the possessive pronoun, though used attributively, occupies the place *after* its noun, instead of preceding it: i'zaks mî *thy gain*, 59, 22; shéshatuish m'na *his marriage fee*, 58, 16. Cf. also 54, 4. 59, 12. 94, 8. 10. 109, 3.

#### VII. REFLECTIVE PRONOUN.

When the act of the transitive verb has for its object the subject of the verb, this is expressed by a reflective verb. The object of the reflective verb is either a pronoun standing separately for itself, called reflective pronoun, or it is expressed synthetically in the verb itself by means of a prefix or suffix. This *synthetic* mode of forming reflective verbs has been discussed previously (cf. Prefixes h-sh-, sh-); but in Klamath another mode is in use, which applies only when the pronominal object is the *indirect* object of any active verb. Gíank, gínk takes the locative case-suffix -i, which also occurs in the pronouns huní, hukí, paní, and forms the following series of pronouns,



when appended to the emphatic pronoun in -tak in the sense of *for oneself*, *in the interest of me, him*, etc. Cf. Emphatic Pronoun, pages 552, 553.

First person, singular,	nútagianki, nútagink (for nútak giánki)
Second person, singular,	ítagianki, ítakink, itagínggi
Third person, singular,	pítagiank, pítagingg
First person, plural,	nátakiank, nátaginggi
Second person, plural,	átakiank, átakinggat
Third person, plural,	pátakink; hûkshagiánggi

This ending is also found appended to the oblique cases of the same pronouns; its origin is explained under Suffix -gien, q. v.

In the third persons of the singular and plural, the change of k and k in húnkelam *his, her*, húnkish *him, her*, húnkiash *them*, renders these pronouns reflective. The different cases of pí, pāt, sha *they* can serve as reflective pronouns without undergoing any change or suffixation; this is the case with pīsh, pash, pūsh, pō'sh, p'na, p'nálam; m'na, m'nálam; shash, sham. Thus we have: Aíshishl túmēna shtú'txishalsht pīsh hlilúka *Aíshish heard that his wives had wept for him in mourning*. Cf. also, in Modoc war, pi 38, 10; pū'sh 36, 15, 16; pīsh 36, 16; p'nálam 38, 17, etc.; in the northern dialect, pí'sh 71, 2. The change from k to k, as observed in verbs, has been referred to previously (pages 292, 424), but even in substantives it is sometimes observed. When these natives speak of other Indians than themselves, they pronounce: máklaks *Indian*; but when of themselves, máklaks.

The most frequent way of expressing the reflective pronoun is that of appending -tak, -tok to the personal pronoun:

kitíta píták nkásh *her* (the female wolf's) *belly burst*, 105, 16.

shlábópk hū'nítak *he himself perceived*; lit. "he observed in his own mind", 108, 5.

ánku píták (for pishták) vulódshan gi *he is splitting wood for himself*  
tcháshēsh nánuk wátech tchlā'lxa, pitakmaní *the skunk drowned all the horses, itself also*, 127, 12.

mulínank itagiánggi! *cut some hay for yourself!*

nátak shiúlagien, shiúlagin or shiúla giánggin *we collect for ourselves*.

nátak hí'shlan *we shot people of our own party*, 24, 4.

## VIII. RECIPROCAL PRONOUN.

This class of pronouns is not represented by *special* forms, and the relation of reciprocity can be expressed only by means of the medial prefix *sh-* or its compound, *h-sh-*, although *shash*, *sham* is sometimes used as a reciprocal pronoun; cf. 58, 10. 13. 61, 14, and Note. There exists an adverb, or adverbial phrase, referring to reciprocity: *shipapěłáńkshtant against each other, among each other*. Personal and emphatic pronouns are often added to reciprocal verbs to complete the sense by showing in which of the three persons the object stands, as we saw it done also in the case of the reflective pronouns.

*shishúka pōsh ka-á they fight hard among themselves, Mod.*

*pátak huhashtápkwak stabbing each other themselves, 114, 3.*

*pā't háshtaltal they disputed among themselves, 104, 3.*

*gē'k shash shíushwak pepéwa these girls washed each other.*

## IX. EMPHATIC PRONOUN.

When the run of the sentence causes the speaker to lay emphasis upon pronouns, this is usually done by subjoining *tak*, *tok* to it; or when a close connection exists with preceding words or statements, *taks*, *taksh*, or *toks*. This chiefly applies to pronouns contained in adversative sentences: *hútak*, *hútoks but he; he however*, and other terms expressing contrast. Cf. *káńktak*, *táńktak*.

Placed after the possessive pronoun, *tak*, *tok* means *one's own*: *gé-ńtak tehuyésh hūn gi this is my own hat*; *p'ńatak káilatat tchía to live in one's own country, 39, 7*; *pítak* (for *píshtak*) *shí-ita to daub one's own body over*. For the third person Modoc possess a special form of *p'ńa*: *hū pē'na shē'shash shúmáluash that he had written his own name, 34, 6*; cf. *péniak*, in Dictionary. Another Modoc form is *pitakmání*, of a reflective signification.

Personal pronouns having this particle suffixed may be rendered in English in different ways, according to the sense. Thus *nútak*, *nú'toks is myself, none but me; I, however, I at least, etc.* Ex.: *ká-i hūńk, núdeks wásh shlín not he, but I, shot the prairie-wolf*. In most instances, however, *núdeks* stands for *myself*, *ítak*, *í-itok for thyself*, and so the others: *pítak*, *nátak*

(for *nát-tak*), *ā'tak* (for *ā't-tak*), *pátak* (for *pát-tak*). This particle is also appended emphatically to some other pronouns, as *kánitak*? *kánitoks*? *who then?* *kē'tok*, *kē lish tok* *she certainly*, 189; 7. An emphatic form is also *íkē*, *éki* for *thou*; lit. "thou here."

Another series of emphatic pronouns is formed by the suffixed particle *tála*, abbr. *tál*, *tal*, which expresses amazement, surprise, and is not always translatable in English. Thus we find: *tuátala*? *what then?* *what after all?* 158; 56. 173; 3; *which kind then?* 112, 2. 5. 12; *ka tal* (for *kaní тала*)? *who then?* 139; 7. Appended to an adverb, it occurs in 110, 10; *hí'-útak тала*! *none but he*, or *it was himself!* 173; 3. When *tála* follows personal and possessive pronouns, it means *alone*: *nú тала* *I alone*; *gé-u тала p'ti'shap* *your father alone*; *mítala steínash* *only your heart*. This definition "alone" is only a specific application of the more general function of this particle: *but, only, solely*.

#### THE POSTPOSITION.

The postpositions correspond, in regard to their signification, to the prepositions of Germanic languages, the separable as well as the inseparable, but differ from these as to their position in the sentence. They are usually placed *after*, and not before, the noun they govern; hence their name. Their natural position is after their complement, although it is neither incorrect nor unfrequent to place them before it, here as well as in other languages of America. The cause of this is that many of them are in reality verbs, or derived from verbs, the usual position of which is at the *end* of the sentence, unless for reasons of rhetoric another position be assigned to them. Through the law of analogy, the other postpositions which are not of verbal descent have assumed the same subsequent position, a circumstance justifying the appellation of *postposition* given to these parts of Indian speech in preference to that of preposition.

Although the derivation of some postpositions is uncertain, many are undoubtedly derived from pronominal roots and formed through nominal case-endings. Their number is considerable, and this has prompted me to place the chapter on "Postpositions" just after that on "Pronouns." It is chiefly this class of postpositions which is as frequently found standing before its complement as after it, especially when their length does not

exceed the measure of two syllables. Many of the verbs which figure as postpositions are built up of pronominal roots, as *ginhiéna*, *i-ukakiámna*.

Those of our prepositions which are of an abstract nature, as *about*, *in behalf of*, *for*, *concerning*, etc., are expressed in Klamath by inflectional suffixes appended to the verb or noun, and all the postpositions we meet are of a concrete, *locative* signification. Even the few temporal postpositions are locative at the same time. In their purely locative aspect, postpositions bear the strongest analogy with the case-postpositions -i, -kshi, -ksaksi, -tala, -tana; -tana, abbr. -tan, -ta, is their most common affix; -ksh- is another, and in fact the use of postpositions is nothing else but a further extension of the nominal inflection. In *gunígshtant beyond*, e. g., the pronoun *guní* is inflected just like a noun by the postpositions -kshi, -tana, -tat or -ti. *Muatita southward of* is composed of *múat south*, -ti suffix of partitive case, -tala, -ta *toward*, and these inflectional terms of the secondary or ternary stage mostly occur in an apocopated form.

The nominal complements connected with the postpositions derived from verbs stand in the same case which they would occupy if these postpositions were verbs governing nouns—either in the objective case, which in inanimate nouns cannot be distinguished from the subjective, or in the locative case (-tat, -at) if *rest*, and not *motion*, has to be expressed. Modocs frequently use the terminal -an of the present participle where Klamath Lake has -a. The majority of the postpositions assumes distributive reduplication.

Adverb postpositions are those postpositions which are sometimes used adverbially without a complement, as *ginhiéna*, *kuíta*, *pélui*, etc.

In the following list of postpositions I have marked those terms which appear as verbs and postpositions at the same time. For a better study of each of the postpositions, readers will do well to consult the Dictionary.

#### LIST OF THE PRINCIPAL POSTPOSITIONS.

*ginágshtant*, *ginákshita* and *ginátant*, *gináta* *this side of*, *on this side*, *in front of*: *ginatan kō'sh* *in front of the pine tree*; correlative to *gunígshtant*.

*ginhiéna*, d. *gigganhiéna* *inside of*, *within*; said of a plurality of subjects; also verb and adverb.

- ginkakiámna *all around*, when the surrounding body is hollow, spherical; also verb.
- giúlan, Mod. giúlan, *past, after*; a temporal postposition, derived from giúla *to be over, past*. Cf. the names of the week-days.
- gunígshtant, guníkshta; also gúnitana, gúnitan, kunítan, guní'ta *on the other side of, opposite to*; guní'ta mísh *beyond you, your house*, 183; 17; correlative to ginágshtant.
- hintíla, d. lihintíla, *underneath, under, below*; said of one subject that has fallen under something; also verb.
- inotíla *underneath, under*; lit. "placed underneath"; also verb.
- i-ukakiámna *around, in the neighborhood of*.
- í-ukuk and i-ukúkag *inside of, within*; said of lodges, etc.
- i-utámsza and met'támsza *among, amid, between*; the latter referring to something excavated; also used as verbs.
- íwahak, íwa-ak *in the midst of water*, Mod.
- íwutit *farther off than, beyond*.
- yamatítana *northward of*.
- yuhiéna *inside of, within*; also verb.
- yulalína *alongside of, along the brink of*, as of rivers; also verb.
- yutíla, i-utílan *under, underneath*; lit. "placed underneath"; used when speaking of long objects; also verb.
- kanítant, kaníta, kántan *outside of*.
- kúi and kúitit *on this side of*, as of a river, hill, ridge.
- kúitana, kúita *in the rear of, back of*.
- lúpia and lupítana, lupítan (1) *in front of, before, this side of*; (2) *earlier, sooner than*.
- lúpian *on the east side of, eastward of*.
- lutíla *inside of, within*, speaking of round objects; also verb.
- muatítala, muatíta *southward, to the south of*.
- páni, paní, d. papáni, *as far as, reaching up to*.
- pát *to or of the size of*: txópo pát *as thick as the thumb*.
- pélui *down below; farther off than*.
- pipélángshta and pipélántana *on both or two sides of, from opposite sides*.
- p'laítana, p'laíta *above, higher than*.

p'lē'ntant, plä'ntan *on the upper side or top of* some object.

tálaak *directly toward*; tálaak nats *toward us*, 29, 15; also adverb and adjective

tapí, tápiak *later than, posterior to*.

tapítana, tâpíta, topíta *after, behind, in the rear of*.

tzálam, Kl. tátzēlam *in the midst of; between, among*, when all are on the same level.

tzálamtana *through the midst of; to the west of*. The latter may be expressed also by tzálmakstant and tzalamtítala.

tû'gshtanta, tûgshta *on the opposite side of, across, beyond*; chiefly refers to rivers, waters.

túla, tulá, tóla *with, in company of, along with*; tulā'k (emphatic); ká-i túla *without*; túl' ish *with me*. The verb is túlha or túla *to form a party or swarm*.

túna, tú-una, d. tútana, *around*; the d. form also means *beyond, on the other side of*, and is chiefly used of mountains.

tunkī'ma *all around*, when following the line of the horizon; also verb.

tehē'k, tsík *until, till*; pítchash tehē'k *until the fire went out*.

tehutíla, tsutíla *under, below*; refers to one subject sitting or lying below, ntíla referring to one long subject; both are used as verbs also.

welítana, welítan *at a distance from, away from*.

wigátana, wikáta *close to, uside of*; wiggáta kúmētat *near the cave*.

## THE CONJUNCTION.

Conjunctions, or conjunctive particles, are links necessary to bring about certain sequential or logical relations in human speech by establishing a connection between single terms, phrases, or whole sentences. The true function of these particles can in every language be understood only after a thorough study of its syntax. They are the most fanciful and arbitrary, often intranslatable, parts of human speech, and the literary culture of a tongue largely depends on their development and judicious use. The classic languages of antiquity and the modern languages of Europe would

never have attained their ascendancy in the oratorical, historical, and didactic prose style without their abundant and most expressive assortment of conjunctions.

We distinguish two principal relations in connecting together words or sentences—the co-ordinative and the adversative. Languages of primitive culture possess as many of the latter as of the former, because they feel the same need for them. Klamath can enumerate but very few conjunctions connecting co-ordinate parts of speech, either nouns or verbs, to each other: *ámka*, *pēn*, *tehí'sh*, *tehkásh*; but the number of conjunctions co-ordinating co-ordinate and adversative *sentences* is much larger. Being a synthetic language, Klamath expresses many causal, temporal, and modal relations by participles and verbals which we would express analytically by distinct sentences introduced by a conjunction. This is not a deficiency in the language, and moreover it is largely counterbalanced by a wealth of conjunctions introducing subordinate clauses to the principal sentence.

All modes are expressed by conjunctions, as *ak*, *am*, *ya*, and even the -at, -t of the conditional mode is the conjunction *at*, *at the time being*, agglutinated to the verbal stem. Our *and* has no exact equivalent, but is rendered by *also* or *again*; our *then* (temporal) by *afterward*, *subsequently*, the particle *tehúí* corresponding accurately to the French *puis*, from Latin *postea*. No Klamath term corresponds exactly to our *that*, *though*, *although*, but the language has two distinct “oral particles” to render our *as reported*, *as I hear* or *heard*, *as they say* or *allege*.

All true conjunctions are formed from pronominal roots, and though they do not reduplicate distributively, the majority of them appears under two forms—the simple conjunction and the conjunction with suffix -sh (-s, -ds, -dsh, -teh, -ts). This suffixed sound is nothing else but a remnant of the conjunction *tehí'sh*, *tsís also, too*. So we have *Líluts* for *Lílu tehísh*, *Lílu also*; *núds* or *nû tehîsh* *I also*; *nats* for *nât tehísh* *we also* 29, 18; *hâ î kí-uapkats* *also if you should tell lies*; *tehē'ks* for *tehē'k tehîsh* *and then*. In most instances the additional idea of *also, too, and* disappears, and what remains of it is that this *enlarged* particle points to a closer connection with the foregoing than does the conjunction without the suffix. This suffix also appears with other particles.

Many of the conjunctions are unaccented, and these may be used proclitically as well as enclitically. Some conjunctions also have adverbial functions.

Details of the functional peculiarities of the conjunctions are reserved for the Syntax. The alphabetic list now following only quotes the principal conjunctions and their suffixed forms, without mentioning all of the compound ones, as *átēnen just now, as alleged*, and readers are referred to the examples given in the Dictionary.

#### LIST OF THE PRINCIPAL CONJUNCTIONS.

a, the declarative participle.

a, -á; see ha.

a, abbr from at, q. v.

ak, ák a, aká, ka, kam, ak ya, suppositive and potential, optative particles: "perhaps, possibly, likely."

ak appended to verbals in -sht and other verbal forms; e. g., *pā'ksht ak as soon as or after it is dried.*

am; see kam, úтч.

ámпка, ámka (1) *or*; the Latin *vel*; (2) *lest, unless, or else.*

at, abbr ā, a, *at the time; now, just now, then, at that time.* Coalesces with some words and grammatic forms, as in *bēlat* for *píla at*, *illólat* for *illóla at*, *gút'ztíkt* for *gút'zitko at*, 112, 9 Composes: at a, *atēnen, áтч, átui.*

átui, Kl. át yu, átiu, adverb, interjection, and conjunction, *just now, just then.* Cf. *gétni* as to the ending.

gíntak, generally postpositive, *thereupon, hereafter; though, in spite of.*

ha, há, a, -á, interrogative participle, mostly postpositive; *lā'k*, Mod. for *lē há ak? is it perhaps so?*

hai, a-i, a-í; in Mod. also *kaí, žaí*, with suffix: *haíteч apparently, evidently, as you see, as I see or hear, of course.* Cf. Dictionary.

hā, hā', he *if, when, supposing that*; enlarged: *hā'tч, hā'ts.* Its correlative is *tehā', tehé: hā..... tehā, if.....then.*

húmasht, d. *humámasht*, adverb and conjunction, *so, thus; húmasht gíug hence, on that account, therefore; húmasht sháhunk gíug for the same reason,* and other combinations. Cf. Dictionary



*húnkanti, hunkantchä', húntala therefore, for that reason.*

*ya, yá, í-a, indeed, surely, really.*

*kam (from ak, am) adverb and conjunction, expressive of desire, hope, probability; cf. our adverb fain.*

*káyutch, káyudsh, Mod. ká-in, adverb and conjunction: before, prior to.*

*ká-i not, the usual negative particle, is sometimes used as a conjunction, and may even stand at the end of a sentence.*

*k'léwiank, partic. of k'léwi, is used in the sense of subsequently*

*lish is used as a particle of asseveration and interrogation, answering to our "is it not so?" It is derived from le, lē, the putative adverb not, being its enlarged form.*

*lúpiak before, prior to, earlier than.*

*mat, apoc. ma, it is said, as they say or allege, as reported; refers to facts or deeds spoken of Tuá ma? what is it? Mat mostly stands after the first word of the sentence.*

*ná-asht, nā'sht, nāsh, nās, Mod. nē-asht, thus, so, as follows; when somebody's words are mentioned verbally; often used as adverb.*

*nen, abbr. nē, ne, -n, oral particle: as you say, as they say, report, allege, as I hear; used when people make mention of something said, spoken, or heard. Tuá nen? what did you say? nént thus now; it is right so, Mod.*

*pa, pá, suffixed: pásh, intranslatable particle, referring to the subject of the sentence. Pá ak, abbr. pá, I do not know.*

*pän, pēn, pē'n again, hereupon, subsequently; at pän after this, now, and; ká-i pēn no longer, no more; tchúi pēn hereupon; and in numerals. Pän is also adverb.*

*shúhank-shítko at the time when; cf. 109, 12.*

*tádsh, tā'dsh, tads, the enlarged form of the adverb tat, is marking an unexpected contrast: but, however, though. Not used at the head of a sentence.*

*tak, ták, tok, tûk, suffixed taks, toksh, tûksh, a frequent emphatic, adversative, and disjunctive particle, appended to all parts of speech; answers best to however, but, though, and in Modoc forms a future tense Cf Emphatic Pronouns.*

tam, tám, interrogative particle, answering to Latin *num*, *an* and to the French *est-ce que*?

tamú, suffixed tamúdsh, (1) interrogative particle; (2) disjunctive conjunction, *whether, whether or not*.

tánkt *after this, afterward*.

tehē'k, apoc. tché, tehä; enlarged forms tehätch, tehēks, tehkásh *then, after, at last, since then*. T'ehä serves as a correlative particle to hä *if*, q. v. Cf. û'ntchēk, under ûn.

tchí, tsi *so, thus, in this manner*; sometimes used as conjunction, like gá-asht, húmasht, ná-asht. A compound is tchí hûnk, tchíyunk.

tehish, apoc. -teh, -ts, -sh, postpositive conjunction and the suffixed form of tchí, *also, too, and*.

tehkásh, suffixed form of tehē'k and syncopated from tehékash, tehē'k a tehish, *also, finally, too, besides*. Postpositive like tehē'ksh, tehē'ks, which is the Modoc form.

tchúí, tsúí *after that, then, subsequently*. Very frequent in historic and other narratives, and forming many compounds: tchúyuk, tchúyunk, tchúí pän, *at tchúí*.

útch, ûds, suffixed form of u, hû, *if or if not, whether*. Appears in compounds only, as káyutch, támûdsh, or when found standing by itself it is interjectional.

ûn, temporal particle, usually added in Modoc to hä *if*, lish, and other conjunctions for enhancive purposes, and not easily translatable. Its compound untchēk, *after a while*, sometimes figures as a conjunction.

wak, wák, ûk *how, how then, why*, is also used as interrogative particle and conjunction. Wakái? *why not?*

### THE ADVERB.

This part of speech stands in the same relation to the verb as the adjective or "adnominal" stands to the noun; it qualifies and specializes the act expressed by the verb in regard to various categories, as degree, quantity, space, time, or quality (modality). Its natural position in the sentence is before the verb, just as that of the adjective, when used attributively, is before the noun.

Adverbs show no inflection, if we except the distributive form, which occurs in some of their number. The gradation of adverbs is more imperfect than that of adjectives.

As to *derivation*, one portion of adverbs is formed of pronominal roots, which affix different formative suffixes to themselves, cases of the nominal inflection used in a temporal sense, adjectival suffixes like -ni, etc., or appear in the apocopated form of certain adjectives: áti *high, far*, wénni *strange and strangely*; wíka *low*. Another portion of adverbs is derived from predicative radices. Many of these are forming adjectives also; the adverb then represents the radix without the adjectival ending. Others are verbs, with the suffix -a, appearing as adverbs.

Some adverbs are at the same time postpositions and conjunctions, and in a few cases it is even difficult to decide to which one of these three forms of speech a certain particle belongs.

A *gradation* is effected for the comparative and minnitive by syntactic means, viz., by placing two sentences in opposition to each other, just as it is done with the adjective. Disjunctive conjunctions are not always used for this purpose, and such terms as "more" or "less" do not exist. Another mode to effect gradation is to affix -ak to the adverb, a particle which serves for many other uses beside:

Móatuash lúpiak Mōdokíshash kédshika *the Pit River Indians became exhausted sooner than the Modocs.*

m'na ū'nakag mū'ak t'shí'sht *for the time when his little son would grow taller*, 109, 13.

The object compared stands in the objective case in the first example, and in the gradation of the adjective we observe the same thing.

Enhanceive particles, like ka-á *very*, mū and tūm *much, largely*, joined to an adverb will place it into what we call superlative.

The *distributive* form, which some of the adverbs possess, and which is rather infrequent with some others, is formed in the same manner as in the verb and noun, as will appear from the following instances:

Mōdokni lakí litchlitch shéllual *the Modoc chief fought bravely*

Mōdokni hlatchlitch shéllual nánuk *of the Modocs every man fought bravely*

tála hémkank' i! *tell the truth!*

tatála hémkank' i! *tell the truth in every instance!*

ká-i pólak heméç' i! *do not speak fast!* (when you meet me once).

ká-i páp'lak heméç' i! *do not speak fast!* (every time you meet me, or each time you converse).

mā'ntchak gitk *after a while.*

māmāntchak gitk *after a while* (severally speaking).

#### LIST OF THE PRINCIPAL ADVERBS.

The following list of the more frequently occurring adverbs will exhibit to the best advantage the modes of adverbial derivation. Some of them are used in very different acceptations. The numerals have branched out into two adverbial series, one in -ash, the other in -ni: ndánash *to or at a third place*, and ndáni *three times*; cf. pages 530 to 532.

Temporal adverbs have all evolved from locative adverbs, and hence often retain both significations; all the so-called "seasons" of the Indian year ending in -ē'mi, -ä'mi, as mehiashä'mi *in the trout season*, may be joined to the list below. Many of the adverbs of modality are formed by iterative reduplication, of which only a few examples are given below; other adverbs possess a correlative belonging to the same subdivision. Cf. page 262, and suffix -li, pages 352, 515-517.

#### *Adverbs of quantity and degree.*

gä'tak, kétak, Mod. káktak *so much, enough.*

ka, d. kák, *so, thus*; derived from the relative pronominal radix, and forming gá-asht, ka-á, káktak, ká táriani, etc

ka-á, ká-a, ká, *ga much, largely, very.*

kétcha, gä'dsa, kédsa *a little, a trifle, not much*; ketságak *very little only.*

mû, d. mû'm, *much, largely*; the adverb of míni *great.*

tû'm *much, a great deal*; the adverb of túmi, *many.*

tehátchui *a great deal*; tím tehátchui *too much.*

wíga, wiká *not much, a little.*

*Adverbs of space.*

This class of adverbs is very numerous and multiform, almost all the pronominal radices having contributed to the list. Some of those which frequently occur are as follows:

- atí, d. á-ati, *far, far off, afar, distantly; high up.*  
 gen, gin *here, right here; gená, giná there now, right here.*  
 gétui *at a short distance out.*  
 gí'nt, gént, génta *thereabout, around there, over there.*  
 gíta *near by, close to this place.*  
 gítak *right there, close by.*  
 gitála, gétal *in that direction, further off.* Its correlative is túshtala.  
 gitata *just here, at this very spot.*  
 gunígshtant (also postp.) *on the opposite side.*  
 há, á *on the person, on oneself, in one's hand, by hand, at hand; forms compounds, as gená, tulá etc.*  
 hátak, hátok *here, on this spot, over yonder.*  
 hátakt, hátokt *over there (when out of sight).*  
 hátaktana *by that spot, through that locality.*  
 hátaktok *right there, at the same spot.*  
 hátkak, hátkok *on this very spot or place.*  
 hi, i *on the ground, toward home, at home, at one's camp, close by.*  
 hitá, abbr. hí'd *right here, close by.*  
 hítkshi *at this place; from this point.*  
 hu, hû (Mod. hû, û) *there, here; referring to places visible and distant or above ground, but chiefly appearing as an affix.*  
 húya *near by, in close vicinity.*  
 í'wa *outside of camp, in the mountains or hills; í wak, íwag a short distance from home or camp.*  
 yámatala *northward.*  
 yána, yéna *down hill, downward, down stairs.*  
 yánta (for yántala) *downward.*  
 yá-uka *within that place, house, lodge (Mod.).*  
 kaní *outside, outdoors, without*

kē, kī, kie *right here, here*; more in use among Modocs.

konē, kuní, guní *over yonder*.

kúí *away from, at a distance*; kúíta *in the rear*.

kúínag *away from town, village, or houses*.

lupí, d. lulpí, *firstly* (of local precedence).

lúpitala *eastward*.

múatala *southward*.

múna *down below, on the bottom*; múna tû, or tû múna, *deep down*.

nánukash *everywhere*.

nā'shash *to another place*; cf. Numerals.

shétatzāk *half-way up*.

-tak, -tok, particle, suffixed to many local adverbs for emphasis.

tálaak *in a straight direction*.

tapí, d. tátpi, *lastly, coming last* (in space).

táta, abbr. tát, tāt, *where, at which place*; also interrogative: *where?*  
*whereto? táta-i? where? ká-i tát nowhere*.

tä'tak *right there*; correlative to gítak, gétak.

tä'taktak *right at the spot where*.

tzálampani *halfways*; is adjective as well as adverb.

tzálamtala *westward*; tálaat tzalamtítal *due west*.

tû, tú, d. túta, tût, *far off, up there*; refers to a great distance, to objects within or out of sight on the ground or high above ground.

tuánksh *at which spot, where; somewhere*; also interrogative.

túksh *from that locality*.

túla, tulā'k *together*; is used adverbially and as a conjunction.

túsh, d. tútash, *somewhere in the distance, far out*; interrog. *at which*  
(distant) *place?* enlarged from tû.

túshak *at some other place*.

túshtala *toward or at that* (distant) *place, spot*. Cf. gitála.

wíga, wiká, d. wí-uka, *near the ground, close to, near by, nigh; not extensively*.

wigá-ak *not far from*.

wigátak *at the same place; together, unitedly*.

*Temporal adverbs.*

- at, ā, a (also conj.) *at the time; now, then; at a just now; átuťu already.*  
 géťak, kǎ'ťak, Mod. kǎńťak, *finally, at last.*  
 húya, úya *for a while, during a short time.*  
 hunk, hũńk, ũńk, a particle expressing distance, and when temporal the *past* tense, though this is not unexceptional. The Modoes often replace it by hũ; no word of English corresponds exactly to it. Cf. Verbal Inflection, pages 402-404.  
 yē, yé *now, presently; firstly; Mod.*  
 yuneksẏē'ni *between sunset and dusk.*  
 ká-ag, gá-ag, gáhak *long ago, many years ago.*  
 káyutch, Mod. káyũ, ká-iũ (also conj.), *not yet, not now; never, at no time, not at all; káyak not yet; never.*  
 kishē'mi, kíssǎm, d. kikshē'mi, *at sundown.*  
 lúldam *in the cold season, in winter time.*  
 lítẏi, lítẏe *in the evening.*  
 lupí, d. lúłpi, *at first, firstly.*  
 lupítana, d. lulpítana, *for the first time.*  
 mā'ntch, d. mā'mantch, *during a long time; refers to past and future.*  
     Dim. mā'ntchak, d. mamā'ntchak, *for a short while, Kl.; quite a while ago, Mod.*  
 mbúshant, d. mbúbúshant, *on the next morning; next day, to-morrow, Kl.*  
 mēńík, d. mnímńak, *for a short time.*  
 náyantka sháppēsh *next month; ná-üntka shkō'shtka next spring.*  
 nía, d. nínia, *lately, recently; a short or long time ago; nía sundē last week.*  
 nínk *next day, Mod.*  
 níshta *all night through; at night-time; níshtāk in the same night.*  
 pá'dshit, pádshit or pádshít waita *to-day; at the time.*  
 páta *in the warm season, in summer time.*  
 pēń, pēń, pǎń, pēń a (also conj.) *again, once more, a second time, repeatedly.*  
 pshé, d. pshépsha, *in the day-time.*  
 pshíkst, d. psí'psaksht, *at noon.*  
 pshín *at night; pshínak during the same night; pshín=tátẏēlam at midnight;*  
     nánuk pshín *every night.*

tánk, d. tátank, *at that time, then; long ago; tánk nā'sh sháppesh last month; tánkak a short while ago; tánkí at that time; tánkí at on a sudden, at once; tánkíak pretty soon, shortly afterward; formerly.*

tápí, d. tátápí (also conj.), *for the last time; at last; subsequently, afterward; tapí tita, tapí tíma a short time afterward: tiná tapí for the last time. tatá, d. tatáta? (1) interrogative, when? at which time or period? tatá māntch? how long ago? (2) when, that time when; ká-i tatá never; tátatak at the time when, just when.*

tína, d. tíma and titama, *once, one time, a single time; at a time; tíma sometime: titama a few times, not often; tinatoks some other time; tiná'k at once; simultaneously.*

tuána, tuán, Mod., *always, at all times.*

tú'm, *frequently; for a long time; a long while.*

túmēni *often, frequently; the adverb of túmi many.*

túsh gish *that time, then; when? what time?*

tehá, tsá *instantly, just now; téhá-u at the present moment.*

tebé, d. tebétebé, *then, at that time; points to the future; tébé-etak at length, finally; in time.*

tebēk, abbr. tebé, *finally, at last, in future; is adverb, postposition, and conjunction: tebēksh, tebí'g. same meaning: tebé'ksla after a while. tehúshak, tsússak always, constantly, ever; tehúshniak forever, unceasingly.*

ún, ú'n *then, sometime; úna, uná in the past, some time ago; yesterday; uná pshín last night; úna gin long ago; unák early in the morning; úntebēk, undsē'k, abbr. undsá', some time from now; únash to-morrow (Mod.).*

waitash, waitan, waita *all day long, the whole day; waitólank, Mod. waitólan, yesterday; lit. "having passed one day"; húnkantka waitashika on the same day.*

wē, u-ē, wá' *for some time, for a while; still, even now.*

wigápani *for a short while.*

#### *Adverbs of quality or modality.*

ak, hak, or when suffixed -ak, -ag, *only, just only, merely, solely.*



gá-asht, ká-asht, ká-ash *thus, so, in this manner.*

húmasht, d. humámasht, *thus, so, in this way*; húmasht gink, húmasht gisht *in that manner*; *acting this way*; húmashtak *equally, in the same manner.*

húmtsantka *in the same way, equally*; cf. Dictionary, page 554.

hunáshak *groundlessly, in vain*; *falsely*; *gratuitously*; *accidentally*, *fortuitously*; *unawares*; ná'nsak (for náyentch ak) has the same meaning.

i, i-i, ē *yes, yea, certainly.*

kátak, Mod. katchán, *truly, surely, certainly.*

ké-una and ké-uni, d. kekúni *slowly, gently, loosely.*

ki, ke, Mod. kie, *so, thus*; when words are quoted verbatim.

ká-i *not*; *no.*

kú-i, kó-i *badly, wickedly, mischievously.*

-lá, *enhancive particle, suffixed*: *very, greatly.*

lē, le *not*, in a putative sense.

líchlitch *strongly, forcibly, powerfully*; adverb of líchlitchli.

ná-asht, ná'sht, nás *thus, so*; refers only to sounds and spoken words.

nadshā'shak *at once, in one batch*; also locative and temporal adverb.

nkállank, kállan, nkíla, kí'l, d. nkínkal, kikal, *rashly, quickly, strongly*; *forcibly*; *aloud.*

pálak, Mod. pélak, d. páp'lak, pép'lak, *fast, quickly, hurriedly*; pálakak, Mod. pélakag, *fast.*

pátpat, d. papá'tpat, *smoothly*, Mod.; adverb of patpátli.

píla, píl, d. pípil, *only, merely, solely*; píla'k *solcly.*

ská, d. skáska, *strongly, coldly*; also verb. Cf. the adjective shkatni.

tála, d. tatála, *correctly*; *none but, only*; tálaak *rightly, truly.*

tídsh, d. tídadsh, *well, nicely, adequately*; tídsh gi *to be friendly*; adverb of tídshi.

tchí *so, thus, in this way*; tchík (from tchí gi), same signification.

wák? Mod. wak, úk, ú'k? *why? wherefore? somehow*; wák gi? *how?*  
wakaí? *why?* wak a giúga! *of course, certainly!* wákaktoksh *in the same manner as*; wák gisht? *in which manner?* úk wép? *how then?*  
Mod.

## THE INTERJECTION.

This class of words is composed of exclamations resulting from wilful or unwilful outbursts of feeling, and may serve to express assent, welcome, wonderment, surprise and joy, or terror, trouble, pain, distress and disapproval. The two kinds of Interjections can be easily distinguished from each other: *One of them* consists of organic words of the language, either of single terms, inflected or not, or of phrases and even sentences; *the other* is formed by inarticulate, natural sounds, representing the crude utterances of certain physical or mental feelings. Exclamations of this sort do not form organic parts of the language and are not inflected, hence are no *words* in the strict sense of the term.

## A.—INTERJECTIONAL WORDS AND PHRASES.

As to their origin, the interjections of this class are of the most various description. Adverbs and verbs are mainly used for the purpose, often with an altered signification.

átui! *now! at once!* found in Modoc imperative sentences.

gétak! gä'tak! Mod. kánktak! *stop! quit! that's enough! that will do!*

gín! pl. gínkāt! *do it! go on! hurry up!*

hágg'i! háka! pl. hággāt! Mod. hággai ē! *lo! look here! behold! haká yē pā'k! let me eat first! Mod.*

hátata! implies menace, threats, like the Vergilian *quos ego!*

hí! hí-i! hí-itok! *down on the ground! sit down!*

húya! hu-íya! *don't go! stay where you are!*

húmasht! *that's right!*

hunámasht? *is that so? indeed? Mod.*

kál'āsh! abbr. kā'sh! exclamation heard from old Modoc men.

kāīlash stáni! the most opprobrious epithet in the northern dialect.

kapkáblantaks! Mod. kapkapagínk í! pl. kakapkagínk āt! *hush up! silence! stop talking about this!*

knítak! *get away! go back! away from here!*

ké-ash, kā'-ash! *bad thing!* a term used in speaking to children, derived from kú-i *badly*, and forming the verb kü-ashtánna, q. v.

léki! lē gí! pl. lékat! *quit! stop! cease! don't!*

nént (for nén at)! *so it is! that is right! nént nént! right! right!* Mod.

oká-ilagēn, d. oká-ilagēn! Kl. wak haí la gēn! *certainly! of course!*

pá-ak, abbr pa! *I do not know!*

skó! d skúsku! *come up!* used when thinking over something not remembered immediately.

úteh, úds! *never mind! don't care if!* used when worrying oneself about something; ú'teh gít gí! *let go! quit! stop!*

tchawaí! *well then!* for tchá-u haí *now then*; tchawaí nā! *let us do it now!* Mod.

waktchí huk! *how curious!* (wáktchi for wákaptchi, q. v.), 24, 18.

wakéanhua! wák yánhua! *I will be sick if I don't!*

#### B.—INTERJECTIONS OF AN INORGANIC NATURE.

Ejaculations of this sort do not form organic parts of the sentence, and, being no *words*, are excluded from the morphologic part of the grammar. They are the true, genuine interjections, and are nearest related to what we call a *root*, in its abstract, naked form. Indeed, some of these interjections are forming words or derivatives in every language; for Klamath, some are mentioned below and on page 250. In their origin, these derivatives come nearest to the derivatives of onomatopoeic roots, as names of animals, especially birds, as quoted pages 250, 323. Some interjections are formed by iterative reduplication, which appears here as an onomatopoeic element. War and dance songs are largely made up of unmeaning syllables and terms which resemble interjections of this sort. Repetitions of this same character also occur in such forms as túmi-i-i tút *many, many teeth*, which stands for a superlative of túmi *many*\*, and strongly reminds us of the Semitic tób tob *very good*, from tób *good*.

anána! ananá! expression of bodily pain or distress; from this the verb ananá-a *to cry ananá*.

ä'-oho, í-uhu, i-uhuhú, war cry or yell comparable to the Greek ἀλαλά, ἐλελεῦ, and forming a verb like this: ä-oho-húचना *to advance while crying ä'-oho*.

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\* Cf. Gradation of the Adjective, page 522.

ē! ē-ē! ī! an exclamation, forming a sort of vocative: *tehékan' ē a kělá-nsh! the sand here is so fine!* cf. *hággai ē*, Mod., and page 468.

hā! hāhā! The syllable *hā* imitates sounds uttered by men and animals. Derivatives: *hā'ma*, *hamóasha*, *hāhā'tamna*, etc.

hé-i! hé-ē! *look here!*

kénikem! zémzem! kémkentak! *silence! hush up!*

o! ō! marks surprise, and is often pronounced with inspiration of breath.

tútutu! utututú! implies fright, dismay, pain.

## SYNTAX.

The syntax\* of a language deals with that part of its grammar which gives a systematic account of the structure of the sentence and its portions, selects the existing grammatic forms, and assigns to them their proper places in the composition of the sentence.

Thus the grammatic forms presented by morphology, and the lexical treasure of a language furnished by the dictionary are but the raw material with which sentences are composed conformably to the laws of syntax. The words found there become true words only when they become constituents of the sentence; and, to reach their full effect, words and sentences have to be placed in such adequate logical relation to each other as expresses best the meaning of the speaker or writer.

No sentence can be considered complete in which three elements of speech—subject, predicate, and copula (or substantive verb)—are not expressed or implied. This is true of all languages, although the means for expressing the three elements may widely differ, since the predicate and the copula are frequently embodied in one and the same word.

The simple sentence, composed by the above-mentioned three parts only, becomes enlarged—the transitive verb by the direct and indirect; the intransitive verb by the indirect object or complement; and both may become qualified by adverbs (or adverbial attributes). Then the subject and the objects are qualified by attributes of various kinds, which may even appear under the form of a whole sentence. Based upon these fundamental categories of speech, the whole syntactic material divides itself into the following chapters:

The *predicative* relation.

The *objective* relation.

The *attributive* relation.

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\*The proper signification of the Greek term *syntaxis* is that of "arrangement", "putting in order."

Besides this, syntax deals (1) with the various forms under which sentences may be addressed to others in the simple sentence—the declarative form, the negative form, the interrogative form; (2) with the compound sentence, and its subdivision into a co-ordinate and a subordinate sentence.

#### THE VERB A NOUN-VERB.

Comparative researches embracing languages outside the pale of the Aryan and Semitic families have disclosed the fact that they do not possess a true verb, as we have, but use terms of a *nominal* function in its stead, which may be best compared to our abstract nouns, to nouns formed of verbs, and to participles. This morphologic quality of the verb influences not only the inflectional forms of this part of speech, but also the laws of syntax; and investigators of a hitherto unknown language have to consider as one of their most important grammatic tasks to ascertain the origin and true character of its verb.

What makes of the Aryan and Semitic verb a true verb is the thorough and intimate connection of a radix, assumed to be predicative, with certain affixes representing number, tense, mode, voice, and especially with affixes representing person. This is so because, in the inflective languages, the finite verb is controlled and determined in every instance by the subject of the sentence (pronominal subjects appearing as personal affixes); whereas, in the so-called agglutinative languages, the finite verb is partly controlled by another agent than the subject. The powerful agency which has fused all the above category-signs into *words*, and has even influenced the vocalic part of the radix, is met with only in the two linguistic families above mentioned; for agglutinative languages, which constitute the great majority of all tongues, do not show in their verb the same assertive and predicative power.

That the Klamath verb is a verb of the agglutinative class will sufficiently appear from the data contained in this Grammar. But the question how far this verb has developed in the way of approaching the standard of a truly assertive verb may be considered under two aspects: (1) What are the properties which assimilate it to that standard? And (2) by what peculiarities are we compelled to class it among the verbs constituting a nominal

expression? It should be remembered here that, at the earliest period of its existence, language possessed neither nouns nor verbs, but that these distinctions arose only gradually. Whenever the aboriginal mind wanted to give a nominal character to a radix, it affixed certain pronominal roots to it, considered to signify number, location, sex, etc.; when a radix had to receive a verbal or assertive meaning, pronominal affixes, pointing to tense, mode, person, form, location, and other categories, were placed before or after it\*. But in thus establishing *relation*, every nation or tribe followed different methods; and thus originated, not the genealogical differences of languages, but the difference of their grammatic structure. Different methods were followed because each nation was in the habit of viewing things from different logical or conventional aspects.

The Klamath verb *approaches* the predicative Aryan and Semitic verb in the following features:

a. In what we call the *finite* forms, the verb is connected with a *personal* pronoun, figuring as the grammatic subject of the sentence, and not with a possessive pronoun, as found in the Algonkin dialects and many other American and foreign languages, in the place of a subject, which is there only the *logical*, not the grammatic, subject of the sentence. This latter stage is represented in Klamath by some of the verbals, but these are pure nominal forms, and do not exhibit such forms as correspond to our finite verb.

b. The majority of the verbal inflectional affixes differ from those used in inflecting the noun. The process of incorporating pronominal objects into the verb is here in the same stage as in some modern languages of Europe, viz., only in its beginning.

c. Klamath clearly distinguishes between the subjective and the objective case in the adjective, the past participle, the pronoun, and the substantive of the animate order, the objective case standing for the direct as well as the indirect object. The objective case is formed by the suffix -sh, -s with a vowel preceding, but the usual suffix of the subjective case in substantives is -sh, -s also.

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\* For further discussion of this topic, cf. page 253 of this Grammar.

On the other side, the Klamath verb *differs* from the true predicative verb, and ranges itself among the noun-verbs of agglutinative languages by the following characteristic features:

a. The transitive verb is controlled and modified by its *object* (especially its direct object), and *not* by its subject. This becomes chiefly apparent by the way in which the distributive form of the verb is applied. In many intransitive verbs, this form connects itself with subjects standing in the plural number; but, from the study of Morphology, it becomes evident that the true cause of the reduplicative process in this instance lies in the repetition or severalty of an act or state, and not in the grammatic number of the subject.

b. The verb possesses no personal inflection, if we except the rudimentary agglutination to it of some personal pronouns. It has no real personal pronoun of the third person. It has a grammatic form for two tenses only, and the modal inflection is rudimentary also. As to number, a sort of prefix-inflection is perceptible in a long series of verbs, which tends to prove their nominal nature. That part of the verbal inflection, which is developed more extensively than all the others, is made up by the verbals, which, by themselves, are nominal forms.

c. Several suffixes, inflectional and derivational, serve for the inflection and derivation of the noun, as well as for that of the verb. The fact that certain nouns can become preterital by inserting -u-, shows better than anything else can, the imperfect differentiation between the noun and the verb.

d. For the *passive* voice, the same form is used as for the active voice; *shléa* is *to see* and *to be seen*.

e. Some verbs are used as nouns without change—that is, without assuming the derivational suffix -sh, -s of substantives. But the existence of the binary and ternary case-inflection shows that the inflectional, polysynthetic power of the noun, theoretically, almost equals the power of affixation in the verb. The mere possibility of a binary and ternary case-inflection proves that some of the Klamath case-signs are of the material kind of affixes, and not of the relational kind, which are not susceptible of any further affixation to themselves. The inflective languages have relational case-



signs only, and therefore binary and ternary noun-inflection is unknown among them.

From all that has been stated heretofore, the conclusion is fully justifiable that the Klamath verb is not a true verb, but a *noun-verb*, on account of its imperfect differentiation between noun and verb. The lack of intimate connection between the subject-pronoun and the identity of the active and passive form also show its true nature. It expresses the verbal act or state in its abstract, *impersonal*, and indefinite form, and, with the particle of actuality -a appended, comes nearest to our infinitive. Thus *î yékua áнку thou breakest a stick* could be transcribed in the most literal manner by "thou-to break-stick", or in German, "du-brechen-Stock." Whether transitive verbs are used actively or passively must be ascertained from the context,\* for the verbal term in this instance contains nothing but the abstract idea of "break."

#### THE SUBSTANTIVE VERB GĪ.

The inquiry whether a language possesses a substantive verb *to be* or not, is closely related to the one treated in the previous chapter. Languages lacking the verb *to be* employ, instead of it, other verbs of a more material signification, use more auxiliary verbs or even particles, overloading the grammar with forms; or use attributive verbs—a clumsy expedient, which is attained only by verbifying the substantive, adjective, pronoun, and even particles. By all this, nothing more is attained than what we reach by using our short verb *to be*. The existence of this verb testifies, not only to a considerable power of abstraction and reflection on matters of language, but is generally associated with a tendency of the language to become analytic, and to divest itself of the embarrassing wealth of synthetic forms.

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\* The nearest approach to a verb in this condition, which I was able to find, is contained in FR. MÜLLER, *Novara-Reise, linguistischer Theil*, 1867, page 247 sqq., where the author speaks of languages of Southern Australia. I subjoin an extract in the words as used by Professor MÜLLER: "In australischen Sprachen wird dieselbe Form activ und passiv gebraucht, die letztere jedoch mit Objectivpronomen: *puntan pán, ich schlage*, doch nicht 'schlagend ich'; *puntan tia, ich werde geschlagen*, wörtlich, : *schlagen mich*.' Das dortige Verb ist demnach ein abstractes Nomen, unpersönlich zu fassen und erst dann äusserlich auf das Nomen bezogen. Die Handlung tritt abstract, unpersönlich ein und wird erst da mit einem Subject oder Object in Verbindung gesetzt: 'das Schlagen trat ein und ich vollführte es.' Subject und Prädicat sind nur äusserlich auf einander bezogen; das Pronomen, das das Verbum begleitet, ist indess stets ein rein subjectives."

Klamath is among the languages possessed of a true substantive-verb, the inflection of which is well-nigh as complete as that of any other noun-verb pertaining to this language. Its presence accounts for the relative scarcity of attributive verbs, like *kčlpka to be hot*, *mā'sha* and *shíla to be sick*, *shuálka to be warm*, *tehkáwa to be cold*. It is the only auxiliary verb of the language in forming periphrastic and other conjugational forms (cf. -uápka of the future tense). But besides the abstract signification of *to be*, the verb *gî* has other meanings of a more concrete nature—*to become*; *to belong to*; *to do, perform*; *to say*—all of which, together with the origin of *gî*, have been discussed at length in a chapter of Morphology. Here we are concerned only in the signification *to be*, though the earlier meaning of a *casual, accidental* existence is still as frequently implied by it as that of *real, essential* existence. The various definitions are exemplified at length in the Dictionary and Morphology. In periphrastic conjugation, *gî* is the real substantive verb; in other connections, it is sometimes replaced by *tchía to sit, stay, live, dwell*, in sentences like the following:

*pi a tchía tchíshxēni he is at home.*

*nálam p'tíshap, kat p'laí tchía our Father, who is above, 139, 1.*

In short sentences, rapidly spoken, it is often omitted by ellipse:

*kálam hût unák? whose boy is this?*

*kálam i-utíla? whose is that thing below?*

*kálam gétant? whose is the thing on this side?*

*kálam gē p'léntan? whose is the thing here on the top?*

*kaknégatko mî shulótish your dress is dirty.*

Further instances of the various uses of the verb *gî*, not previously mentioned, are as follows:

(1) *gî to be*, of casual existence; the Spanish *estar*:

*hût snáwedsh kúi gî k'lekčnápku that woman is so sick that she will die.*

*Ē-ukskni toks lapí'k (for lā'pi gî) but of the Lake men, there were two.*

*hítak a kéknish gî áti here heavy snows have fallen.*

*hā kó-idshi wawákish gî when the cars are misshaped, 91, 8.*

*tú kátan hí kí! over there at the lodge she is, I suppose, Mod.*

(2) *gí to become, to begin to be, to turn into:*

*atí hû'k híldam gí't! that winter would become too long, 105, 9.*

*nû gémp̄tcha pshe-utíwashash gít̄ki gí I declare (nû gí) the human beings must become so, 103, 11. 12.*

*Modokíshash "Bóshtin gíuapk" kshápa they declared the Modocs wanted to become Americans.*

(3) *gí to be, of real existence; the Spanish ser:*

*tátkni î gí? where are you from?*

*kaní gí? who is it? who is he?*

*múní nû lakí gí I am a powerful ruler, 192; 8.*

*túpaksh táksh î ûn gé-u gí! you certainly are my sister!*

The three syntactic relations of human speech manifest themselves, in analogous shape, in the simple and in the compound sentence. These relations are the *predicative*, the *objective*, and the *attributive* relation. They will be treated in the same order as now mentioned.

### THE PREDICATIVE RELATION.

It is the relation existing between subject and verb, or, to use a term more adapted to the Klamath language, the relation between subject and noun-verb. It includes the whole syntax of the verb, excepting only the relation of the verb to its object and (adverbial) attribute. When the predicate is not a noun-verb, but a noun (substantive, adjective, pronoun), this noun connects itself with the subject either by the verb *gí to be* or some other term replacing it, as *shésha to name, call, k'léka to become, turn into, 73, 6, etc.* Concerning appositions, cf. "Attributive Relation."

The adjectives in -ni, -kni often express relations which, in English, are rendered by a prepositional or adverbial phrase, and have to be considered as adverbs; e. g.: *Káimom yámakni gí Káimom is from the north; p'lai-táalkni tchúshnini tchía God lives forever.*

A nominal predicate always agrees with its subject in case, but not always in number.

## THE SUBJECT OF THE VERB.

The subject of the noun-verb, or, as I will henceforth call it for convenience, of the *verb*, stands in the subjective case, whether it appears as substantive, adjective, participle, or pronoun. This, of course, applies only to the subject of the finite verb; the subject of verbals, as the verbal definite and indefinite, follows other rules to be mentioned below. When the subject is a personal pronoun, it is often repeated and, curiously enough, without any special emphasis being attached to it:

tíds taks mí'sh ní kuizá m's ní *I know you pretty well*, 65, 10.

táukt ní snä'kělni-uapka ní *then I shall remove (him)*, 59, 17.

Especially in songs subject-pronouns are scattered in profusion; cf. pages 176-178 and first Note. Just as frequently, a personal pronoun is omitted altogether whenever it can be readily supplied from the context. So, in 30, 7, *nāt we* is omitted before *ga-û'lza*, because it stands in the sentence preceding it; cf. also *āt ye* before *pá-uapk*, in 70, 4.

When a transitive verb is used passively, the grammatic subject stands in the subjective, and the person or thing *by* which the act is performed in the possessive case, which often figures as the logical subject;\* or it is expressed by a possessive pronoun.

That an oblique case can figure as the subject of the sentence, as in Sahaptin dialects, of this we have an instance for an intransitive verb in the incantation 158; 48: *käilanti nû shílshila*, which is interpreted by the Indians themselves as: "I, the earth, am resounding like thunder within (-nti) myself." An oblique case thus figures as the verbal subject. This recalls the circumstance that, from certain case-forms, as *yámat north*, *kä'mat back*, *lé-usham flower*, new substantives originate with the above as their subjective cases.

The plural number of the subject of the sentence may be indicated in the following different ways:

a. Plurality is indicated analytically by adding to the noun a numeral or an indefinite pronoun, like *kínka*, *tumiága a few*, *nánka some*, *nánuk all*, *túmi many*.

\* From HOR. HALE'S Notes on the *Nez-Percé* Language and PANDOSY'S *Yakama* Grammar, we gather that in some Sahaptin dialects the subjective case is supplanted by the possessive, even when the verb is used in the active sense.

*b.* Plurality is shown by the noun being a collective, or one of the substantives designating persons, which possess a form for the real plural.

*c.* The large majority of substantives having no real plural, their plurality is indicated in the intransitive verbs connected with them by the distributive form of the verb, and in a few transitive verbs, like *stá-ila*, *lúela*, by a special form which has *also* a distributive function.

*d.* When there are but two, three, or, at the utmost, four subjects to certain intransitive verbs, the dual form of the latter will be used. Cf. Verbal Inflection, pages 437-441.

## PERSONAL INFLECTION.

In his choice between the analytic and one of the synthetic forms combining the subject and object pronoun into one word with the verb, the speaker is guided entirely by the impulse of the moment. If he intends to lay any stress on the personal pronoun, he will place it at the head of the sentence, or at least before the verb, which usually stands at the end, or he repeats the pronoun. The synthetic form of the subject-pronoun is less frequent than the other, and not every person has a form for it. In the second person of the plural it might be confounded with the imperative, and hence it is more frequently used only in the first singular and plural and in the third plural. Object-pronouns, like *mish thee*, *to thee*, are placed between the verb and the subject-pronoun:

*shli-uapkámsha they will shoot you* (for *mish sha*).

*ne-ulakuapkámshni I shall punish you.*

A list of all the possible syntheses of personal pronouns is presented above (pages 548. 549).

## TENSE-FORMS OF THE VERB.

There are only two tense-forms of the verb—the simple verb-form, generally ending in *-a*, and the form of the incompleted act, with suffix *-uapka*. Nevertheless all tenses of the English verb can be expressed with accuracy by these two forms, when supplemented or not by temporal particles, and by the substantive verb *gi* in its various inflectional forms. To

what extent the category of tense permeates other modes than the *declarative*, to which the present chapter chiefly refers, will be seen in the chapter of "The Modes of the Verb."

#### THE FORMS OF THE PRESENT TENSE.

Klamath distinguishes three varieties of the *present* tense by separate forms in the declarative mode. The other modes are represented by a conditional, two imperatives, a participle, and some verbals.

A.—The *pure present tense*, as contained in sentences like *we are walking*, *it is raining*, is expressed by the nude form of the verb. This form is, in the northern dialect, usually preceded or followed by the declarative particle *a*, which here serves also to indicate the tense. Modocs generally omit this particle, but in both dialects other particles can supplant it to point to the present tense. Connected with *hā* *if, when*, this tense also forms conditional sentences, and often stands where European languages use their conjunctive mode. Examples:

*kē a shúdsha ákn* *he is burning wood.*

*kélpka a ámbu* *the water is hot.*

*tám nūsh í lóla?* *do you believe me?*

*at wawápka wē* *they are still sitting (there).*

*āt a pán pála-ash* *ye are eating bread.*

B.—The *usitative* form of the present tense, describing habit, custom, or practice, constantly observed, expresses it in a presential form by appending to the verb -nk (-ank, -ink etc.) in Kl., -n (-an, -in etc.) in Modoc. In form it coincides with the participle of the present, but being connected with the personal pronouns, it serves the purpose and has the function of a finite verb. It occurs when habits and customs of individuals and tribes are sketched, though the naked verb appears in this function just as frequently: *ilxóta, ílktcha*, 87, 4, 6; *shúdsha*, 90, 9. On the origin of the suffix -nk, -n, see Participles.

*máklaks kúkayunk* *flags the people stick out flags obliquely*, 134, 3. 4.

*pápkashti shú'tank* *box they make a coffin of lumber*, 87, 2.

*sha shipátzúkank* *they were repeatedly eclipsing each other*, 105, 2.

*lúshnank sha shnē'takshtat* *they roast it in the fire-place*, 150, 7.

vúnip shulshéshlank *they play the stick-game with four sticks*, 79, 2.

tamádsank téwas *they fasten the net on the bow*, 149, 22.

nā'sh kăilatoks tchpí'nualank *they bury at one place only*, 88, 1.

tsúi mántsak mbusä'lank or mbusä'lan gî *and he lived for a while with (her)*, 77, 2.

This same tense-form in -nk, -n occurs sometimes in sentences which contain no usitative verb; still, a finite verb is expressed by it, and the sentence is often of an imperative or jussive character:

tchúleksh ish tchiléyank! *give me a piece of meat!*

nûsh tuá tchiléyank í! *give me something (soft or flexible)!*

knû'ksh ish néyank! *give me some thread!*

Other instances will be found under Participles; see below.

C.—The *simultaneous* tense-form is employed to show that an act was performed or a state existed *just then, right then and there, at the time* referred to, either simultaneously with another act or state mentioned, or following this act in immediate succession. It is marked by placing the emphasis upon the last syllable of the verb; the verb is then frequently accompanied by particles specifying the time. Whether, in oxytonizing these verbs, the declarative particle ha, a has coalesced with the terminal -a or not depends on the contents of the phrase or sentence; cf. Note to 54, 9. This accentuation is not peculiar to any tense, and may be also due to other causes to be specified below.

a. Following are some instances which refer to a *present* tense:

tsúi hûk k'leká tawí'sh *then the bewitched one dies*, 62, 3; cf. 66, 1.

kî-i-á a nen *she lies when saying this*, 64, 4.

pitchká a lóloks *the fire is out, or has gone out.*

saká a pō'ks *then they eat camass raw*, 74, 5.

ká-i spûní vushúk *they do not give (her), being afraid (of him)*, 93, 1.

The class of verbs mentioned on page 239 often or usually bears the accent on the last syllable, because they suggest an immediate or simultaneous act.

b. In the following instances oxytonized verbs refer to acts performed simultaneously with others in the historic *past*, or at another time bygone:

kí'lilks shläá *they then perceived the dust*, 29, 7; cf. 65, 9.

tsúi nat wawápk k'makká nat *then we sat down and were on the lookout*, 29, 13.

tsí hä'mkank shapúk *so she said when speaking about it*, 65, 13.

wudoká hushtsóza sha *they struck and killed him right then and there*, 69, 1.

lupí hünk shpunkánka, tehú'i lakialá *first she kept, then married him*, 55, 18.

tehulhiúla teh'ú'nk, guká at *he took off his shirt, then climbed up*, Mod.

ā'tunk atí kedshá 'apáta kálo *when it had grown high, it touched the sky*, Mod.

In several instances the possibility exists, however, that this oxytonized verb is but an apocopated participle in -tko (cf. pahá *dried*, 74, 6; nẏitsá *atrophied* etc.), or that an enclitic term following has attracted the accent to the last syllable. Cf. what is said on Enclisis, pages 240–243; and guhuá nish *I am swollen*, 138, 3; k'leká taks nû *but I am dying*, 138, 6; k'läkuish gînt nûsh *after I have died*, 64, 15; äná nat *we took with us*, 31, 6; tawí shash *he bewitches them*, 62, 3.

#### THE PRETERIT TENSES.

All our preterits, as the past, perfect, and pluperfect tense, are rendered by the simple noun-verb, and can be distinguished from the present only through the syntactic connection or by the addition of temporal adverbs. These latter being frequently omitted, the run of the sentence is often the only point by which tense can be discerned. In the other modes the preterit is represented by the verbals and a participle.

A.—*Past and perfect.* These two tenses of the English grammar are not distinguished from each other in Klamath. Transitive and intransitive verbs may or may not assume, either before or after the verb, the adverbs



*hûk*, *hûnk*, *hûn*, and *hû*, designating the past tense. These adverbs are locative and temporal simultaneously\*, their use implying the idea that what is performed in places locally distant is temporally distant also whenever it comes to be spoken of. Therefore their use is not strictly limited to the past, but applies also to other relations distant in time; cf. 105, 8.

*hû'k* refers to acts performed in presence or absence of the one speaking or supposed to speak.

*hûnk* refers to acts performed or states undergone near to or far away from the one speaking.

*hûn* refers to acts performed on inanimate things, present or visible. It also refers to thoughts and abstract ideas.

*hû* in Modoc stands for all the three above-named particles of the Klamath Lake dialect, which appear in Modoc also, and in the same functions.

The above-named particles are often connected with or replaced by other adverbs, as *tehúí*, *nía*, *úna*, *tak*, *toksh*. With *tehúí*, they form compounds, like *tehúyuk* (*tehúí hûk*), *tehû'yunk* (Kl.), *teh'hû'nk*, *tehû'nk* (Mod.), and others. Cf. pages 402-404.

*tám haitech ínsh hûnk lóla tehúí?* *did you believe me then?*

*ndáni waitúlan nía mí suéntch káyeke* *your baby died three days ago,*

Mod.

*núshtoks máklaks shléa* *people have seen me,* Mod.

*pá-ula toks nú pä'dshit* *I ate just now,* Mod.

*úna nú pá-ula* *I ate some time ago.*

*î nûsh túla hûnk wudúka hûnksh* *you and I struck him.*

*î unk* (for *hûnk*) *hă'ma* *you were shouting.*

B.—*Pluperfect tense*. This tense points to the priority of one act to another connected with it syntactically in the same sentence. Although the Klamath has no special form to express this tense, it is clearly pointed out by the logical connection, or by particles, grammatic and derivational forms of the language, in many different ways.

\* Local adverbs and other particles often assume temporal significations. Cf. the adverb *always*; the German *häufig*.

(1) Two or more co-ordinate sentences contain each a verb in the past tense, one of which the English language would render by the pluperfect tense:

sämtsálza hû'k a gén táwi; tû' táwipk . . . . .táñkt tawí'pk *she discovered that he had bewitched that man; that he had bewitched him out there; that he had bewitched him at that time*, 64, 2. 3.

tsúi hû'k nā's hukáyapk mā'ns î-û'ta *then the one who had retired to the woods shot for a long time*, 23, 21.

nā-äns shlín wä'k *he had shot another man in the arm*, 24, 1. Cf. stíltchna, 43. 22; spûní, 20, 18.

(2) The verb expressing the act previously accomplished stands in the presential tense-form, and is connected with the other past tense by means of the particle at, then to be rendered by *after*, though its original meaning is *now, now that*.

lalázi shuggúlaggi at, Tehmû'tch häméxe *after the "chiefs" had assembled, Riddle said*, 41, 20.

hû'yuka sha hû'ñk ktá-i at, tchúi sha máklaks pñelhí' *after they had heated the stones, they threw the people into (the bucket)*, 112, 21.

kayúds hûk k'lä'kat (for k'léka at) *he had not died yet*, 24, 6.

The conjunction at may be accompanied or even supplanted by other temporal particles, as tchúi, tch'hû'ñk, áteh'unk (for at tchúi hû'ñk, Mod.), tchúyunk, hû táñkt, (Mod.) etc.

(3) The verb containing the act performed previously to another act may be expressed by one of the verbals. In this case, there is only one finite verb in the sentence, for all the verbals represent nominal forms. The verbals are those in -sh, with their case-forms (-sham etc.), in -uish and in -sht.

eízishtok Mû'shash k'léka Teháshgayak *but after (or while) Southwind had put his head out, Little Weasel died*, 111, 9.

tú géna Móatuash k'läwísham at *away went the Pit River Indians, now that (firing) had ceased*, 20, 5.

Kēmû'sh i-ā'sh tūdshampěli shû'dshan gánkanktchuish *Kēmukámteč*  
*carried willows on his back to build a fire after (Aíshish) had gone*  
*hunting, Mod.*

nóksht-ak sha ktái í'žakpěle *after stewing, they took out the stones again,*  
 113, 2; cf. 113, 9.

Aíshish shataldí'ldamna atí at kédshisht *Aíshish looked down constantly*  
*till after it (the little pine tree) had grown tall, 95, 3. 4.*

Kēmû'sh kshělui ũ'nk mé-itkasht hũ'nk we-ulä'kash *K'mukámteč lay*  
*down close to the fire after the wives (of Aíshish) had gone to dig roots,*  
*Mod.*

(4) Pluperfects may also be rendered by participial forms, the present participle being more frequently used for this purpose than the past participle.

(a) Present participle in -nk, Mod. -n:

káyak wémpělank k'leká *having never fully recovered he died, 65, 20.*

Skélamteč shanatchvń'lank nělza m'na tehúyesh *Old Marten, after tak-*  
*ing off his hat, laid it down, 112, 18; cf. 112, 13.*

gátpamnan kăllatat wawálza *having arrived on the ground, they sit down,*  
 85, 2. Mod.

tchí'sh shnělzan shemáshla *having burnt down the lodge, they remove else-*  
*where, 85, 13. Mod.*

This construction is quite analogous to the use made in English of the participle in -ing; in French of the participle in -ant.

(b) Past participle in -tko:

hekshatlěkítko k'lezápkash wátech gěna *the horse walks carrying the*  
*body; lit. "having been made to carry the body transversely",*  
 85, 4.

gélzalgitk hũ'kanshampěle *having climbed down he hurried out again,*  
 112, 11.

(5) The most expressive way of rendering the English pluperfect is the use of the completive form in -óla, -úla, which the majority of verbs can assume. Generally the participle in -ólank or one of the verbals serves the purpose, and at times the participle present of those verbs of motion which can assume the suffix -tka (-tkank, Mod. -tkan) is used instead. Cf.

List of Suffixes, -óla, -tka. A temporal conjunction, like at, tchúi etc., often accompanies these forms

lápëni waitólank, illolólank *after two days, years had elapsed*, Kl.  
 at nat neli'nulank at gémpčle *after having scalped him* (lit. "having finished scalping"), *we returned home*, 30, 20.  
 tchúi sha lû'lalza pá-ulank *and having done eating they went to bed*, 113, 11.  
 kshatgatnû'lank shíuga snáwedsh *having drawn out the woman he killed her*, 111, 17.  
 shû-ûtankû'lash tchē'k *after having concluded peace*, 39, 13.

#### THE FUTURE TENSES.

The future marks an act or state not yet begun, or only intended, or an act or state begun but not yet completed. It is expressed by the suffix -uapka, a compound of the verb wá *to stay within, to exist, live*, and the distancial suffix -pka (cf. Suffixes, -ápka, -pka), which has assumed here a temporal function.\* In the northern dialect, -uapka is the most frequent mode of expressing the future tenses in principal and in incident clauses, whereas the southern or Modoc dialect is apt to substitute for it the nude verbal stem with -tak, -tok (not -taksh, -toks) appended. This is done, e. g., when one sentence is subordinated to another, the particle then appearing in one of the two or in both, often accompanied by un, ûn. Instances of -tak to indicate the future tense are not frequent in the northern dialect; k'läkátak nî *I might die*, 129, 4, is the conditional mode, and could be spelled k'läkát ak.

Verbs with the suffix -uapka assume various modal functions, to be sketched below. This tense forms no conditional in -t, but otherwise possesses all the grammatic forms of the simple verb in -a, -i etc., and can almost be regarded as forming an independent verb for itself.

Verbs in the -uapka form are put to many different uses, all of which have this in common, that they point to an act or state not yet begun or completed. The scarcity of temporal forms in Klamath has accumulated so many functions upon this suffix, that adverbs and conjunctions must sometimes be employed as helps to distinguish one from another.

\* The same suffix, -uapka, appears also in a contracted form as ōpka, -ūpka, forming *desiderative* verbs. Mentioned under Suffix -ōpka, q. v.

The various future tenses designated by -uapka and -tak are as follows:

A.—The *future simple*, pointing to the occurrence of an act at a future epoch more or less remote. Temporal particles serve often to specify the time, *tchēk* being one of the most frequent among them; cf. 59, 17.

*medshampēli-uāpk nū I shall remove to the former place again.*

*nād kē'ksh vutukuāpka we will club him.*

*undsü' nī né-ulakuapk some time hence I shall arraign (her), 65, 1.*

*tāntk nī shā'gsuapk this time I will speak out my mind, 65, 3; cf. 59, 17.*

*kawaliä'kuapk sä'-ug believing they would ascend, 29, 15.*

*mish nū shpuláktak I shall lock you up, 36, 3. Mod.*

*tídsh hūnk g'napk he will act rightly, 59, 21; cf. 22.*

*wákak hūnk tchūapk? how will they live? 105, 8.*

The particle *hūnk*, usually met with some preterit tense, accompanies the future in the two last examples.

B.—The *anterior future*, Lat *futurum exactum*, indicates the completion of an action or state before another will take place at a time to come.

*tuá nī shutü'-uapk shiúgok? what would I have profited if I had killed him? 64, 12; cf. 13.*

*hä i mbuseálp'luapk, spūlhi-uapká m'sh nī if you live with her again, I shall imprison you, 60, 21.*

*hä i páltak (for pálla tak), spūlhitak sha nūsh nū if you steal, they will lock you up, Mod.; cf. 39, 21.*

C.—The form -uapka also serves to designate acts or states which had to be performed or undergone at a time known to be past when made mention of. We circumscribe this by *had to be done, had to occur, was or were to do*, etc.

*tsúi tchī'k sa wáltakuapk and afterward they were to deliberate (again), 65, 15.*

*hī'-ítak tchúi tchī'-uapk here he was going to stay, 95, 6.*

*huk kú'meti kēktchanuāpka they were to be withdrawn from the cave, 42, 21. Mod.*

hushtankuápka mbū'shan *they were to meet the next day*, 41, 12. Mod.  
 gatpampēli-uápka sha *at they had almost reached their home*, Mod.

D.—This suffix has also a sort of *usitative* function in describing acts habitually done, under certain conditions or at certain seasons of the year, and therefore prospectively to be performed also in future times under like conditions. In this sense, the future is used in many other languages also.

nad gitá piénuápk pólökuantch, ktälöwalshuápka *we shall there scrape up chrysalids, gather pine-nuts*, 75, 3; cf. 12.

nāsh sápush gépgapēliuápk, tsíalsh káwi tchish épkuápk *in one month they will or would return; salmon and lamprey-eels they will bring*, 93, 4; cf. 3.

E.—The future in -uápka is used to express the idea of compulsion by force, by nature, or by imperative command of others. Cf. "Methods to express compulsion" (below).

F.—The future in -uápka is used in its verbals, or connected with various particles, to express the ideas of possibility and volition. Cf. "Modes of the Verb." When connected with *hä if*, or other conditional particles, it forms conditional sentences.

#### MODES OF THE VERB.

Of the three modes of the finite noun-verb—the declarative, the conditional, and the imperative—only the first and last show the beginnings of an incorporation of the personal pronoun. The conjunctive, optative, and potential of other languages are here expressed analytically by particles added to the two first-mentioned modes, and these are spoken of under separate headings.

#### THE DECLARATIVE MODE.

It corresponds very closely to the indicative of European languages, and has been treated of at length under "Tense Forms", pages 579 sqq. It is used in the style of historic narrative, in queries and replies, in affirmative, negative, and interrogative sentences, in conditional sentences when formed, e. g., with *hä if*, and often serves where we would use the conjunctive or another mode.

THE CONDITIONAL MODE.

Verbs in the conditional mode introduce an act performed or a status undergone *under a certain condition*, which is either enunciated by a separate, often incident or participial clause, or silently understood and admitted. The origin of the suffix -t, from : at *now, then, at the time*, readily suggests all the uses to which this mode can be put. The hearer is notified by it that such an act took place "under such temporal conditions", or "under these circumstances."

The various uses to which the conditional mode is put will appear more clearly by distinguishing those instances which connect a conditional sentence with it from those which present that mode standing alone for itself. The verbal conditional will be considered separately.

A.—The conditional mode, when accompanied by a verbal or a conditional sentence, is often connected with the potential particle *ak* or its combinations. The idea of possibility thus becomes more apparent. By a sort of syntactic attraction, both correlative sentences sometimes place their verb in the conditional mode.

*k'lakát n' ũ'nk shlä-ók I may die for having seen (the spirit), 129, 5; cf. 130, 3.*

*hissúnuk tchätch ní'sh ká-i siú'gat when songs are applied as medicine, then it may possibly not kill me, 129, 5.*

*hä nen wä'g'n kä'git, énank í'ktcha when no wagon is at hand they carry him out for burial, 87, 5.*

*shle-úta nũ mĩsh shéwant a when I find it I will give it to you.*

*hä nũ nen hóchtant, shlít nĩsh a nen if I had run away they would have shot me, they said.*

*nĩ ká-i spũllhit szokti'sht nĩsh I do not imprison him provided he has paid me, 62, 5.*

*sta-ótank kaitua pát while fasting he would eat nothing, 83, 2.*

Also the passages 105, 8. 9; 147, 13.

B.—The conditional mode, when standing alone for itself, generally corresponds to the English verb accompanied by the auxiliaries *would, may,*

*might*. The other sentence needed for completing the sense is here suppressed, and its contents have to be supplied by the hearer. The particles *ak*, *kam*, etc., added to the form in *-t*, give it the character of a special relation, as that of volition, possibility, etc.

*pi ak shuínt* (for *shuínat*) *he can sing*; supply "if he wants to sing."

*hú'nk ak taksh ûn nû shléat* *I can see him*; supply "if I choose."

*nû' kam hí'tksh telúlit* *I wish to look down from there*, 192; 4.

*ká-itat sa nellí'nat, hú'shtchok'huya hak sa they would never scalp* (enemies), *they only killed a few* (of them), 19, 4.

*gíta tchípash ká-i tû'm kédshant not much tchípash-grass will grow here-about*, 149, 10.

*wókslat, wókash shutä'shlat, awō'lat, péksat shiulína they may collect, grind, and cook the pond-lily seed, and rub it fine upon the metate*; supply "whenever they camp out there", 74, 7-9; cf. 15.

*tuá kam a nû kít shashapkéat I do not know what story I am going to tell you*, Mod.

*ká-i hûnk shlä-át hú'nkesh kiä'mat skókshash I may possibly not see the dead man's spirit in the fish*, 129, 7; cf. 1. Cf. also 120, 17.

*hú'nk ká-i mat pí'sh siúkat I did not kill him, as alleged*, 64, 5; *ká-i nû hú'nk siúgat I have not killed him*, 64, 11.

It has been stated above that conditional sentences, when introduced by particles, like *hä*, *tchä*, *at*, *taksh*, are just as often expressed by means of the declarative mode of the present and of the future. The "Legal Customs", pages 58-62, afford many instances; cf. also 38, 20; 65, 6. 7; 113, 17.

#### THE IMPERATIVE MODE.

This mode fulfills the same office in Klamath as in English, though it differs from it by being generally accompanied by a personal pronoun, except in the third persons. In such sentences as *vúlz' ish tála! lend me money!* the pronoun *i thou* has coalesced with the *i-* of *nîsh*, apheretically *ish me, to me*. This sentence may be expressed also by: *tála ish vúlzî!*

In the chapter on "Modal Inflection", morphological part, the uses of the two forms of the imperative—the imperative proper and the exhortative



form—have been discussed, though it will be appropriate to add a few more syntactic examples here for illustration. The future in -uapka, which has no exhortative form, is sometimes supplanting the imperative under certain conditions. We also find the participle in -nk, -n replacing the imperative, but rather unfrequently; cf. "Usitative tense-form," page 581, and below.

gén' í! *go thou!* szótk' ísh! *cross me over!*

spíxi a nā! *now let us pull!* gená-atak nā! *let us go there!*

nánuk tíds wawálzat! *all of you stand up straight!* 90, 14.

ktiwalzat nā-éntch tehkash! *post ye up another man besides!* 22, 15.

ka'hlántak ná ûn! *let us enter now!* Mod.

î shutétki! *let thou perform!* 139, 6.

û'ts gint, shlítki nûsh! *never mind, let them fire at me!* 22, 10.

ká-i î téltkítak! *you must not look downward!* Mod.

tehélzán! *sit down!* nûsh tehiléyan î gi! *give it to me!* Mod.

tehúleks ísh tehiléyank î! *give me some meat!* Kl.

lumkō'ktki kädshikúlaktki! *take a steam-bath and take a rest!* Mod.

pá'h gépkan tehími! *come and eat right here!*

káyak kílhuan! *do not get angry!* Mod.

Many imperative locutions suppress their verb, which, of course, can be replaced without difficulty by the hearers; cf. page 568, and:

hí-itok āt! *sit down! down!*

pélak tehími! *here! quick!* pélak kúni! *over there, quick!* húya! *don't go!*

ká-i ta! *do not! hold on!* ká-i tehē'k î! *do not (shoot)!* Mod.

#### THE PARTICIPIAL FORMS.

The two forms of Klamath now to be spoken of correspond in almost every particular to the participles of the European languages, and I have therefore not hesitated to call them by this name. Participles and verbals afford excellent means to build up periods, in the most breviloquent and expressive manner, by subordinating certain acts or facts to the main verb and incorporating all into one sentence. What the Klamath and the classic languages of antiquity express by a participle or verbal, modern languages will often resolve into an incident clause, or into a principal clause, correl-

ative to the main verb; but to turn the sentence into a nominal form of the verb often has the great advantage of brevity and vigor over the analytic wording of it.

1. The *participle* in *-nk, -n* temporally expresses the past and present, sometimes the pluperfect, though I call it the *present participle* for the sake of brevity. Its subject is mostly identical with that of the main verb, and whenever it fulfills the function of an adjective its natural position is before that verb. Like the English participle in *-ing*, it frequently stands where the Latin would use its gerund-form in *-ndo*; cf. *shulatehtílan tchél̄xa to be on one's knees*, in *Morphology*, page 407; and this also has to be placed before the verb of the sentence.

The structure of this participle as a part of the sentence presents no difficulties, and we therefore give only a few instances of its use:

kû'shga tcha, p'lú' í'tehuank . . . . .lě'vuta *they combed, oiled, and dressed him*, 95, 17.

Tchíka shlaá Aíshishash huyégank, hú'tan ku-ishéwank shlä'pěle *Tchíka saw Aíshish sitting far off, jumped up, being glad to find him again*, 96, 5. Here huyegápkash seems preferable to huyégank.

ítampělank yámnash shash shewána *bringing the beads home he gave them to them*, 96, 8.

hú'ktag húllatchúyank pakakólank páksh nûtolála lúlukshtat *the little one ran back and forth, and, jerking off the pipe, swung it into the fire*, 96, 16.

géknan shlá-uki! *go out and close the door!* Mod.

Instances of its use may be found on almost every page of the Texts. Compare, e. g., the passages 22, 16; 34, 13; 42, 7; 71, 7; 109, 4.

The use of this participle as a *usitative* and *imperative* form has been alluded to severally; cf. pages 580, 581. A similar form is produced when the finite verb of a sentence is supplanted by the present participle, as in:

tchí sha hátokt gelō'lank shewátzastka *thus they dismounted there at noon-time*, 19, 10.

nā'dshak hûk hishuákshlank K'múkamtchash *only one consorted* (at that time) *with Kmúkamtch*, 95, 11.

mo-ówe hûnk hûtápēnan *a mole ran past him*, 127, 1.

2. The *participle* in *-tko* and the morphology of its suffix has been previously described (pages 378 sqq., 408, 447, 451), and it remains now to exemplify its syntactic uses more extensively. I call it *past participle*, from its prevailing application to past facts or conditions, but it may designate the present tense also whenever it forms verbal adjectives or is used in a possessive sense. In its origin, it is neither active nor passive exclusively, and when forming derivatives from intransitive verbs it is neither the one nor the other. In its nominal inflection, we find not only the simple case-forms, but those of the secondary nominal inflection as well, and it is attributively and predicatively conjugated with the noun it qualifies.

With the auxiliary verb *gî*, in all its various verbal forms, the participle in *-tko* forms a periphrastic conjugation, and this is especially the case whenever the participle is used passively or is formed from an intransitive verb. The *gî* then assumes, so to say, a demonstrative function. Thus *é-ush wétko gî* means *the lake is frozen*, as you and everybody can see, the result being visible to all; but *é-ush wétko* would simply mention the fact that *the lake is frozen*. Even when *gî* is suppressed, the form in *-tko* is to be regarded as a finite verb, like the usitative form of *-nk*. Examples:

*ké-isham î kóгатko* *you have been bitten by a rattlesnake.*

*tchî'sh ká-i wétk* *the place in the lodge did not freeze*, 111, 21.

Whenever *-tko* is construed with *gî* in the sense of the passive voice, and the logical subject of the periphrastic form is mentioned, this subject is placed in the possessive case in *-am* (*-lam*), or, if pronominal, it is introduced as a possessive pronoun. Possessive participles ending in *-altko*, *-tko* must be considered as circumscribing the participle *gítko* *possessed of*, and are construed like this, the object possessed or worn being then contained in the word itself. *Steínshaltko*, "having a heart", is equivalent to *steínash gítko*; and *mû' steínshaltko* equivalent to *mû'nish steínash gítko* *magnanimous*; lit. "having a great heart." In *wewékalam sha táldshitko*

*they, armed with the little arrows of the children, 123, 6, táldshitko stands for táldshi gítko, "arrows having."*

*a. Instances of the active signification of -tko.*

*ktelhi'dshō skálaps shûltílatko a bat holding a decoy-mask under its wing;*

*lit. "having placed a decoy-mask etc." 127, 1.*

*hashteháktechuít carrying (an object) in his dress, 111, 13.*

*há ní shuúsháltk (gí) íf I recur to magic songs, 130, 3.*

*tú'ma wásh shléa kshíúlxápkash he saw many coyotes dancing, 128, 8.*

*láp'ni ta-unepánta illólatko twenty years old; lit. "having completed twenty years", 55, 20.*

*késhga ká-i nú ká'kotko I did not succeed when I tried.*

*tátzēlampáni gággūtk having crossed (the river) half way, 123, 2.*

*b. Instances of the active possessive signification of -tko.*

While referring to the syntactic examples to be given under "Methods to express possession," q. v., I anticipate here a few sentences relating to possession, in which the object possessed is more distinctly determined:

*tché-u pé-ip kinkánish weweshéltko the elder daughter has (but) a few children; cf. 85, 16.*

*nútoks shléa gé-u lúlpátko (for lúlpátko) or nútak shlépápka gé-utántkak lúlpátko I saw it with my own eyes (stands for gé-utántka gí lúlpátko).*

*tehuyétk Yámsham núsh dressed with the head of South Wind serving as a hat, 111, 19.*

*klána pálpalish shlapsháltko the klána-plant has a white flower (for pálpalish shláps gítko), 146, 14.*

*mbushaksháltko possessed of obsidian tools.*

*tú'ma watcháltko owning many horses, 127, 9.*

*c. Instances of passive function of -tko.*

*kédsha hemkankátko when speeches had been made for a short while 34, 16; cf. 44, 5 and Note.*

*mish gé-u skútash skutápkash you, wrapped up in my own garment, 126, 12; cf. 125, 2.*

kimā'dsham pátko *tooth-aching*; lit. "eaten by the ant."

wákash ággaiapksh *the bone-awl which was stuck into* (the ceiling), 120, 22.

tchíktchikam lupatkuelátko *scarred by a wagon*.

sáwalktko *having been given presents*, 136, 7.

*d. Instances of participles in -tko derived from intransitive verbs.*

Many of them can be distinguished only with difficulty from the verbal adjectives of the same terminal. Some have even turned into substantives, abstract as well as concrete: *k'lekátko corpse*, *i-utántko heavy load; strength*, *k'mutchátko old man*. Cf. Suffix -tko, No. 5.

shlóa wawakayápkash *lynxes sitting upon* (trees), 125, 2.

kikaskánkatk *having walked about*, 24, 20.

(nú) hátokt gátpantk *I was going there*, 140, 6.

p'gí'sh=lúlatko, shashámoks=lólatko *bereaved of mother, relatives*; lit. "the mother, the relatives having died."

gíulʒa, for gíulʒátko, *born*; cf. *léluidshish*, in Dictionary.

*e. Instances of verbal adjectives formed by -tko, -tk.*

These words are often the participles of attributive verbs, q. v. Add to these all the comprehensive terms of relationship in -altko, as *shaptá-laltko* etc.

sa-ulankánkatk (his) *followers*, 100, 17.

kú'mme lalaúshaltko *the hard-rock cave*, 42, 19.

tsmō'k pí'luitk *smelling after rotten fish*, 146, 7.

hémkanks túmēnatk *they were acquainted with the language*, 23, 3.

wika-télantko *short-faced*, 190; 14.

Others are: *kshúizitko, lúizitko, winíizitko superior to, surpassing*; *mā'-shetko, máshitk tasting like*; *shawíгатko irritable*; *tishílatko crooked*; *tish-χalkuleátko plicated*; *uléχatko flexible*.

THE NOMINAL FORMS CALLED VERBALS.

The various nominal forms of the verb, called verbals, are a peculiar feature of Indian languages, and since some of them differ in their uses from all we know in European languages, their correct use is not an easy

matter to acquire. Their function is to express more concisely what we convey by our participle in *-ing*, preceded by some particle (*for, while, etc.*), or by incident clauses of an adverbial, conditional, or other nature. In his use of the verbals, the Indian is guided not only by the matter he intends to express, but he will choose one verbal when the subject of the noun-verb is identical with that of the verbals, and another when it differs from this. The corresponding chapters in Morphology will explain many facts concerning the syntax of the verbals, but the examples to be now given are intended as additional contributions to teach their correct use. The infinitive mode is here regarded as one of the verbals, and all the verbals inflected by case are here treated in one single chapter, with subdivisions, just as they were in Morphology.

### 1. *The infinitive.*

Concerning this form, I have nothing to add to the statements made in Morphology. It occurs but rarely, and shows no inflection save that for severalty. Cf. pages 409, 410.

### 2. *The verbal indefinite.*

A.—The SUBJECTIVE CASE of the verbal indefinite ends in *-sh, -s* (*-ash, -ish*), and possesses no exact equivalent in the English language, though we may define it as occupying a middle position between the verb and the noun. Sometimes its function is that of an abstract substantive; sometimes it is predicative, though in most instances the English participle in *-ing* corresponds best to it. *Tiä'mish gé-u*, "my being hungry", expresses the same idea as *my hunger*; *hemézish m'na*, "his speaking or saying", is nearly identical with *his speech*.

The rules of its structure, whether used actively or passively, having been illustrated previously (pages 323, 338, 368, 410–413), we proceed to state under which circumstances this verbal is used.

a. The verbal indefinite may stand in its subjective, uninflected, case as the subject of a sentence, governing a verb, but not being governed by any verb whatever—or, as forming a phrase, which has to be rendered by a subordinate clause in English.

tuá lish mî pelpelsh gî gitáki? *what is your business here?* lit. "what your working is here"?

gé-u gúikak hú'k lû'gs spuní'sh *the slave transferred (spuní'sh) by me (gé-u) ran away*, 20, 17.

kaní gén gé-u kápa kó-i shutépka shlelytchanólish gé-u? *who spoiled my coat which I left behind?* lit. "the one dropped behind by me"?

kédsha kápka kokí'sh gé-u *the pine tree grew while I climbed it*, 101, 16; kúkuish gé-u would signify *after I had climbed it*; lit. "the one climbed by me before."

nāt ká-i kaknō'lish slé-ipēle ne-uzálp'lish gíntak lákiām *we did not return the parflies, though the chief ordered us repeatedly (to do so)*, 21, 6; lit. "though we were the repeatedly ordered ones by the chief."

b. When the verbs of *telling, thinking, wishing, conceding, and refusing* require in English a sentence to express their object or complement—which is usually introduced by the particle *that*—this objective sentence, when not containing the idea of a command, purpose, or plan, and having the same subject as the main verb, is expressed by the verbal indefinite. Verbs which are construed in this manner are shápa, shapíya, heméxe, hémta *to say, to tell*, and other derivatives of hū'ma; héwa, shéwa, hū'shka, hū'shkanka (Mod. kópa), *to suppose, reflect, think*; hámēni, shámēni, shanáhōli *to wish, desire, want*; shayuákta *to know*, tímēna *to hear*, heshégsha *to complain*, vúla *to inquire*. Cf. Verbal conditional, No. c.

kaní shapíya, mā'lāsh nā'lām shuenkuápkash? *who says that we intend to kill you?* 40, 18. Cf. 35, 10.

ká-i nū ūn kánash shapítak tuá mî shapíyash *I shall divulge to nobody what you tell me*; lit. "what was told by you", 40, 11.

gitá nū gátpa káila shéshatuish hámēniúga *wanting to sell lands, I came to this place*.

tátank iták shéwanash hám'nian ísh, shpunkánktak nū wúshmush *I will sell you the cow for what you like to give me*, Mod.

ndí-ulēxápkash máklaks shaná-uli nelínash *after he fell, the Indians attempted to scalp him*, 42, 15. Cf. 35, 11. 18; 36, 19; 42, 19.

Tehmû'tehăm tálaak shlepakuápkash shayuákta *he knew that by Frank Riddle he would be protected with firmness*, 36, 12. 15.

lakí heshégsha E-ukshikíshăm ktehínksh pēn pállash *the chief complained that the Klamath Lake Indians had again stolen their rails*, 35, 17.

léwichta Canby wátch shewanápēlish *Canby refused to return the horses*, 39, 12. Cf. 24, 16; 36, 13. 14.

.... shü'walsh túmēna (nú) *I heard that he has slandered*, 185; 38.

c. Another series of verbs requiring the verbal indefinite to express their syntactic object or complement are those expressing *inability, stoppage, termination, exhaustion, dread*, and also those indicating *habit* or custom. We find, e. g., the following verbs construed with this verbal: késhka and tehána *to be unable*; kéléwi *to cease, stop*; vúna, vúnha *to finish, terminate*; kédshika *to be tired, exhausted*; yáyaki *to be afraid of*; nétu *to have the practice of*; kélza nûsh *I am accustomed to*.

késhka nû kō'sh hisháktgish *I am unable to shake the pine tree*; cf. 42, 6.

késhguga ídshí'sh *being unable to remove them*, 38, 1.

k'lewi-uápka nāt shéllualsh *we will quit fighting*.

vún'a an gé-u stéginsh lédshish *I have finished knitting my stocking*.

nû kédshika hémkanksh *I am tired of talking*, 42, 3.

nû yá'ya'ki gukísh *I dread to climb up*.

nétu an lédshish stéginsh *I am practiced in knitting stockings*.

kélza a n'ish únak gé-u pátkalsh *I am wont to rise early*; lit. "rising early by me is habitual with me."

B.—The VERBAL INDEFINITE in -SHAM contains the possessive pronoun sham, which is here so closely agglutinated to the verbal indefinite that the -sh, -s of one of the two has disappeared. Sham may be either the possessive case of sha *they*, or an abbreviation of hû'nkēlamsham, hû'ksham, hû'nktsham, kē'ksham, or of any of the pronouns forming their plural by means of final sha *they*. That sham is really a word separate from the verbal indefinite preceding it is proved by the passage 23, 9: ká-i sām wä'walsh shlín *I shot (her) because they would not allow (her to me)*, which is equivalent to ká-i wä'walsham (for wewa-úlash sham, d. form of wé-úlash, from



wé-ula *to allow*) shlín. The logical subject contained in sham *of them, their, theirs* differs from the subject of the verbal indefinite, and also from the grammatic subject of the finite verb, on which the latter depends; and when the verbal indefinite is made from a transitive verb it has often to be taken in the passive sense, for the possessive case is the case expressing the logical subject of a passive verb.

But intransitive verbs are also construed in this manner, and transitive verbs may retain their active function, as appears from the passage quoted on page 413. That the form in -sham always indicates a plural subject is made apparent by the signification of the pronoun itself. This difficult matter will appear more lucid through the following examples:

tâ' géna Móatuash k'léwisham *at the Pit River Indians went away when (the Lake men) had ceased (fighting), 20, 5.* Here the intransitive k'léwish (the stoppage, the "act of ceasing") has for its subject the Lake men, not the Pit River Indians, and this subject is referred to by -sham *their, of them*: "after the ceasing by them."

The following examples all contain transitive verbs:

káhaha shlísham *he ached because they had wounded (him), 22, 11; lit. "he ached, being wounded by them."*

lúks t'shín spú'ntpisham *a slave grew up after they had brought (him there), 16, 14; lit. "grew up, carried off (or brought) by them"—spú'ntpish sham.*

nánka gaggiáha penō'dsasam *some hid before their pursuers, 17, 14: lit. "hid, being followed by them"—by others than the subject of the sentence.*

wétta kábatxō'lsham *he laughed when they uncovered (him), 24, 14; lit. "he laughed, being uncovered by them."*

C.—The VERBAL INDEFINITE in -SHTI, -STI is of rare occurrence, and the syntactic instance given, page 413, of its causative function shows that the -ti found there really means *about, concerning*, a function which it shows sometimes when appended to nouns. In the verbal, the *additive* signification is more frequent, and examples may be found on page 478. In the example

quoted, page 413, the verbal in -ti does not refer to the subject of the main sentence, but to its object.

D.—The VERBAL INDEFINITE in -SHĒ'MI, -SHĀM is used just like an adverb, and since no subject is mentioned with it, it refers to the subject of the sentence. It points to things done during periods of time having a certain length, and the same suffix, -ēmi, is frequently found appended to substantives. It occurs in passages like 55, 8. 19; 56, 1. and, from 148, 19 we gather the information that it is capable of combining with other case-endings into a ternary case-inflection.

E.—The VERBAL INDEFINITE in -SHI, -SI is remarkable for combining a temporal with a locative function, and for placing its nominal or pronominal subject, which *differs* from that of the main sentence, into the *objective* case. It refers to a distinct place or spot where, and to a certain moment when something occurred, and not to a longer lapse of time, like -shē'mi.

nî hû'tpa hîhassuaksas hátokt liuká-isî (for liukáyash-î) *by running I reached the men while they were gathered there*, 22, 4.

tsúi hutapĕnō'lshi n's náyĕns shlín pä'n nû'sh *then, after I had arrived there running, another (man) was shot in the head*, 22, 11; n's (for nîsh *me*) being the subject of hutapĕnō'lshi.

náts a gépkî (for nálash a gépkash-î) at shlä'pka Sā'tas *when we arrived, they (the soldiers) saw the Snake Indians*, 29, 19; cf. Note.

sänótanksî nat sash gátpa *while they fought, we reached (them)*, 29, 20.

Sā't hûk téwi gatpánkshkshi (for gatpánkshkash-î) hû'nk wáts *the Snakes fired at him when he had almost reached the horse*, 30, 4. 5, and Note.

nat guháshktcha shewatzû'lsî *we started in the afternoon*, 24, 6, and Note.

F.—The VERBAL INDEFINITE in -SHTKA, -STKA, which I call *verbal desiderative* from one of the uses to which it is applied, connects itself with all the inflectional forms of gî *to be*, but is found almost as often without these, and then has to be considered as incomplete, as stated pages 413 sq. But when the form -shkak occurs, the form is complete, for the final -k represents the abbreviated -gî. Whenever this instrumental case -tka is appended to

the verbal indefinite of transitive verbs, it expresses a *desire*, a *wishing* or *craving for*, a *tendency toward*, an *attempt*; but when appended to the verbal of intransitives, it has to be rendered by *being on the point of*, *going to be*.

Concerning their syntactic use, we have to distinguish whether verbals in -shtka are used like finite verbs, independent of any other verb, or are governed by another verb.

1. When used *independently* of any other verb, this verbal is not inflected, except through the auxiliary *gî to be*, and is hence to be compared to the usitative form in -nk, -n (-ank, -an) referred to pages 408. 580 sq. The subject noun or pronoun joined to it and the substantive verb *gî*, whether added or left out elliptically, gives it the predicative power of a finite verb.

nánka Ä'-úkskni lôgsálshstkak, nánxa síukshtkak *some Klamath Lake men wanted to make a slave of him, others to kill (him)*, 24, 16; cf. 17.

shnú'kshtkan nā'sh siwák hū'nk *I want to seize this one girl*, 23, 8.

nā'sh shnuktsástkak hū'nk wá'ch *one (man) attempted to seize that horse*, 30, 2.

tsúi sa sakatpampēléastka gî *then they desired to have a horse-race*, 20, 14.

hā hū't mīsh pān shlī'shtka gī'uapk *if he should attempt to shoot at you again*, 110, 4.

2. When *governed* by another verb standing in the same sentence, the subject of the verbal desiderative is also that of the finite verb governing it, as appears from the following:

kekó-uya shiūlkishxē'ni géshtga giú'ga *he attempted repeatedly to go to the reservation*, 55, 11.

nánka ká-i shéwanat pásh shí'ukshtka gíng *others gave (him) no victuals, desirous of starving (him) to death*, 66, 10. 11.

hulládshui wéka K'múkámtehash pā'ksh pakakóleshtka *the little boy ran toward K'múkamte, desirous of jerking off (from his neck) the tobacco-pipe*, 96, 14.

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There are a few forms of the verbal indefinite in our Texts which indicate the existence of other case forms of this verbal than are mentioned

above. Thus I may refer to the objective case of the distributive verbal of *shemtechálza* to *discover, find out*, in 65, 3: *lä nî wák nä'-ulaktanuapk sheshamtsalzíshash hû'nk* *I do not know how to proceed against (her); who has (or for having) discovered every part of it*. Another passage contains the emphatic adessive case-suffix appended to the verbal of *spúka* to *be prostrate*: *spû'ksksaksi* *where the (man) lay extended*, 24, 19. An uncommon periphrastic form is also *kedshnúdash kin* *it was growing all the while*, taken from a Modoc text. As soon as more parallel forms are gathered, it will be possible to investigate all the uses to which these new forms are put.

### 3. The verbal conditional in -sht.

This verbal ending in -sht, -st undergoes no inflectional change, and in the majority of instances has to be rendered in English by a clause dependent of the main sentence. It enunciates the cause, condition, circumstance, or time of the act or state which is mentioned in the principal clause; *its subject necessarily differs from that of the finite verb of the principal sentence*. Whenever the noun or pronoun of the verbal conditional is mentioned, which is done in the majority of instances, it is preceding or following the verbal in the *objective case*, as it does with the verbal indefinite in -shi, q. v. Since cause or condition for an act or state necessarily precedes in time the act or state itself, our verbal differs in its temporal relation from the subjective case of the verbal indefinite by referring more frequently to the past. There are sentences in which we have to render it by the English past, the perfect, the pluperfect, and others where the English present and even the future is in place.

a. *Verbal in -sht in a causative function.* One of the more frequent uses made of this verbal is to express causality or condition for the performance of an act, and, as the ending -t shows, the conditional function gave to this form its origin. The difference between it and the suffix -óga, -ok, -ük, when indicative of cause, lies in the subject of the two—when the finite verb and the verbal have the same subject, -óga is the form to be used; when both differ in their subjects, the verbal in -sht has to step in.

From the large number of instances which could be extracted from our Texts, I select what follows:

ts'ū'ks ké-usht tehékēle kíuks ítkał *when a leg is fractured, the conjurer draws the (infected) blood out*, 71, 8.

ndé-ulzan shlā-ánk hū'nkt layípakst (for layípkast) *I let myself down, perceiving that he had (his gun) pointed at me*, 30, 13.

sawíka wátech m'na mbá-utisht *he became angry because his horse had been shot*, 19, 9.

ká-i gé-isht, tpūdshántak! *if they do not go, expel (them)!* 37, 2.

hushtsóxa sha kíuksas k'léksht hū'nk snawédshash *they killed the conjurer, since this woman had died (bewitched by him)*, 69, 1.

shawígank k'lepgí' kekewélaksht shash heméxe *angered at their having wasted red paint she said*, 121, 2.

shapíya ká-i tchū'leksh pátki, shpaútish itámpkash gí'sht *he told (them) not to eat of the meat, poison having been put on it*, 13, 17.

The following examples refer to causalities and conditions of the main act, which can be fulfilled in the future only:

Skélamtech nteyakalíya, m'na únakag mū'ak t'shí'sht *Old Weasel made little bows for the time when his boy would have grown taller*, 109, 13.

Móatuash m'hū' ká-i lúela skó tchiálash tchuká k'le-ugtiki-uápkasht *the Pit River Indians do not kill the grouse in spring, unless the salmon would cease to come up stream*, 135, 3.

...pū'tank nálsh k'leknápkasht (our mother forbid us to dive in the water) *lest we might smother and die*, 120, 6; cf. 120, 2. 4.

More instances may be found in Texts 13, 4. 7; 55, 17. 120, 17.

b. *Verbal in -sht in a circumstantial function.* This verbal is often employed in sentences not purely causative or conditional, nor strictly temporal, the act expressed by the main verb showing a connection with that of the verbal, which recalls a very distant causal nexus, and as to time generally precedes the latter. The term "circumstantial function" will hence be found acceptable.

p'laítalkni nú'sh shlä'popk hä'mkankst *God observes me as I speak*, 64, 12.  
 Agency tchüi g'c'pksht tapí' tí'ta shash, ktiugíulank ká-ishtish *they hav-*  
*ing a while after gone to the Agency he kicked the door open*, 66, 12.  
 ndiuláksht ní'sh ün tû'mi gintí'ltak *after I have fallen, many will lie under*  
*(me)*, 40, 5.

Aíshish shataldí'ldamma gûkênû'ta, atí at kédshisht *Aíshish, while climb-*  
*ing up (the kápka-tree), steadily looked down until it had grown high,*  
 95, 3. 4.

sha ká-i shí'ktgisht tû'shkansha kû'mětat *as she did not stir, they two ran*  
*out of the cave*, 122, 4.

lû'lûksh shpítcht (Mod. for spítchasht) *when the fire has gone out*, 85, 10.  
 Aíshish pā'ksh ke-nlálapka nádshpáksht *Aíshish pushed the tobacco-pipe*  
*into the fire until it was burnt*, 96, 17.

tû' salzî'ta snawédsh g'c-u shíllalsht *over there my wife lies bewitched,*  
*having fallen sick*, 68, 1. 2; cf. 9.

... kēlekápkash itpanō'pkasht (for itpannápkasht) *until the corpse is*  
*brought; lit. "will be brought"*, 85, 3.

nád pū'ktgist gákiamna *when it dawned, we surrounded (them)*, 21, 14.

We may classify under this heading such adverbial locutions as húmasht *thus; húmasht gisht in this manner, hence, therefore; lit. "having done so"; wák gisht? why? lit. "how acting"? "how having been"? pshéksht (for pshé gisht) at noon-time, etc.*

c. *Verbal in -sht in a temporal function.* A purely temporal use of this verbal is not observed so frequently in our Texts as other uses, but the following examples suffice to prove it:

ketchkaniénash ō' gisht wéngga *they (his parents) died when he was an*  
*infant*, 55, 21. Cf. 55, 7. 56, 2.

É-ukshikni tutenépni waitólan kēléksht vûmí' *the Klamath Lake Indians*  
*bury on the fifth day after death*, 85, 1.

... káyuteh tuá ká'sh mé-isht, (she filled her basket) *before (She-*  
*Grizzly) had dug any ipo-bulbs*, 118, 4. 5.

tít nánuuk ní'kualksht *the teeth having all fallen*, 80, 2.

káyn któtehasht nú shtíltá hû'nksh *before it rained I sent him away.*

d. *Verbal in -sht after certain verbs.* Sentences expressing the direct object of the verbs of *knowing, believing, hearing, speaking, inquiring,* and others mentioned on page 597, are rendered by the verbal indefinite in -sh; but when they refer to causes, conditions, or circumstances of the act, and especially when their subject *differs* from that of the main verb, the verbal in -sht is employed, and the verbal in -tki, -tgi, if a purpose or order, command is mentioned.

lû'la wásham pákluipekash k'lékuapksht tchēk *they believe that when the coyote howls they (other Indians than themselves) will die*, 133, 2.

tsí n sáyuahta tí'na Móatuashash séllualst (shash) *thus I know that they (the Lake people) have once fought the Pit River Indians*, 20, 21.

túmi hú'nk sháyuahta hú'masht-gisht tchutí'sht *many know it, that (the conjurer) has cured (patients) in this manner*, 73, 8.

shemchálxa hú'nk, tawí'sht Dr. Johnash k'lekápkash *she discovered that Dr. John had bewitched the deceased (man)*, 66, 1.

Aíshish túmēna shtútzhishalsht pish hlilúka *Aíshish heard that his wives had wept for him in mourning*, Mod.; cf. 39, 20.

vû'la: "tám tatákiash shlē'sht"? *she asked whether he had seen the children*, 122, 18 (indirect question).

ní'sh sa läwä'-ûla hú'kuapksht *they did not allow me to run across*, 22, 5.

#### 4. *The verbal preterit in -uish.*

This verbal shows, in its function, considerable analogy with abstract substantives and the nouns in -uish in general, but differs from them by its lack of case-inflection. It refers to acts or states belonging to the past, and the subordinate clauses by which we express its bearings have to be worded in our past or pluperfect tense; discontinuation of the verbal act is not always implied by its use. When the grammatic subject of the verbal is expressed by a substantive or personal pronoun, it stands in the objective or possessive case: if by a possessive pronoun, in the objective case. It sometimes differs from the subject of the finite verb in the sentence.

1. When the object or complement of the verbs of *telling, announcing, thinking, replying, hearing,* and others enumerated on page 597, consists in a

clause belonging to the past tense, this clause is expressed by the verbal in -uish, then often equivalent to one of our substantives.

máklaksh ká-i kópa tû'sh p'nálām kú-i gíwish *the Indians did not think that they did wrong then*, 38, 17, Mod.

at gatpámpēlan shapíya (sha) máklāksam hemkánkuish *after they had returned, they reported what had been said by the Indians*, 40, 6.

Dr. Thomas shapíya p'ná shenólakūish *Dr. Thomas informed (him) what he had agreed upon, or of his compact*, 41, 13.

2. When the verbal in -uish does not form the object or complement of the finite verb in the sentence, it may stand as introducing a causal, temporal, or other circumstance belonging to the statement, and has usually to be rendered in English by an incident clause, not by a substantive. In many instances, this incident clause contains a pluperfect, and the verbal is accompanied by: at or some other temporal particle.

tapítan gakiúluish at, hāmóasha hū'nk *after they had gone (underground), she called (the children)*, Mod.

húmasht-ak i tsókuapk klākuí'sh gínt nū'sh *you shall perish in the same manner as I have perished*, 64, 15.

shúina sha k'lékuish tutíks m'nálām *when he had expired, they sang what each had dreamed*, 65, 20.

klékuish at, snáwedsh gí *when he had died, the woman said*.

táinkt shú'ldsham génuish máklaks shuénka hū'nk *finally, after the soldiers had retreated, the Indians killed the (wounded) ones*, 38, 2.

killilga kóltam génuish *after the otter has left, dust is rising*, 166; 24.

wí'wal'hag ktánhuish shutnyakiéa ánkutka *the young antelopes bombarded (her) with sticks, after she had fallen asleep*, 122, 3.

û'nagin shash génuish hū'ksha gátpa *long after their departure (from the cave), they reached (Old Crane's home)*, 122, 16.

##### 5. The verbal causative in -úga.

The suffix -úga, -óga is one of factitive verbs, and implies localization (1) *within*, or (2) *on the surface of* some object. But when -úga is used for inflectional purposes, its function becomes an abstract one. It assumes the



power of designating either the *cause* of an act or state—a function probably originating from the one given above, “on the surface of”; or it may designate a temporal relation to the verb of the sentence—a function proceeding from the original locative signification *within, inside*.\* The causative function of -úga largely prevails in frequency over the temporal one, which we have to indicate by *when* in rendering the verbal by a subordinate clause. The grammatic subject of the verbal is *the same* as that of the governing verb; if the subjects of botli were not identical, the verbal conditional would stand instead. Cf. page 415.

1. The *verbal* in -úga designates the natural or logical cause of the act or state pointed out by the finite verb of the sentence. In English it has to be rendered by *for, to, in order to, because of, on account of*, or other particles of the same import.

shapíya tuá gatpamnóka *he told what he had come for*, 34, 1.

géna sha mbúshant mé-idshuk kä'sh *next day they went to dig ipo-bulbs*, 118, 6.

nād gelō'la pá-uk *we dismounted for repast*, 19, 7.

tchilä'lza sha tchúlēks mbúshant tchē'k pá-uapkuk *they saved the meat in order to eat it next morning*, 119, 16.

nû génuapk nē'gsh mā'lam p'gísha haítehnuk *I shall start to search for your absent mother*, 119, 19; cf. 122, 17.

wéka ku-ishé-uk húlladshuitámna p'lukshá m'na *the little boy, being full of joy, ran up to his grandfather and back again*, 96, 13.

tátktish íshkuk kíuks hánshna mā'shish *in order to extract the disease, the conjurer sucks at the patient*, 71, 5. 6.

tínip hushtsóz shenō'tankok *they killed five men when fighting*.

níshta hä'ma mû'kash tzú'tzuk *when the owl predicts (misfortune), it hoots all night long*, 88, 6.

Compare also the passages 77, 3; 122, 5. 10; 123, 3; 136, 1. The connection of this verbal with sē'gsa, in 20, 9, is rather uncommon

2. The *verbal* in -úga points to the time or epoch of the act or state mentioned by the finite verb of the sentence. In some instances, the causal

\* We have a parallel to this in the Creek language, where -ófa, -ófan means *within, inside of*, when appended to nouns; *while, during*, when suffixed to verbs.

relation is still apparent, together with the temporal one, while in others the relation is a purely temporal one. Cf. the verbal in -shē'mi.

tú'm wátech ítpa sa hú'nk lú'gs sesatú'íkuk *they brought home many horses when returning from the sale of slaves*, 20, 19.

shá-amoksh hádaktna genō'ga ktá-i ntolá'ktcha *when a relative passes that spot, he throws a stone upon it*, 85, 15.

hémkankatchna, génuuk *she said repeatedly while walking*, 121, 19.

nubáwa steínash nú'dshnuk (one) *heart exploded while flying off*, 114, 4.

wéwamúsh teli'mma-uk tínkanka *women, when playing the tchimmá-ash game, run back and forth*, 80, 7. Cf. also 105, 16.

#### 6. The verbal durative in -úta.

This terminal is forming, when derivational, durative, usitative, and instrumental verbs, but when inflectional it fulfills one function only, and remains unchanged. This function is to express an act or condition which lasted or occurred while the act of the finite verb by which the verbal is governed took place. Thus the ending -úta corresponds to our *while*, or, when nouns are used to render it, to our *during*, *pending*. The subject of the main verb has to be identical with that of the verbal.

tcháki húnk shuaktchóta pán *the boy cried and ate at the same time*.

shle-úta nú mîsh shéwant a *when I find it I will give it to you*.

kú'tagsh stú'kapksh galalinóta (him) *who was gigging minnows while skirting the water*, 122, 6.

shlä-ótak (for shlä-óta ak) Ä-úkskîsas tînsna *at the mere sight of the Klamath Lake Indians they fled*, 19, 3.

yámatalä génúta shûstédshma *during his journey to the north he created them*, 103, 3.

genúta shuáktcha Sháshapamtech *Old Grizzly wept while walking*, 121, 18.

Different forms of the durative verbs express exactly the same thing as the verbal durative does, but have to be kept asunder grammatically, because the former inflect, while the latter do not. Even the present participles in -nk, -n have to be distinguished from the verbal, though the Modocs use -útan and Klamath Lakes -útank as frequently as -úta, and in the same

sense.\* Inflected forms of -úta mostly belong to instrumental, not to durative verbs.

Títak kishkankótank shlu yakíga *Titak whistles while walking about.*

kû'lsh kuleótank ki' nak ěn gí' *the badger, while entering (his den), makes nak, nak, 185; 43. Cf. 83, 2.*

#### 7. The verbal intentional in -tki.

Identical in form, and almost alike in its purport with the exhortative form of the imperative mode, is the verbal in -tki, -tgí. Unlike other verbals, its subject is either that of the finite verb of the sentence, or differs from it, and in the latter case the subject of the verbal, whether nominal or pronominal, stands in the objective case. The function of the verbal in -tki is to indicate *purpose, intention, order, or command*. Whenever the verbs, which usually connect themselves with the verbal indefinite to express their grammatic or syntactic direct object (page 597) introduce a statement expressing the intention or command of somebody, they are followed by this verbal. Therefore it is but natural that verbs suggesting a *command or injunction*, as shátěla, né-ulĵa, tpéwa, are accompanied by this verbal in the majority of instances. The verbal is in many instances followed by some inflectional form of the auxiliary verb gí, especially by giúga, abbr. giúg. Cf. also what is said in Morphology, pages 416, 417.

a. Examples in which the subject of the finite verb is the same as that of the verbal:

íwam lúitki n's léwitchta á *they refused to give me whortleberries, 75, 10.*

gátpa nā tehékěli vudshozalkítki *we came here to wipe off the blood, 40, 16.*

nāl shgúyuen māl shûtántgí *he sent us to conclude peace with you, 40, 15.*

ká-i nū shanáhule nūsh sha-akaktántgí *I do not wish to be blamed.*

b. Examples in which the subject of the finite verb differs from that of the verbal. The subject of the verbal is sometimes mentioned; at other times, not:

ká-i tehú'leksh pátki shapíya *he told (them) not to eat any meat, 13, 17.*

aláhia K'mukámts kokántki giúg *Kmúkamtch showed (him) the pine tree (he had) to climb, 100, 6.*

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\* Mention was made of them in this connection on page 416.

- ká-i wé-ula gulít<sup>ki</sup> hīt gíug *I do not allow (anybody) to enter.*  
 p'gíshap nálam ká-i shanáhúle nálsh shuhúluléat<sup>ki</sup> gíug *our mother does not want us to jump down (from the lodge), 120, 1.*  
 lakí ká-i shaná-nli kí-ukshāsh snawédshash shiukátgi *the chief did not desire that the conjurer should kill (this) woman, 41, 6.*  
 lakí ká-i E-ukshikíshash tpéwa tála shewanát<sup>ki</sup> *the agent did not order the Klamath Lake men to pay money, 35, 13.*  
 shátēla snawédshash lutatkát<sup>ki</sup> písh *he hired a woman to interpret for him, 13, 11.*  
 Knukámte<sup>h</sup> né-ulza páplishash gít<sup>ki</sup> gíug *Kmúkamte<sup>h</sup> resolved that a dam should come into existence, 94, 5.*  
 Ská'lamte<sup>h</sup> shtúli tá'pia m'na íktehat<sup>ki</sup> gíug kmā' *Old Weasel told his younger brother to obtain skull-caps, 109, 2. 3.*  
 p'ná máklakshash hí'ushga ká-i nánuk shúldshash shuénktgi *he enjoined his men not to kill all the soldiers, 56, 6. 7.*  
 hūn nū shuté-napk snawédshash kā'sh meítgiug *I shall create woman to dig the ipo-bulb.*

#### RECAPITULATION OF THE VERBALS.

Of all the morphologic forms of the Klamath verb, and the verb of many other Indian languages, the verbals show the greatest difference when compared with the parallel forms in the modern literary tongues of Europe. Only by grasping the real meaning of the verbals can we expect to come to a full comprehension of the Klamath noun-verb. There are several other categories which the genius of that upland language has incorporated into the verb almost as constantly and regularly as the categories expressed by the verbals—e. g., that of completion (-óla), repetition (-pēli), motion toward (-ipka), motion away from (-apka). But since these suffixes are forming verbs with an inflection separate from that of the simple verb, these verbs have to be considered as derivational, not as inflectional forms, and find their proper place in the List of Suffixes. The verbals of Klamath are few in number and remarkably well-defined in their functions, easy to handle on account of their lack of inflection and their laconic brevity. If we count the six case-inflections of the verbal in -sh as separate verbals, the whole

number of verbals amounts to twelve. The verbals of the majority of such transitive verbs as can assume a direct object may be used in a passive sense also.

The verbal in -sh, -s is the only Klamath verbal susceptible of inflection. Whenever the forms in -uish show marks of inflection, they are substantives, and not verbals; when the forms in -úga, -úta are inflected, they are verbs, and not verbals. The case-forms of the verbals in -sh are not inflexible; -shē'mi, when it turns into a subjective case, cannot any longer be considered as a verbal.

The verbals which are periphrastically conjugable by means of the substantive verb *gî to be* and its various inflectional forms, are those in -sh, -shtka, -tki.

The subject of the verbal has to be identical with the subject of the finite verb of the sentence in the case of -sh, -shē'mi, -shtka, -úga, -úta. It has to differ from it in the case of -sham, -shi, -sht. The subjects of both may differ or not differ in the case of -shti, -tki. Whenever the subjects of both differ, the subject of the verbal stands in the objective case, whether nominal or represented by a personal pronoun. When the verbal -sh is used in a passive sense, its nominal subject stands in the possessive case, its pronominal subject in the possessive form of the pronoun.

Causality is expressed by the verbal in -úga; occasionally by those in -sht, -shti, -tki.

Duration is expressed by the verbals in -úta and -shē'mi; sometimes by those in -sh and -úga.

Tense is expressed by various verbals—the present by -sh, -shē'mi, -shtka; the past by -uish, -sht; the pluperfect by -sh, -sht; the future in some instances by -tki. But this does not exclude that these verbals may be used to mark other tenses besides the ones specialized here.

#### THE DISTRIBUTIVE FORM.

In the earlier periods of the Klamath language the category of number in the noun and noun-verb did not appear to the natives as being of much importance. This is proved by the fact that there are different ways to express number, and in the noun-verb all seem to be of recent origin, with

the exception of that by which a change of radix is brought about in the intransitive verb. Had number been of great value to the native mind, it would have been expressed by the same grammatic form throughout. This was done, however, concerning the category of severalty, for which only *one* form exists, though this one form is applied in many different ways. This feature is the distributive syllabic reduplication; it pervades the whole language, down to the postposition and some adverbial particles. The same grammatic form which in Pima, Ópata, and other Nahua languages expresses a *plural*, reappears here, in the Selish and Malayo-Polynesian dialects, as pointing to severalty or distribution, sometimes involving the idea of custom, frequency, repetition, or that of a gradual process. In the verbs of the Aryan family, it once fulfilled the function of marking a preterit tense.

Whenever we see intransitive and objective-transitive verbs used in the distributive form, we naturally expect that the subjects of the former and the direct objects of the latter should assume the same form. But the Indian does not always apply our Aryan ideas of syntactic congruence to his own speech; his syntactic views are rather of the incorporative order, and what is expressed by one part of a sentence applies to the whole sentence, for it is needless to repeat a grammatic fact previously stated. Thus the idea of severalty, and also that of plurality, when pointed out by the verb, will hold good for the governing or governed *noun* also, and needs no repetition. When adjectives are joined attributively to substantives or pronouns, the same incorporative principle applies to the case-forms and the distributive forms, as shown in Morphology. But there are some other reasons of a more stringent nature which, at times, prevent the use of the distributive forms in one of the syntactic components. They are as follows:

When the verb of the sentence is an intransitive verb, showing the distributive form, its subject will usually show the same form when animate, and the absolute form when inanimate; but when the verb is transitive and shows the distributive form, the object will stand in the absolute form if only one object has been acted upon, or if the object is a collective noun, and in the distributive if each object has been acted upon separately. But when there are many subjects acting all at once, we have to expect the subject either in the plural or in the distributive form and the verb in the

absolute form, and this would agree with the real function of the distributive form, as developed on previous pages of this Grammar.

Sometimes the distributive form, in the noun or in the verb, is a phonetic impossibility, and then some analytic means have to be employed. Personal and some other pronouns do not possess the distributive form.

Thus we obtain three possibilities for the use of the distributive form in the sentence:

1. The verb alone assumes it.
2. The subject or object alone assumes it.
3. Both verb and noun assume it.

While the two first modes of construction are frequently met with, the third one is decidedly the most unfrequent of all. Syntactic instances for all three are as follows:

1. *Distributive reduplication applied to the object or subject alone:*

wíwalag vû'la shasháshap<sup>h</sup>kash *the young antelopes asked the bear cubs*, 119, 23.

ká-i hûnk vûsa tumá máklaks kakaknólatk gíug *each being armed with parfleashes, they were not afraid of many men (attacking them)*, 17, 4.

tatála hémkank í! *tell the truth in every instance!*

tánna í wewéash gitk? *how many children have you?*

ngá'-isa sha wéwaläks píla *they shot the old women only*, 28, 3.

lelahówitko wátech wuxóyi *he traded slow horses*, 189; 8.

2. *Distributive reduplication applied only to the verb:*

túmi shtinā'sh nenálza *many houses were burnt*, Mod.

käkä'gi a n'sh tehō'ks *I am lame in both legs*.

tsúi ní shlín hû'nk, kát hûk yū'ta *then I wounded the one who was shooting continually*, 23, 1.

suashuála Sā't hûnk ktá-i *the Snake Indians piled up stones*, 30, 9.

wákaitch gíug nä'g tû'm haktch shápësh shusháta? *why did the absent (mother) make so many moons?* 105, 7.

Kä'kakilsh yámatalä genúta shûshitédshna *he created the bearded men at different times (or places) when he had gone north*, 103, 2.

nákushzēnkni shtí'ya shishí'dsha *each of the men living at the dam put pitch on his head*, 132, 6.

Móatuash üóho-nátchna (for -huhátchna) *the Pit River Indians raised their war-cry while running*, 23, 15.

3. *Distributive reduplication* observed in the noun and verb:

kēk wa-utchága titádshi gí *these dogs are faithful*.

gēk shash shíushuak a pepéwa *these girls wash each other*.

sa hū'nk lū'luags wā'k shnúshnēžank shnikshúlza *seizing the captives by the arms, they made them dance*, 16, 12.

wíwalag tū'shkampēle *the young deer were running out again*, 120, 12. 15.

tchitcháhuish kintála *young fellows are walking about*, 186; 52.

at gakiámna shlishlolólan *then they surrounded (her), each cocking his gun* 41, 3, Mod.

#### METHODS OF EXPRESSING POSSESSION.

There is no exact equivalent in this language for our verbs *to possess*, *to own*, *to have*; and with the verb gí, which is chiefly used to express possession, the logical subject is not identical with the grammatic subject. The different methods in use to express this idea are the following:

1. The substantive verb gí *to be*, when not occurring in its participial form, gítko, requires the possessor to stand in the possessive case of a noun, or, if expressed by a pronoun, a possessive pronoun fulfills this function. The object possessed then figures as the grammatic subject of the finite verb gí, and the sentence becomes equivalent to our *to be somebody's*. The verb gí, or inflectional forms of it, are often dropped altogether:

kálam gē látchash? or kálam gē látchash gí? *who owns this lodge?* Kl.

kákiam gēk shulótish? *whose (pl.) are these garments?*

túmi málam máklaksam luldāmaláksh gí *your tribe has many winter-lodges*.

ude-událkatko ké-u wakísh gí *I have a streaked roof-ladder*; lit. "my inside roof-ladder is speckled", 175; 14.

And other examples on page 432.

2. But whenever the participle gítko, abbr. gít, *having, possessed of*, is employed instead of one of the finite forms of gí, the grammatical subject



becomes also the logical subject, and the object possessed stands in the objective case. The sentence is complete only when *gî is* or *are* is added to *gítko*; *gî* is not possessive in that case, but it represents the substantive verb, and is frequently dropped or coalesces with the *gítko* preceding into one word.

kēk wátsag múmēnish wawákash *gítko* *this dog has long ears.*

túma nī'l *gít*k nálam shī'p *our sheep carry much wool.*

wakwákli nū'sh *gítko* *conical-headed.*

ká-i nū shanáhuli snawédshash kókuapkash lū'lp *gípkash* *I do not want a wife having swollen eyes, 186; 54.*

(i) túma tuá *gít*kuapka (for *gítko* *gí-uapka*) *you will be possessed of much property, 182; 7.*

(sha) kinkán' smō'k *gí'tk*, atínsh lák *gí'tko* *they have a spure beard; they wear the hair long, 90, 5. 6.*

3. The idea of possession is intimately connected with that of *wearing, using, being provided with, or carrying* an object, when the participial suffix *-tko*, abbr. *-tk*, is appended to the object worn, used, or carried. This applies to parts of the human or animal body, to the organs of trees or other plants, to manufactured articles, tools, and garments, as hats or coats, or to domestic animals. More stress is laid on the *use* of these articles than on their possession. Some of these forms in *-tko* are derived from a corresponding verb, as *kúkatko*, from *kúka* *to wear a gown*, but the majority are the product of the suffixation of *gítko* to the noun of which they appear to be the derivatives, and of a subsequent contraction. But as to *táldshitko* *provided with small arrows*, for instance, it would be out of place to suppose that there ever was a verb *táldsha* *to provide with arrows*; the word is a contraction of *táldshi gítko* "arrows having." More will be found in List of Suffixes, under *-tko*, No. 4.

kílí'wash shkútat*k* *dressed in a woodpecker mantle, 189; 6.*

pí a wáwakshnat*k* *he has moccasins on.*

tsé-usam tsúyáit*k* (hût *gî*) *he wears a hat adorned with the feathers of the yellow-hammer, 181; 1.*

tidshá *kókatk* í shéwa *you believe that you are dressed nicely, 189; 5.*

wika-télant*ko* *having a short face, 190; 14.*

4. Possession is also expressed by the suffix *-altko*, in the oblique cases *-álpkash*, *-álpkam*, under similar conditions as in case No. 3. Being derivatives of real or supposed inchoative verbs in *-ala*, the forms in *-altko* do not exactly refer to dress or wear, but to possession acquired by purchase or otherwise, or increasing steadily, or property becoming accessible gradually. The possession of mental and moral qualities is also expressed by this verbal form. The verb *gi*, in its various inflectional forms, may be added to it, but is generally omitted. Cf. *-altko*, page 317; also page 594.

*nû a tehuyéshaltko (gi) I own a hat.*

*nû a loloksgíshaltk I possess, carry a gun.*

*î a watchákaltko you have a dog.*

*pât a wá-utchaltko (gí) they own horses.*

*hû lish snáwedshash vunípa weweshéltko (Kl. wewesháltko) this woman has four children, Mod.*

*hä tálaltko, tehēk ak nû tá-uni gént if I had money, I would go to the city.*

*líshuaksh hûn mû tálaltko this man is wealthy, Kl.*

*Ê-ukshikni litchlitchlish steínshaltko the Klamath Lake people are brave; equivalent to: Ê-ukshikni litchlitchlish steínash gítko, "strong hearts are having."*

5. Among other terms sometimes resorted to to express ownership,\* we quote the following, and add their real signification: *kéliak not having, not possessed of*, with the object in the objective case; *shunuisháltko, shétalu-atko having property; hashtaltámpka to manage one's property, to lord it over.*

#### METHODS OF EXPRESSING COMPULSION.

According to the degree of compulsion which is brought to bear upon somebody, different modes of expression will be used. If the impulse is a mere inducement, advice, or suggestion, the *exhortative* mode in *-tki* is employed:

*tehēkslē nû gatpántki let me go there after a while.*

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\* Other ways of expressing ownership or possession in various North American languages are referred to in "American Anthropologist" of 1888, page 340.

káitoks ní'sh tú-una Lěmaikshína káyaktgì (hû) *he ought not to pursue me around Shasta Butte, 40, 4; cf. 54, 8.*

ká-i nálsh î tuá shutétki kú-idsha *let thou do us nothing wicked, 139, 6.*

A more forcible mode of compulsion is expressed by the *imperative proper*, or jussive mode. A form for it exists in both tenses—in the past-present and in the future—and the former is of a more commanding and purely mandatory character than the second, because it insists upon the command being carried out at once. Often it becomes difficult to distinguish the declarative mode from the imperative of both tenses.

lúelat hû'nksh hí't! *kill ye this fellow on the spot! 190; 15.*

ká-i nálash kó-i shútä *do not make us wicked, 139, 11.*

tchéł'z' át am î kă'dshikuk *ye ought to sit down, because ye are tired.*

tuní'pní î spukle-uápka *five days you shall sweat, 142, 13.*

tchússak át kátak gí-napk *ye shall always speak the truth.*

kílank át shuínuapk! *ye must sing loud!*

The *declarative mode* of the *future tense* is used extensively, instead of the imperative, to express regulations of law, practice, commands of chiefs or other people in authority, strong suggestive hints to compel people to act in a certain sense, and the necessities of natural laws. The "Legal Customs", pages 58–62 and Notes, furnish a large number of instances to show how the future tense is employed in law regulations. This form thus corresponds to our terms *I must, I ought to, I have to, I am obliged.*

ká-i î wátsam tchí'kluapk wännikí'sham *do not ride the horse of another man, 58, 11.*

ká-i î láp snawä'dsaluapk *you shall not marry two wives, 60, 17.*

ká-i î shlí-uapk shash *don't shoot each other, 58, 10.*

tumántka shute-uápka lakí *the chief must be elected by the majority, 90, 3.*

î n's shatuáyuapk *you must help me, 75, 14.*

nánuk máklaks k'lékuapk *every person must die.*

#### POTENTIALITY, POSSIBILITY, VOLITION.

The first of these abstract terms describes the power or ability to perform an act, or to bring on certain events or conditions; whereas the second points to chance, casual occurrence, or to actions that might be per-

formed, or not performed, according to somebody's arbitrary choice. All this we express by the so-called auxiliary verbs *I can, I could, I may, I might, I hope, I expect, may be*, and by the particles *perhaps, possibly, probably, likely*. The Klamath language possesses none of these verbs, nor any particles corresponding exactly to the English particles mentioned. Nevertheless all the above ideas can be expressed with accuracy in Klamath, either by verbs differing somewhat in their function, or by the particle *ak*, which, combined with other particles, appears as *ak a, aká, áka, ka, kam* (for *ak am*), *wák ak*; their connection with the conditional mode in *-t*, whenever it occurs, also expresses possibility. *Ak* is nothing else but the enclitic particle *ak*, which means *only, but, just*, and also appears as diminutive suffix; but here it appears in a somewhat different function. The conditional mode is sufficient to express possibility and potentiality by itself alone, without any particle.

A.—*Potentiality*. Whenever *I can* is used in the potential sense of *I am able* in body or mind—I have the faculty to perform a thing—it is expressed by the conditional mode, by *ak, ka*, or by the verbal indefinite. In the latter case, “*I can ride*”, “*I can make arrows*”, becomes wholly equivalent to “*I am a rider*”, “*I am an arrow-maker*”; and when the sentence is negated *ká-i* is added to it. The *ak* may be dropped if the verb stands in the conditional mode.

*pí ak shuín̄t he, she can sing; he, she is able to sing.*

*pí ak ká-i shuín̄t he, she cannot, is unable to sing.*

*ák a nú ká-i p̄wat I cannot swim.*

*ká-i ákã nú kókant kō'shtat I cannot climb the pine tree.*

*ká-i nú'sh shíngat táta he can never kill me (under these conditions),*

96, 22. Cf. 129, 7.

*píl máklaks h̄uk shlā't skū'ks only dead Indians can see spirits, 129, 2.*

*tám í sh̄eszenish̄ z̄i? can you row? lit. “are you a rower”?*

*n̄i n̄anukash̄ shlā'sh k̄i I can see everywhere, 22, 17.*

Whenever the ability of performing an act is negated, there are two verbs in Klamath expressing what we render by *I cannot*: *késhga* (or *kē'shka*, a derivative of *ká-i not*) and *tchána*. Both of these take their

verbal object in the form of the verbal indefinite in -sh (-ash, -ish), as seen previously; cf. page 598.

késhga nû shlé-ish húnkēlam *I can or could not see him*; lit. "I cannot be a seer of him."

pî a késhka nkîl heméxish *he is unable to speak loud.*

késhga a nû púnuash *I cannot drink.*

késhka xai nû kä'kotko *I did not succeed when trying.*

tchánish nû sxē'sh gî *I cannot row.*

tchánish tchúluish giúga *for being unable to swim*, Mod.

B.—*Possibility.* The idea of possibility, referring to acts or occurrences physically possible, or dependent upon the arbitrary decision of men, expressed in English by *I may or might, I expect, probably, possibly*, and other particles of this kind, is rendered in Klamath by ák, ka and their combinations with other particles, generally accompanied by the conditional mode.

hû'kt kam gátpant *he may come; I hope he will come.*

î kam gátpant *you expect to come.*

yá-a ak át a nen *I believe ye are crying.*

shlít ak nû lîlhanksh hä nî shléat nā'sh *I would shoot a deer if I saw one.*

nû aká hûn shléa, or hûnk ák taksh ûn nû shléat *I can see him (if I wish to do so).*

Ámpxänkni ak sas hushtsóxuapk *the Wasco Indians might kill them*, 93, 7.

hä tidshí gîtk máklaks, tánt nî gē'nt *if the people were good-hearted then I might go there*, 93, 9.

k'lakát n' û'nk shlä-ók *I may possibly die for having seen him*, 129, 5.

tchätch ní'sh ká-i siúgat *then he may possibly not kill me*, 129, 6.

Some instances of possibility are found in Texts, page 118, 10-12; the verb stands in the declarative mode of the future tense, for the future tense of the finite verb has no conditional form in -t.

Two instances where the verbal conditional of the future tense is used instead of a finite verb to express possibility are as follows:

shúluashka tch'û'nk gîtki gî: "i-i í-amnash kewe-nápkasht" *he told him to take off his dress: "you might break your beads,"* Mod.

shushatelóma télísh, p'nā'sh kteháłzishtka shkukluápkasht *they smear it on their faces to preserve themselves from possible chapping on account of sunburns*, 150, 8. Cf. 135, 3.

C.—*Volition* is expressed in a similar manner as possibility, and the language has no word equivalent to our *I will*. It may be rendered by shana-hō'li *to wish, desire, to want*, as in 105, 11, a verb for which the Modocs often use hámčēni; or we find it expressed by the future tense, when it is equivalent to *I am resolved, I am willful*, or one of the above suppositive particles may be used. All these different means are resorted to to express volition, because the language lacks a real *optative* mode.

medshampěli-uapka nū *I will remove to the former place again*.

pí a nish túla génuapk *he will go with me*.

ká-a mīsh nū ká-a ní mbushéaluapka *very much I want you for a husband*, 182; 7; cf. 182; 6.

nū kam hí'tksh telúlit *I wish to look down on it\*from there*, 192; 4.

nū kam tēh'k mīsh shléat *I wish I could see you again*, Mod.

### THE OBJECTIVE RELATION.

Whenever the sentence, composed of subject, predicate, and copula, becomes enlarged beyond this narrowly circumscribed limit, it will soon extend in the direction of its objective relation. The intransitive verb will complement itself by means of some indirect object. Transitive verbs are either objectless or objective; that is, some of them require no direct object, some do; and the same may be said of the impersonal verbs. But these three sorts of verbs may all be qualified by indirect objects, which often correspond to the dative and ablative case, or contain locative or temporal indications, or have to be expressed by a whole sentence. This gives origin to a compound sentence, of which another chapter will treat. But when the object is expressed by a noun or pronoun, no distinction is made in Klamath between the direct and the indirect object, except under the restriction mentioned below. Several verbs which in English require a preposition before the object are in Klamath connected with the objective case without postposition: *kāila gutila to enter into the ground*; *Aishishash*

*hûn gâldshui unite yourself to Aîshish, 193; 11; spaútish shniáktcha to send for poison, 13, 14.*

The linguistic matter coming within the scope of the objective relation will be treated under the following headings: Object expressed (*a*) by a noun; (*b*) by a pronoun; (*c*) by a verbal form. In the case of the indirect object the noun is often accompanied by a postposition. The distinction drawn between the direct and the indirect object is made from the standpoint of English, not of Klamath grammar.

## THE DIRECT OBJECT.

Only transitive and some impersonal verbs can take a direct object. The direct object, if nominal or pronominal, must be in the objective case.

A. NOUNS AS OBJECTS.—The substantives of the animate class, which includes persons, personified beings, quadrupeds, etc.; all the adjectives and the numeral adjectives assume the terminal -ash, -sh in the objective case, whereas the substantives of the inanimate order, which comprehend all the lower animals, plants, lifeless objects, and abstract nouns, form their objective case like the subjective. The possessive pronouns have to be classed with the inanimate order of substantives in regard to their objective case.

But this rule often becomes infringed by phonetic influences, by the use of adjectives as attributes of nouns, and by other circumstances. Of this a separate chapter gives the particulars. There are a few instances where the object is expressed by other oblique cases:

*lí'lhankshti í'tpa he brought venison, 112, 15.*

*nánuktuanta pépuadshnish one who spends everything.*

We would expect here: *lí'lhankshti tchulē'ks í'tpa and nanuktuálash pépuadshnish* (from *púedsha to spend, throw away*).

There are also instances of one verb having two or more direct objects, commonly one to designate a person and the other or others an inanimate thing:

*skú'tash sha pállapka hû'nksh they robbed him of a blanket.*

*ná-äns shlín wä'k E-ukshkí'shas he had shot another (man), a Klamath Lake, in the arm, 24, 2.*

ilkshizē'ni a sha shnúka nē'p k'lākápkash *at the grave they seize the deceased by the hand*, 87, 10.

Aishishash shtíltá shnú'lash *he sent Aishish after a nest*, 94, 9.

One object is pronominal and the other nominal in :

gû'tash nū'sh kû'pga nūsh *a louse bites me on the head*, 119, 3.

tû'm shash ngä'-isha Moatoki'shsh *many of these Modoc men they wounded* ; lit. "many them they wounded Modocs," 21, 16.

vussō'k sas tilli'ndsa wéwanuish *frightened, they abandoned their females* ; lit "them they left the women," 19, 16.

In the last two examples shash, as hû'nk does in others, appears superfluous to us, but it does not appear so to those who speak the Klamath language correctly.

The regular and natural position of the nominal object in the sentence is after the subject and before the verb.

B. PRONOUNS AS OBJECTS.—When the direct object is expressed by a personal or demonstrative, interrogative or relative pronoun, these are given in the full or syncopated, absolute or distributive form of the objective case. When expressed in their full form, their position in the sentence is usually before the verb, but when the syncopated form is employed they may be placed before or after it. Reflective and emphatic pronouns are dealt with in the same manner as personal pronouns. When the direct personal or impersonal object is expressed by a demonstrative pronoun, its distance from the speaker, and the circumstance whether it is within his sight or not, is indicated by the selection of the pronoun. Even the deceased are referred to by special pronouns, as hû't, hū'ksht, etc. ; for it would be a sin against the sacred customs of this people to pronounce the name by which a deceased person was known during life. The above has been referred to in numerous examples given on previous pages of the Grammar.

Impersonal verbs have their pronominal or personal object in the objective case ; but whether this is a direct or an indirect object in the sense employed in the grammars of European languages is not always easy to determine. Cf. the list of objective impersonal verbs on page 430, and Note to 72, 1.



Pronouns serving to express a direct object are sometimes suppressed in the conversational form of language, whenever they can be easily supplied by the hearer from what precedes.

tsúí sa lú'luagsla *then they made captives*; supply: shash *them*, 19, 16.  
sha shiúga *they killed*; supply hú'nksh *her*, 123, 7.

In 40, 5 it is uncertain whether the object nish belongs to ndiuláksht as direct object, or to gintí'ltak *they will lie under me*, as indirect object.

Reciprocal and reflective verbs bear their pronominal direct object within themselves, since it is embodied in the prefixes sh- and h- sh-. Long lists of these verbs are given in this Grammar, pages 278, 279, 285, 296, 423-425. The majority of the prefixes give a hint at the form, quality, or number of their direct objects, but these have to be expressed by separate words to make the reference intelligible. Thus luyéga nû means I pick up *one round* object, and pe-uyéga *many* of them, but léwash *ball* or tála *dollar-coin* have to be added to determine the *kind* of the object or objects which were picked up by me.

C. VERBS AS OBJECTS.—When the direct object is expressed by a verb, this verb will either be the verb of a separate sentence, and then the sentence itself is in fact the object, not the verb alone; or the verb will assume the form of a verbal indefinite in -sh or that of a verbal intentional. This can be done only when the finite verb of the sentence belongs to certain classes, the particulars to be found under "Verbal Indefinite," pages 410-413, 596-598, and "Verbal Intentional," pages 416-417, 609-610.

These matters have been anticipated and described under "Predicative Relation."

#### THE INDIRECT OBJECT.

Every verb may take to itself an indirect object or complement, and, when the sentence requires it, two or more of these may be governed by one and the same verb. The fact that the objective case is one of the forms to express the indirect object and also the direct object proves that this case is not really a grammatic or relational case, but has an admixture of a *material*, or, we might say, locative function. The indirect object is in its

nature much more varied than the direct object, and thus it requires different modes of expression.

A. NOUNS AS OBJECTS.—All the seven oblique cases and the five post-position-cases of the noun may serve to express indirect objects, though some are more frequently employed than others.

1. The objective case in -ash, -sh is employed whenever the indirect object corresponds to what we are wont to call the dative case, which is introduced by the particles *to, for, at, in behalf of, against*, or the locutions *for the benefit of, to the damage of*, etc. This case also stands when an object or thing is mentioned *upon which* the verbal act extends; the parts of the human or animal body or parts of the dress are frequently construed after this rule, which answers exactly to that of the *accusative of relation* in Greek grammar, and is, in fact, when combined with the accusative of the person, nothing else but an inanimate direct object expressed by the accusative case. Whether we have to regard these objects, when mentioned in that connection, as direct or indirect complements of the verb it is difficult to state; but by all means this construction corresponds to what is called the *accusative of relation*, as previously mentioned.

(a). Instances of a *personal* or *animate* indirect object:

húlládshni K'múkámitchash *he ran up to Kmúkamteh*, 96, 14.

at unák nā'-ulakta Aísisas *then after daybreak he plotted against Aíshish*, 100, 1.

Bóshtin pípa mû'ni lák<sup>i</sup>ash shnigóta *Americans sent by mail a petition to the President*, 36, 21.

máklakshash wúsh<sup>m</sup>úsh shiukiésh<sup>t</sup>ka *he would kill an ox for the Indians*, 13, 13.

mo-ówe ktchídshuash hútnan *the mole running against the bat*, 127, 5.

hém<sup>t</sup>a m'na tápia *he said to his younger brother*.

k'nukága mī túpakshash né-i *hand the thread to your sister*.

hā ā tí<sup>d</sup>sh shutankuápka nā'lash *if ye will negotiate with us*, 38, 19.

hā nī skuyū'shikuapka m'sh *if I should separate (her) from you*, 61, 1.

(b). Instances of an *inanimate* indirect object; parts of the body, etc.:

sh<sup>t</sup>iē shupēlóka nū'ss *she laid resin on her head*, 89, 6.

ná-ends nû'sh shlín *another man was shot in the head*, 21, 18. Cf. 24, 7.  
wä'k shnúshnëžank lû'luags *seizing each captive by the arm*, 16, 12.

Cf. 24, 2.

tsní'pal sa shlín *they wounded him in the shoulder*, 24, 1.

húshnata a n'sh spéluish *I burnt myself on the index finger*.

nā'd naúkash mamā'sha *we have sore throats*.

wátechäm tchû'leks k'lekápkash í'dshça *they place the horse's flesh upon the corpse*, 85, 8.

tsuyä'sh nî shlín *I was shot through the hat or cap*, 138, 2.

hûnk E-ukshlíshash tcháak máklaks shúta *he created the Klamath Lake people from a service-berry bush*, 103, 1. 2.

Whenever the indirect object is of a *temporal* import, referring to time or sections of time, it is frequently expressed by a noun standing in the objective case, as in the following instances:

knéwa pshín, or knéwa nánuk psín *to put out the fishing-line for the night*.

Cf. 54, 6, and Note to 83, 3.

gén waítash któtchuapka *it will rain to-day*.

lā'p sháppash (nû) spû'lli *I imprison (him) for two months*, 61, 11.

té-unäpnî illólash (sha) túla tcháa *they lived together for ten years*, 54, 3.

túmëni illólash *through many years*.

2. The locative case in -tat, abbr. -ta, -at, may express the indirect object whenever this contains a locative complement to the verb of the sentence and is expressed in English by prepositions like *in, into, at, on, upon, through, towards, from, out from, out of*. The ending is often dropped, especially when the noun is attributively connected with an adjective, but sometimes, also, when the object noun stands for itself, as in *käüla, tchpínu* below, and then may be easily confounded with the objective case.

kē'kga mbû'shan kû'metat *they went out of the cave next morning*, 43, 3.

lā'p íshka atí käüla *two they took to a distant place or land*, 44, 7.

vud'hítakuéla ktáyat *he rolled (him) over the rocks*, 131, 11.

nā's wípka hû ámbotat *one escaped into the water*, 88, 7.

shnéłça toks hûnk tchpínû (instead of tchpínutat) *they cremated on the burying-ground*.

shakálshtat lakí tmélhak *the tmélhak-squirrel is most powerful in games*  
(as a charm), 134, 6.

Many other instances will be found on pages 479 sqq.

3. Besides the objective and the locative there are other cases employed to express the indirect object of verbs: the partitive case in -ti, syntactic instances of which were given on pages 477, 478; the instrumental case in -tka, page 479; the illative and the transitional case in -xēni and -na, and the temporal case in -ēmi, pages 482-485. The five case-postpositions are all subservient to the same purpose, and when -ksaksi changes into -ksûksi it becomes temporal, like -ēmi, but refers to the past tense only.

The indirect complement of the verb is expressed just as frequently by nouns connected with postpositions, which may be of a locative or temporal character. When motion is implied, these nouns usually stand in the objective, when rest, in the locative, but frequently in the objective case as well. Cf page 554.

In addition to the frequent examples of indirect objects presented in the previous portions of the Grammar, I add the following syntactic instances, which could be multiplied *ad infinitum* from our Texts:

(a). Object expressed by cases and case-postpositions:

kō'l shtápka ktáyatka *they pound the kō'l-root with stones*, 147, 11.

tsúi sa saikān géna *then they went to the prairie*, 107, 2.

shné-ilakshtala gutéktcha *they went in to the fire-place*, 120, 20.

wáyalpa nánuk wā'shín *everything froze in the lodge*, 111, 20, and Note.

stá-ila sha kshunē'mi *they gather (it) at haying-time*, 148, 3.

géna hûnk, haítka maklakuish-gishi *he then started and followed them to their camping-place*, Mod.

(b). Object expressed by a noun and postposition:

at Aísis tî' kálo wikā't *now Aíshish (was) far away, almost up to the sky*,  
101, 6.

é-ush guní'gshta káilalía *he made a world for them beyond the ocean*,  
103, 5.

Káyutchish hû'k gátpa Kí'uti kíútit *Gray Wolf arrived at a place above Kíuti*, 131, 5.

kiä'm nutuyakía nákos̄h gä'tant (they) *threw fish to the other side of the dam*, 132, 3. 4.

at lulálzat pipélántan ísh *now lie ye down on each side of me*, Mod.

mísh guní'ta huwalíéga *he ran up the hill beyond your lodge*, 183; 17.

4. Forms of the composite nominal inflection may be used for expressing indirect objects just as well as the case-forms of the simple declension. This composite inflection is either binary or ternary; instances of it may be found in the paradigms of substantival inflection, pages 493, 494, 495, and syntactic examples on page 491.

B. PRONOUNS AS OBJECTS.—When a personal or reflective pronoun is the indirect object of a transitive or intransitive verb, it is usually expressed by the objective case in -sh, -s, unless some locative or other reference requires another case or the combination of the pronoun with some postposition.

The objective case of the personal pronoun may be used to indicate somebody's home, house, or dwelling, just as in French *chez moi*, *chez soi*. Special forms of the reflective pronoun are those in -i, as húnitak *within* or *by oneself*, *in one's mind*; and the suffix -gien, -gíank, -giánggi, formed of the participle of *gi* to act, perform (gíank) and the above particle i; cf. page 329.

lúya mish nû léwash *I give you a playing-ball*.

shewána 'sh nadsháshak *give all at once to me*, Mod.

aní'k tchákēla n's skaí tak *I send a basket to get me something in*, 75, 9.

lutatkátki písh shátēla *he hired (her) to interpret for him*, 13, 11.

táñkt mísh ní skuyû'shkuapk *finally I shall separate (her) from you*, 60, 22.

slä'bopk hú'nitak tû' sas hishō'kst *he knew by himself that out there they had killed each other*, 108, 5.

kaníta pí'sh *outside of his lodge*, lit. "outside of himself," 71, 2.

mísh guní'ta *beyond your home*, 183; 17.

The indirect object of a medial verb is pronominal, and is indicated by the medial prefix sh-, s-; the object of some of the reciprocal verbs is an indirect object in English, and in Klamath is referred to by the same prefix sh- or by the compound prefix h-sh-. Cf. page 425.

C. OBJECT EXPRESSED BY VERBS.—The indirect object in a sentence may find expression in a verb, and in that case an incident clause is usually

formed dependent on the verb of the main sentence. This clause may appear under the form of an adverbial, conditional, or other clause, and as such will be spoken of under the heading "Compound Sentence"; or the verbal object appears under the form of a causative, intentional, durative, or other *verbal*, examples of which have been presented under their respective headings in previous parts of the Syntax.

Many verbs which are accompanied by a nominal or pronominal indirect object figuring as a separate term have a way of pointing to that object by means of some sound or syllable forming an integral part of these verbs. Among these affixes we remark -ía, -íya, a verbal suffix pointing to an animate being for which, or in whose interest, an act is performed, and -pa, a suffix referring to an act directed toward the subject of the verb. Cf. -éa, -gien, and the above two, in: List of Suffixes.

The external form of an indirect object, like that of a direct one, is outlined by a number of prefixes, as a-, i-, l-, n-, nu-, pe-, shl-, u-, and others, some of these being also indicators of number. To make the reference intelligible, the indirect object has to be added, and this is usually done by means of a noun. *Léna to travel* describes travel by means of a round object, and the phrase is complete only when we say: *tchíktchikatka léna i you travel on a wagon, cart, or carriage*; *tkéka to perforate with something long, as a knife, or the hand*: *wátitka, népatka*; *upáta, upátia to inflict a wound with a long article, as with a knife*; *wátitka, ulá'txa to knock down with a stick or club*. The following distinctions remind us of the six instrumental prefixes occurring in the Dakota language: *latcháya to split with a knife*, *utcháya to split with edge and maul*, *patcháya to split with some tool in hand*, *utcháya to split with the long way ax or hatchet*; add to this: *ktatcháya to cut into strips*.\*

### THE ATTRIBUTIVE RELATION.

After the simple sentence has become enlarged by the addition of a direct and indirect complement to the finite verb, it can expand still further

\* In the Sioux-Dakotan dialect, *pa-* indicates an act performed by pushing or rubbing with the hand; *na-* an act performed with the feet; *ya-* with the mouth; *ba-* by cutting or sawing; *ba-* by piercing; *ka-* by striking with a stick or ax.

in the direction of the attribute. The attributive relation is a relation qualifying either the verb or the noun. The *verb* may become qualified or determined by an adverb, an adverbial phrase or locution, or an adverbial clause containing a finite verb. The *noun*, generally the substantive only, may be determined by some attributive, so-called adnominal term; this may be either an appositive noun or a qualifying noun (added to it in the possessive or partitive case), an adjective (qualitative or numeral), or a pronoun.

The *compounding of words* and the extent to which it is carried on forms an important chapter in every language. I have omitted it in the Morphology in order to treat more fully of it in Syntax, and in fact this linguistic feature belongs rather to the syntactic than to the morphologic part of grammar, for it finds its true position in the chapter on the attributive relation. Under the term of word-composition I comprehend the compound verbs and compound nouns only, excluding all the other ways of word-compounding, as the polysynthesis of formative affixes, otherwise called derivation; the incorporative process, etc.

*Word-composition* is a process of synthesis which is of greater grammatic importance than it would seem at first to be. We have first to observe carefully which one of the terms, the qualifying or the qualified one, stands before the other, for this gives us an insight into the logical faculties of the people speaking the language. Usually the qualifying term has the precedence, because it is considered more important for the understanding of the whole sentence. The location of the rhetoric accent upon the first or the second part of the compound is not without signification, and the combination of the two elements into a new word with a curious or unexpected definition is at times of great ethnographic and psychologic importance. The compounding may be effected in two ways, whether there are two, three, or more elements to be combined into one: (a) by *agglutination*, viz., by connecting the elements without any or without important phonetic alteration, the parts retaining their usual accentuation; (b) by *fusion*, viz., by an intimate, thorough connection of the elements to form a new term, attended by the loss of accentuation on one side and an occasional entire change of signification, as well as a loss of phonetic

elements by contraction. This second stage forms the transition to what is generally called incorporation, and many of the forms produced by fusion are decidedly incorporative, like *metsmetsáwals* *obsidian arrowhead*, *mû-lakí* *head-chief*.

The attributive relation thus presents itself under the following aspects :

A. *The verb, attributively qualified:*

- (a). By an adverb standing separate.
- (b). By an adverb agglutinated to it as a prefix, and thus forming a compound verb.
- (c). By the agglutination of two verbs into a compound verb.

B. *The noun, attributively qualified:*

- (a). By another noun placed before it in the possessive or partitive case.
- (b). By another noun forming apposition.
- (c). By another noun, both forming a compound noun.
- (d). By an adjective or numeral.

A.—THE VERB WITH ITS ATTRIBUTIVE QUALIFICATION.

When verbs become qualified by other terms, these terms are most generally of an adverbial description. They may be either adverbs, or phrases used in an adverbial sense, or separate clauses determining the verb adverbially, that is, in regard to quantity and degree, to space, to time, to quality. These adverbial clauses will be spoken of in a separate chapter as a part of the division "Compound Sentence." Adverbial phrases are composed of two or more words forming but one idea, such as *tapí títna* *a short time afterward*, *pü'dshit pshín* *to-night*, *wákaktoksh* *in the same manner as*, *tû mûna* *deep down*; while others form the rudiments of separate clauses, though they have to be considered as locutions or phrases only: *húmasht gínk* *in that manner*, *wák a giúga* *of course*, *nánuk pshín* *gisht every night*.

(a). *Adverb standing separately.*

Of the adverb the usual position in the sentence is *before* the verb it qualifies, and, therefore, whenever it coalesces with the verb into one word,



it becomes its prefix or first part. When standing separate, some of them assume the reduplicated form when used in a distributive sense, though the majority of adverbs lack this grammatic form; the qualified verb sometimes assumes the distributive form also. A few adverbs are exactly like the adjectives formed of the same basis, and concerning these it may be difficult to decide whether the Indian uses them as adverbs or as adjectives; cf. *wénnitoks kēk shúta* *he acts differently from others.*

The numeral adverb corresponding to our *four times, five times, etc.*, and some of the locative adverbs pointing to direction, or to the points of the compass, show the ending -ni, which remains uninflected. Another series of numeral and other adverbs ends in -ash, a terminal which represents the objective case of the numeral adjective. Both endings have been discussed in Morphology, pages 530, 531.

*tíds̄h nū hús̄hlta* *I feel well, healthy.*

*tinā'k shniwátelna* *to swallow at one gulp.*

*pā'dshit pshín ka-á tchēmúka* *it is very dark to-night.*

*áti éwa* *the water is deep; lit. "it stands, fills up deeply."*

*á-ati e-éwa* *the waters are deep.*

*wí-uka (or uyúga) e-éwa* *the waters are shallow.*

*wewáni a shia húnk pēn shulóta* *they dress differently.*

*ndánni shúta hū* *he did so three times.*

*tunépni gé-u lalualatko* *I own five pins.*

*sa shlín tū'kni* *they shot him from the other side, 23, 21.*

*kōkagtálkni gépgap'P* *they returned over a brook, 29, 14.*

*Mō'dokni ndā'nash pelpeltámpka* *the Modocs began to work at a third place, 35, 20.*

A special use is made of the numeral adverb when days and years are mentioned, which differs from English considerably. For our terms *day* and *year* are not always expressed by the substantives *illólash*, *illū'lish* *year* and *waítash*, *wáítash* *day* of twelve or *day* of twenty-four hours, but at times by the verbs *illhúla*, *illóla* (in Klamath *illolóla*) *to complete a year, to pass a full year*, *waíta*, *wáíta*, *wáitóla* *to wait or pass one day, to lay over for a whole day, or day and night*. Then this verb is qualified by the adverbial in -ni, not

by the cardinal numeral, and *tína* *once* is substituted to *nā'sh* or *nā'dsh* *one*. In mentioning certain numbers of days, *wāita* or *wāitōla* is often dropped from the sentence, the numeral alone remaining.

*láp'ni illólan* *after two years*, Mod., cf. *láp'ni illólash* *during two years*.  
*tí'na illólolat* *Shā't gúikak* *after one year the Snake Indians left*, 28,  
 14. Kl.

*illóluapka* *the year will be at an end*, Mod.  
*tína tehíank illólóla* *he lived one year*; lit. "he completed one year while living," Kl.

*té-unāpni illólolatko* *ten years old*, Kl.

*mák'lek tiná nat wāita* *we encamped and lay over one day*, 29, 9.

*nát wāituapk* (without *tína*) *we will wait one day*, 75, 2.

*ndā'ni tehēk waitólank* *finally after the lapse of three days*, 66, 6; cf. 66,  
 8. 85, 1, and many other passages mentioned in the Dictionary.

(b). *Adverb prefixed.*

Many adverbial particles, especially when consisting of one syllable only, lose their accentuation when standing immediately before a verb, and coalesce so closely with it as to appear as prefixes. A considerable number of these are mentioned, with grammatic examples, in the List of Prefixes, and are referred to on page 303 as "prefixes embodying relations expressed by adverbs," having either a locative or a modal function. They are as follows:

*i-*, *y-* No. 2 (page 286), locative prefix referring to the soil, ground.

*ino-*, *inu-* (page 286) *away from*.

*yan-*, *ya-* (page 286) *downward, down below*.

*yu-* (page 287) *downward*.

*k-*, *gi-* (page 287) *thus, so, in this manner*.

*kui-*, *ku-*, *gu-* (page 289) *away, from, into distance*.

*l-* No. c (page 291) *along a side, slope, declivity*.

*le-* (page 292) *not*, when used in a putative sense.

*tu-* No. 1 (page 300) *out there, out at a distance*.

*u-*, *vu-* No. a (page 301) *away from* (horizontally and vertically).

Some other prefixes of this sort could be placed here almost as well, e. g. m-, pointing to a curvilinear motion *along the ground*, and its compound km-, cf. page 288. Like many other prefixes, the above often figure as radical syllables or as parts of such; cf. page 282

There exist a number of adverbial terms in the language which at times occur as independent words and at other times as prefixes to verbs or nouns, in which case they lose their accentuation. The majority of them are real adverbs, susceptible of reduplication within the compound word formed by them and undergoing apocope or contraction like the English *going* for "on going," or *doff* for "do off."

ká-a, ká- *strongly, vehemently*: kayá-a *to cry aloud*, for ká-a yá-a, Mod.;

kayéga *to begin to grow tall*, for ká-a uyéga. Cf. also káhaha.

ká-i *not, no*: káyai, d. káyaiyai *not to cry*; *káizëma not to know, not to recognize*; *kéliak not possessed of, or absent*.

kúi *badly*: kuyéga *to become or fall sick*; kuyéwa *to be disgusted at, to dislike*.

mä-, m'lä-, prefix referring to the incomplete filling of a vase, receptacle; m'häwíxa *to fill partially*; cf. iwíxa *to put into, to fill into*.

mû-, mu- *largely, greatly, much*, the adverb of mûni *great*: mûlbúka *to grow as a large round fruit upon the ground (also subst.)*; mû'lxa *to be dense, thick*, from mû' lẏán; mûlkualxa *to emit smoke*. From the distributive form mutchutchuyápka *to laugh, smile*, it appears that mu- is the above adverb, and the second part is probably tehútehwa *to croak*.

ná-i *on one side*, the inessive case of the numeral nádsh *one*: na-ital-télshna *to ride women-fashion*, lit. "to look to one side only;" na-i-shlákghish *horned beetle*, lit. "pincher on one side;" na-igshtáni *half*.

takanílxa *to fall right side up*, from tálaak *straight*; nélxa *to lay down*.

tídshewa *to rejoice at, to like*, from tídsli *well*, héwa *to think, consider*; cf. ko-ishéwa, kuyéwa.

(c). *Two verbs forming a compound verb.*

The modus of compounding a verb from two verbs is unusual in Aryan, but not unfrequent in American languages, and is extensively em-

ployed in Iroquois, Káyowē, and Atákapa. In Klamath it is frequent enough to require a separate chapter of the Grammar. When the verbs combine in one, the first one in some instances loses its conjugational suffixes, and appears only in the shape of its radix or base, while the second verb retains its inflectional elements. Compounds of exactly the same description are the verbs formed by means of the suffixes -kakiámna, -kakúa, -ki (-gi), -kídsha, -támna, all of which are originally verbs. To the following list I add after the two-verb compounds those nominal compounds, the first of which is a verb, the second a substantive formed from a verb.

lepleputä'na to play the "smothering" game, altered from léwalewa=putä'na; this from léwa to play, púta to smother.

shalatchguála to be joined to, connected with; from látcha to intertwine, gáwal to go or place on the top of.

shepkédsha to thank, from shápa to tell, kédsha to reply (differs here from the suffix -kídsha).

shnekē'gi to spill, waste, lose; a compound of kégi, kǎ'gi (ká-i gi) it is no longer, it is absent, and the radix ni-, ne- occurring in níwa to drive out.

shnukaléna to carry a round or bulky object by the handle; lit. "to hold and carry;" from shnúka to seize, hold, léna to carry something round. Cf. shnukalenótkish handle.

shnutchóka to burn or singe to death; a compound of tchóka, tchúka to die a violent death and the radix nu- in núta to burn.

tilampudshéa to roll oneself about, from tíla to roll, púedsha to cast away, scatter, throw.

tchawáya to wait for, expect, from tchía to sit, stay, wáíha to wait.

tchiluyéza to brawl, halloo, make noise, from yéka to shout, the first term being either tchíluish boy or tchílla to stay together, to side with.

Compound words, of which one part is a verb and the other a noun, are as follows:

gáma-palá-ash flour- or grist-mill.

gánta-pápalish sneak-thief.

shalatchgápshtish room in a house, lit. "structure adjacent," from látcha to build a lodge, lit. "to intertwine;" káptcha to be in contact with.

spaká-wēsh *tool for breaking ice.*

te-iniwá-ash *young woman*, lit. "young growing" or "newly existing;"  
also other terms formed of the verb wá.

tchliuyägótkish *slit in pocket-knife blade to facilitate its opening*, from  
tchlíka *to grasp*, uyéga *to lift up*.

*Remark.*—To incorporate nouns or pronouns into the verb is a method of word composition frequent in many languages of Europe and America. Greek is characteristic for its facility for incorporating nouns and verbs into one term, the noun being usually the direct object of the verb. In Nahuatl the transitive verb incorporates either its nominal object or a pronominal particle instead of it. But in Klamath I know of no instance of this sort, for ísh lulpalpalíat *make ye eyes for me again*, 154; 11, is not derived from lúlp *eyes* and pélpela *to work*, but from lúlpala *to make eyes*, -palí- for -péli *again*, āt *ye*.

An instance of a pronoun incorporated into a verb seems to be: húmasht, d. humámasht *so, in this manner*.

#### B.—THE NOUN WITH ITS ATTRIBUTIVE QUALIFICATION.

The natural position of the attribute is before the qualified noun, and not after it. The parts of grammar which serve to qualify the noun are chiefly adjectives and substantives, and when two substantives unite into a compound, this is frequently done by syncopation.

##### (a). *Nominal compounds expressing possessive relation.*

Whenever a noun standing in the possessive (-am, -lam) or in the partitive case (-ti) is placed before another noun, the antecedent qualifies the following noun as to ownership, appurtenance, origin, substance, or material. The ending of the possessive case is sometimes shortened to -a, or drops off altogether in rapid conversation, and this forms the transition to the properly so-called compound nouns.

Instances of possessive case :

kō'ltam wásh *otter den*.

kúls tgé-ush (for kúlsam tgéwash) *place where the badger stands in water*.

lkóm ü'-ush *black lake*, lit. "lake of coal."  
 lóloks-wä'gēnam stú *railroad*, lit. "fire-wagon's road."  
 Mō'dokisham kǎila *the country of the Modocs*.  
 p'gísham wéash *the mother's child*.  
 shlóa skútash *lynx-skin mantle*.  
 szí'l kǎilish *otter-skin belt*.  
 tchíkēmen póko *iron kettle*.

Instances of partitive case :

kǎila látchash *earth lodge* (for kǎilati látchash).  
 numeantí tapáxti lutísh *thinbleberry*, lit. "berry on large leaves."  
 núshti káko *skull*, lit. "on head the bone."  
 yáinai tikága *mountain quail*.

More examples will be found on page 477.

(b). *Noun with its apposition.*

Nouns with their appositions form a peculiar and rather frequent class of nominal compounds. In the mutual position of both there is a certain freedom, as the apposition precedes the noun just as often as it follows it.

The apposition occupies the first place in :

Aíshish kaí nû sha úlō'la *I Aishish I am swinging my sword*, 193; 10.  
 hishuákga-kóhiegsh *boy-orphan*.  
 mbúshaksh tnekótkish *borer made of obsidian*.  
 pílpil shuúsh *virginity song*.  
 sessalólish lakí *leader of war expeditions*.  
 shuítchash láwalsh *urine-bladder*.  
 shû-ûtankótkish-páksh *council-pipe*, lit. "peace-making pipe," 14, 6.  
 skenshnútkish mbú-itch *sinew-thread*.  
 skúks-kiä'm *spirit-fish*, viz., "fish containing a dead person's soul."  
 skúllhash pē't *ambulance-bed*.  
 tchátcha-p'lu *sweet sap of the sugar pine*.

The apposition stands after the noun in :

í snawü'dsh *you as a woman*, 58, 15; cf. 59, 2. 6.

kó-e welékash *the old female frog.*  
 spû'klish láwish *promontorial sweat-lodge.*  
 stópalsh tamā'dsh *solitary peeled pine, 74, 16.*  
 tcháshkai lakí *male of weasel.*  
 tchä'lish páwa hû *he eats as or like a porcupine, 190; 14.*  
 tsáshash=kiúks *the skunk as a conjurer, 134, 8.*  
 únaka m'na Aíshishash *his son Aíshish, 94, 8.*  
 wékwak wéwanuish *the female butterflies, 95, 14.*

(c). *Compounds formed of two or more substantives.*

Under this heading are gathered compound terms which are dependent on and governed by each other. Both portions are substantives, but one of the two is sometimes a compound by itself, thus forming no longer a binary but a *ternary* combination. The combination may consist of a substantive of verbal origin with its direct object, or with its indirect object, or with an object accompanied by a postposition or with adverbs; therefore, compounds of this sort often contain nouns standing in the objective, locative, and other cases. Here, as well as in the majority of other languages, the qualifying noun *precedes* the noun qualified.

Instances of the objective case:

káila-shúshatish *miner and mole, lit. "earth-worker."*  
 kiä'm-luelótkish *fish-trap, lit. "fish-killing instrument."*  
 k'lekápkash iwíxótkish *coffin, lit. "corpse-receiving tool."*  
 lgû'm=ldáklish and lgû'm=loliégish *moth, lit. "coal-lifter."*  
 lúluks=skútchaltko *one wrapped up in fire.*  
 máklaksh=papish (for máklakshash=papish) *man-eater, lion.*  
 nú'sh=tilansnéash *turn-head.*  
 pē'nsh lúkash=luelótkish *pitfall to kill grizzly bears, Mod.*  
 p'tísh=, p'gísh=lúlatko *one who has lost his father, mother.*  
 tchíkass=kshí'kshnish *sparrow-hawk, lit. "ravisher of little birds."*  
 tchíkēmen=mpámpitish *blacksmith, lit. "iron-beater."*  
 tchóke né=utko *field with pumice-stone.*  
 wáchash=nétzish *bridle of Indian manufacture.*

Instances of other inflectional cases:

atí-käüla-gí'sh *foreigner*, lit. "living in a distant land."

pákshtat tulísh *pipe-stem*, lit. "handle in the pipe."

súnde-kä'klkísh *preacher*, lit. "Sunday gesticulator."

wáwa-tutû'ksh *ear-wax*, for wáwakshat tutû'ksh, lit. "what is taken from the ears."

(d). *Compounds formed of adjectives and substantives.*

When adjectives become connected with substantives so closely as to form compound nouns they often appear in the apocopated form, especially the adjectives ending in -li, -ni. Numeral adjectives also appear in a shorter form. Having previously mentioned a few adjectives which appear chiefly in the form of suffixes, as -amitch, -kani, -shítko, -tkani (pages 518-520), and also adjectival abbreviations like kál-kmä *skull-cap*, and three others on page 516, I add the following examples:

Kál-Lúlp "*Round-Eye*," nom. pr. masc.

kal mómoksh *glow-worm, firefly*, Mod.

kal tchítchiks *spider*, from kálkali *round*, tchí'dsha *to remain*.

litch=katchíash *strong person of short stature*, from litchlitchli *strong, powerful*, and kétcha in ketchkáni *small, short*.

métsmets-sáwals *obsidian arrow-head*.

When adjectives and numerals are used in a sentence or phrase implying possession, they may become connected with a participle of the past, and then stand in their objective case. To the examples previously enumerated (page 616) I add the following, all from the Modoc dialect:

hû snáwedshash vunípa weweshéltko *this woman has four children* (vunípa abbr. for vumipénash).

kudshá áнку shtinasháltko *a woodrat having a wooden house*.

kudshá shuawédsháltko p'gishá pēna *a woodrat had his mother for a wife*.

vúnām mbá-ush telutchiesháltko *dressed in elk-skin caps*, 90, 17.



(e). *Other nominal compounds.*

Substantives can form other compounds—with adverbs, for instance. They take the second or last place in the compound, and their verbal nature becomes more apparent than in other compounds :

*hátak-tchítko settler, inhabitant.*

*hunáshak shéshash nickname.*

*kétcha bubánuish tippler.*

*kétcha muatítala shléwish west-south-west wind.*

*kíllan shishúkish brave warrior.*

*kó-i túmēnash noise, lit. "disagreeable hearing."*

*lē'p-klēks (supply p'gíshap) mother who lost her children.*

*múna tatámmuish mole, lit. "walker in the deep."*

*nánukash-käilákni people from every land, strangers.*

## POSITION OF WORDS IN THE SENTENCE.

Languages endowed with a copious array of inflectional affixes express the mutual relation of words by means of these, and need, therefore, no strict rules for position of each word in the sentence. Monosyllabic languages cannot inflect their words; therefore they indicate the subject, object, etc., exclusively by their position among the other words, while English, which preserves a remnant of its former wealth of inflection; is more free in this respect, and Klamath is freer still. Nevertheless, this language follows certain principles in arranging the elementary parts of the sentence, which are disregarded only when rhetoric effects are attempted.

The chief rule for the simple, declarative sentence is: "The subject stands before its verb, and its usual position is at the head of the sentence. If the verb or predicate does not include the copula (viz., the verb *to be*), then the copula comes after the predicate. Direct and, less frequently, indirect objects precede the verb, standing between it and its subject. The attribute precedes the noun, the adverb the verb which it qualifies." Sen-

tences exhibiting the parts of the sentence in their natural order run as follows :

nād lāp méhiash nā'dszēks ngák tehîsh hûnk shmókua *we caught two trouts and nine turtles.*

pálpali walwilä'gash kû'shtat hunúmëni *a white butterfly flew up on the pine-tree.*

Incident clauses are not incapsulated within the parts of the main sentence, as is done sometimes in English, but precede or more frequently follow it, no matter whether they contain a verbal or a real, finite verb. This holds good when the object or the attribute is expressed by several words, by a phrase, or by a sentence:

hû nûsh ká-i matchátka tpéwash *he does not listen to my orders*, lit. "he to me not listens when ordering."

ká-iu Bóshtinash gátpish, Mō'dokni mbá-ush shulō'tantko (gî) *before the Americans arrived the Modocs were dressed in buckskin*, 90, 16.

nû mîsh hûnk shéshatui watchága mûmënish wawákash gípkash *I sold you a dog having long ears.*

sämtsálza Doctor John a gén táwi *she discovered that Doctor John had bewitched him*, 64, 2; cf. 13, 16, 17.

tidshéwa nû mîsh gátpisht *I am glad that you came.*

There are many agencies which tend to modify the natural sequence of the syntactic elements in a sentence, as outlined above. All of them are reducible to rhetoric causes, viz, to greater emphasis laid upon certain words or a whole phrase or sentence. The more important a term or phrase appears to the speaker the more he will seek to bring it out by emphasis or transposition. In the following examples the narrator desired to lay particular stress upon the word which he has placed *first*:

kaknegátka gî mî shulótish! *dirty is your dress!*

lap'nî' sha shéllual Walamski'sas-Ê-ushkni *twice the Lake people fought the Rogue River Indians*, 16, 1.

lóla á-i mîsh nû *I believe you*, lit. "believe I do you."

ní'shta hä'ma mü'kash txû'txuk *all night long does the owl screech for presaging*, 88, 6. Cf. all the terms heading paragraphs on page 75.

núshtoks máklaks shléa *the people have seen me*.

núsh túla géna î! *you come with me!*

shikúetchipk tehiká kēmutsátk *on a stick walks the decrepit old man*, 136, 5; cf. kí'shtchipk in 136, 6.

shmauyoléshtat ktchálhui sáppash *after rain comes sunshine*.

The following are instances of terms placed at the end of sentences for emphasis:

géna mî at huki'sh! *now is gone your spirit!* 87, 15.

púpakuak a sha nánuktua îlxóta, . . . . . tálatoks ká-i *they bury with him various cups . . . . . but no money*, 87, 4. 5.

*Transposition* of words from the natural order, as the placing of the attribute in the possessive case after the noun on which it depends, and of the adjectival attribute after its substantive is often resorted to to produce variety and to relieve the monotony of the regular order of words:

máhiash Aíshisham *the shadow of Aíshish*, 96, 2.

pē'tch ktákta skä'tish tapí'dshnish *he cuts off the left hind leg*, 134, 15.

p'tísa m'nálam *their father*, 101, 10: cf. 61, 19. 21.

shnû'lashtat shkû'lelam *in the nest of the lark*, 95, 5.

snáwedsas Aísisam *a wife of Aíshish*, 100, 5; cf. 13.

Probably for the same cause transposition has been made in:

nat gä'-îna géna hûnk ngä'-isapksh ä'nok ndánna *we went on slowly, carrying the three wounded men*, 24, 7, instead of ndánna ngä'-isápkash ä'nok.

nat wál'hha kawaliä'kuapk sä'-ug *we watched them, believing they would ascend*, 29, 15, instead of sä'-ug kawaliä'kuapk.

In various examples to be found on page 123 the indirect object follows the verb, as it does also in 24, 6: nat guháshktcha shewatzû'lsî *at noon we started*, and in numerous other passages.

The syntactic feature called incorporation often causes inversion and other changes in the natural position of the words, examples of which will be quoted under the caption of "Incorporation."

In the negative, interrogative, and interrogative-negative sentence the position of the words is in the main identical with the one observed in the declarative or affirmative sentence; in the *oratio obliqua* or indirect mode of speaking and in indirect questions it does not differ from the sequence of words in the direct mode of speaking (*oratio recta*) and the direct questions.

The syntactic arrangement of the sentence exercises some influence upon the word-accent. Some remarks on this have been inserted in Phonology, pages 236-243.

There is, perhaps, no part of the Klamath Grammar less subject to rules than the position of words in the sentence. This is so because this language differentiates the parts of speech better than many other Indian languages, and in regard to the placing of the attribute is even freer than French, English, and German. In some points all languages of the world agree, as in the placing of the conjunctions at the head of the sentence; the subject also leads the sentence in the large majority of languages when it is expressed by a noun.

Many other indications concerning the position of words are disseminated throughout the Grammar, as in the chapter on adjectives, pronouns, and particles. The negative particle *ká-i* usually leads the sentence, but the putative negative *lē* *not* in most instances stands immediately before the verb qualified by it:

*pí hûnk nen ak lē kēpka* *he does not want to come, he says.*

*wáitchag lē génug wáwa* *a dog howls for not (being permitted) to go.*

## THE SENTENCE.

### STRUCTURE OF THE SENTENCE.

The *simple sentence* is the most frequent and also the most ancient form of the sentence. This form need not contain anything else but the subject and its predicate, or, when the latter is a transitive verb requiring an object,

the subject, object, and predicate. The next step to a higher complexity is the coordination of two or more sentences, which may stand in a continuative or in an adversative relation to each other. Next in order is the *compound sentence*, in which one or more clauses are placed in a relation of dependency to another clause which figures as the principal clause. Many statements which, in English, would figure as dependent or incident clauses, are, in the more synthetic languages, as Klamath, expressed by participles, and more especially by verbals, which of course do not form sentences by themselves, but express verbal ideas subordinate to the main verb. Languages showing a complex structure in their sentences presuppose a considerable mental development in their originators. The latest form of linguistic evolution in the sentence is the incapsulation of many sentences into one, implying interdependence of many sentences from a single one. Languages in the primitive stage do not show this, and even in the best developed languages it is a difficult matter to combine incapsulation with *correctness* of expression. Our Klamath language has remained free from this stage.

The above considerations prompt me to divide this syntactic section into two portions: the simple sentence and the compound sentence. Many points discussed in the first portion apply as well to the principal clause of the compound sentence, and partially also to the incident clause; e. g. what is said concerning certain particles and the negative form of speech.

#### I. THE SIMPLE SENTENCE.

According to the intention or spirit in which a speaker may address his hearers, and the various rhetoric modes consequent upon it, the simple sentence is subdivided in the declarative, the negative, the interrogative, the imperative, the exhortative, the exclamatory sentence. Coordinate sentences, when they are in the shape of principal and not of incident clauses, I also consider as simple sentences.

##### A.—*The declarative sentence.*

This form of speech, also called *affirmative*, is used in communicating thoughts or news, in stating facts, in narrating stories, fables, myths, his-

toric events, and also figures prominently in the oratory and poetic style. The declarative mode is the proper form for this sentence, the use of the conditional mode being rather scarce. Potentiality and possibility may be expressed by the declarative sentence also.

B.—*The negative sentence.*

Whenever a sentence has to be negated, negation is expressed by two particles: ká-i, sometimes pronounced káí, and lē, le, lä *not*. They are words standing *separate* in most instances; but there is a number of verbs and other terms to which they become prefixed, to be enumerated below. Cf. pages 292. 632. Ká-i forms several compound particles.

The difference between the two particles consists in this: ká-i opposes a flat denial to the statement contained in the verb or sentence, and is, therefore, used in negative replies: *no!* whereas lē implies a *putative* denial existing in the *minds* of those acting or supposed to act or speak. Ká-i stands at the head of the sentence, before the verb, and this may have prevented the formation of a *special negative inflection* of the Klamath verb, which exists in so many foreign and American languages, e. g. of the Maskoki and Algonkin family; there the negative particle figures as a suffix to the verbal stem. Its position before the verb it has in common with all other particles; it also accompanies imperatives and exhortatives as a prohibitory adverb when, at the head of a sentence, it is pronounced with emphasis and a raising of the voice.

ká-i an túsh shléa pûsh *I have not seen him anywhere.*

ká-i nād ukaúžōsh lúashtat shléa *we do not see the moon through the fog.*

ká-i kílanġ gákuat shláńkoshtat, ké-uni at gákuant! *do (ye) not run fast over the bridge, but go (ye) slow!*

ká-i nû shéshatuish á-i ġi! *I am not a trader!*

Particles and other terms derived from ká-i *not* are: káyak *not yet*, káyu, ká-in *before*, kaítua *nothing, no one*, káyutch and káyu *never*, ká-itata *nowhere, no more, never*, kéliak or kaíleak *being without or deprived of, absent*, kíya *to tell lies*, késhika *to be unable*, kédshika *to be tired, exhausted*, kü'gi or káyġke *to be gone, not to exist, to be weak*, with its derivative heshġġ'gi *to kill*,

*ká-ikěma not to know*, etc. Cf. also page 633. The use of these terms negatives the whole phrase or sentence, and examples for their use may be found in the Dictionary. Another negative verb *to be unable*, and parallel to *késhga*, is *tchána*: *nû pélpelash tchána* or *tchánish I cannot work*, lit. "I do not know how to work." On the construction of these two verbs, cf. page 598.

A passage in which *ká-i* stands at the end of a sentence is 87, 5: *kmă' yámnash tchîsh, tálatoks ká-i skull-caps and beads, money none*. But here *ká-i* negatives not a whole sentence, only a noun, that is a *portion* of a sentence. Our *no!* when it forms a reply to queries, is usually expressed in Klamath as a whole sentence; cf. Dictionary, page 162.

The other negative particle, *lē*, is of a *putative* character, and is used only when the denial is a conditional one, or when it is not outspoken and existing only in somebody's mind, or when it is only in the stage of uncertainty or doubt, and is not uttered as a flat denial. *Lē* composes the interrogative particle *lish*, the verb *lăki it is gone*, *lewé-ula*, and several other terms to be found in the List of Prefixes and in the Dictionary. Cf. also *lé wak, ká-i wak*, on page 458 and in the Dictionary.

*lē nû ak géna I do not expect to go.*

*lē nû wák I am uncertain; I do not know.*

*lē wé-ula a n'sh sha they do not allow it to me; cf. 23, 9.*

*pî hûnk nen ak lē kēpka he says he don't want to come.*

In the negative sentence the position of the words is the same as in the declarative sentence, *lē* and *ká-i* preceding the verb. In the negative questions the interrogative particle leads the sentence: *wák gî hû ká-i gépk? why does he not come?*

#### C.—The interrogative sentence.

In the interrogative sentence the query is put either directly or indirectly. In the language of which we treat the position of words in the direct question does not differ from their position in the indirect question. Indirect questions form here as elsewhere incident clauses dependent upon the finite verb of a principal sentence, and hence follow the structure of the incident clause; of this a later chapter will treat. Thus we will have to deal here with the form of the direct question only.

The *direct question* begins either with an interrogative particle of pronominal origin or with the interrogative á, há placed after another term or at the end of the sentence, or with some interrogative pronoun standing at the head of the sentence in one of its inflectional cases, usually the subjective. One of the particles, tám, occurs in interrogative sentences only, but there is no distinction made between particles introducing questions which require affirmative replies and those which elicit negative replies. The verb usually closes the sentence.

Questions introduced by an interrogative particle:

tatá î gepkuápka ? *when will you come?*  
 tát î géna ? tát át géna ? *where do you go? where do ye go?*  
 tatá mānteh î tchí-uapk lākiam látchashtat ? vunípnî hak waitash *how long will you stay in the chief's house? four days only.*  
 tát gisht shnawédshash û'nk ? *where is that woman? (Mod.)*  
 tuatála tak î letelína ? *why did you not let it alone?*  
 wák î pä'dshit húshlta ? (Mod.) wák î gî gén waitash ? (Kl.) *how do you do to-day? wák gî ? why?*  
 wák lish î giúga ká-i nish wálxa ? *why don't you reply to me?*  
 wakaítelh nû ûn né-ulaktak ? *how shall I decide now?*  
 wák ma ? or wák nen ? *what did you say? or what did he say?*

Questions introduced by an interrogative pronoun:

kánam kēk í-amnash ? *whose are these beads?*  
 kaní haítch hût gî ? *who is he? who is she?*  
 kaní gén pakólesh shlín ? *who shot this mule-deer?*  
 tánk î méhiüsh shnókua ? *how many trout did you catch?*  
 tuá î húshkanka ? *what do you think about?*  
 tuá î yewántku ki ? *what are you filled with?*  
 wáktehi n' ûn gítak ? *what shall I do now?*

Tám, a purely interrogative particle untranslatable in English, like *num* or *an*, or the postpositive *-ne* of Latin, introduces questions when there is no other particle to introduce them. It frequently connects itself with other particles for reinforcement, so to say, and precedes them: tamú (for



tam hú), tám hai, tamá (tam há), tamúdsh, and (Mod.) tám lish, tamú lish, tamû' há.

tám lish á-ati e-éwa? *are the waters deep?* Cf. page 631.

tám lish i-i tehúi túměna? ī-ī, nú túměna! *do you hear me? yes, I hear you!* (Mod.)

támûdsh kēk híshuakga hémkanka? *can this boy speak?*

tamú a pá-ula mā'l? *did ye finish eating?* (Mod.)

tamû' lish ā mulō'la? *are ye ready?* (Mod.)

Há, ha, -á, -a, a, always occupies some place *after* the first word of the sentence and refers to actual time or the time being. It expresses nearly what we express by a raising of the voice toward the end of a question. When it stands alone for itself, it signifies that a question has not been well understood.

ámpu a? ī, ámpu! *do you want water? yes, I want water!*

at há pítcha lóloks? ī, pitchō'la at lóloks! *is the fire gone out? yes, the fire is out!* (Mod.)

hûn á nánuk kō'sham wákwakshka hû'ntka há ī támēnû? *did you travel on the top of every pine-tree there?* (Mod. myth.)

ká-itak há ī nish lóla? *did you not believe me?*

shaná-ul' ī ámpu? *do you want water?*

tálaák há? *is that correct? is he right?*

tuá há aká ûk? *what could this be?*

tuá ha ī shlä'popk? *what are you looking at?*

Direct questions may be put also by merely using the special intonation of a questioner without any particle or pronoun heading the sentence.

néwatala ī hût (or út)? *did you dip this (cloth) in water?*

shuhúluléna nāt? *shall we skip down?* 119, 23.

#### D.—The imperative sentence.

Sentences of a mandatory character may be expressed in a harsh manner as a command, behest, or in a more kindly, patronizing mode as advice or counsel. The jussive mode, or imperative proper, serves best for the

command, while the exhortative form in -tki expresses the second or advice-form. It is the verbal intentional, either in its full or abbreviated shape. The structure of both kinds of the imperative sentence differs in nothing from that of the declarative sentence, if we except the point that the pronoun of the person addressed is with greater freedom placed either before or after the verb, and is sometimes repeated. The exhortative form is found connected with all the personal pronouns. Interjections used in mandatory sentences are mentioned (pages 568, 569); the negative particle introducing prohibitory sentences is ká-i. Sometimes the form in -tki is replaced by the future tense in -napka.

Examples of the jussive sentence:

gén' āt kúni, luéltak ma nû ûn! *ye go away (or) I shall kill you!* (Mod.)

gún' i gántak! *make him stop!* (Mod.)

ká-i gé-u kshínksh guixídshi! *don't cross my fence!*

nûsh pélak kitchzóli! *get away from me quick!*

tehím' i shnóki! *here! take this!*

Examples of the exhortative sentence:

ká-i a hûn guné tashtánt a! *nobody dare to touch that!*

kaitoks nî'sh tû'-una Lěmaikshína káyaktgî *he should not pursue me around Shasta Butte; 40, 3.*

nûsh i-akashétki! *press your foot upon me!*

û'teh hû'nksh gä'mpēlitki! *let him go home!*

û'ts gint (for gíntak), shli'tki nûsh! *never mind, they may shoot me! 22, 10; cf. 17, 9.*

#### E.—The exclamatory sentence.

It differs from other sentences, not in the mutual arrangement of the words composing it, but by a frequent use of interjections and a raising of the voice to a higher pitch. The dropping of the verb is very common in sentences of this sort, especially when they contain a wish or command. A list of the interjections usually occurring is presented in Morphology; a particle often employed in them is û'teh, û'ds! *never mind!* mostly con-

nected with gíntak, gí'nt. Útch gí'ntak! *let it go!* is said when something is held tightly.

gükán a nā't! ū'tch nā'lsh hushtchō'ktgi! *let us go out, whether they kill us or not!* 17, 9.

gēnu i gít', o-ólka, kinhiä'na! *come right inside, o little pigeon!* 182; 4.  
ya! atí' a nā'lsh winní'xitk tuâ' ki! *to be sure! he is somebody much stronger than we are!* 112, 11. 12.

ká-i xaí hū'kt gí! *it is not he!* (Mod.)

tū'sh ak nen hū'k wák ká'la? *what can they be doing somewhere?* 110, 19.  
tútutu! wenníni tuá gátpa! *by heavens! some strange man has come in!*  
112, 7.

ūk haí! uk ta wē'k hū, tuán a! *why! perhaps he did some evil to him!*  
(Mod.)

ū'tch gíntak am nū gē'nt! *I have a good notion to go!*

ū'tch gíntak am nū ká-i gít! *I have changed my mind and will not do it!*

F.—*List of particles frequently used in the simple sentence.*

Under this heading I have gathered a number of particles, partly untranslatable, or to be rendered in English by a separate phrase or sentence only, which are peculiar to Indian speech and of rather frequent occurrence. Among them are two *oral particles*, which in recounting stories are repeated to satiety by the Máklaks; similar particles are introduced into almost every sentence of a narrative by Iroquois, Omaha, Ponka, Tónkawé, and other North American Indians. Some of these particles must be considered as adverbs, while others participate more of the nature of conjunctions.

**a.** The declarative particle *a* represents the idea of actuality, action at the present time; it stands either separately or forms the declarative mode of the verb, or words of verbal origin, or composes suffixes, as -óga, -tka, -uapka, etc. Standing separately it points to the present tense, and is more frequently used in this function in the northern than in the southern dialect. In sound it is like the interrogative á, and should not be confounded with it.

at a nā'lsh pinū'dsha *now she has caught up with us*, 121, 22.

í a shuáktcha *you are just weeping.*

kánk a ní sǎ'tu *I am counting so many*, 70, 9.

nû a gátpa pǎ'p *I, the marten, am coming*, 177; 10.

shuédshma tehû'nk at pē'n a *then again they went to gamble* (Mod.).

Instances where *a* coalesces with other particles or words may be found in Dictionary, page 15.

**at** *now, presently; at that time; then, hereupon, finally.* This particle may be abbreviated into *ā*, and is pronounced mostly with the vowel long; (*āt*); it either points to the present tense or to an act preceding (cf. page 584) or following another act. It can serve as a conjunction or as an adverb, and its position in the sentence is very free; when it becomes the final word of a sentence it is generally pronounced with emphasis.

When closely connected with other particles, *at* often fulfils the office of a mere expletive: *tehá at now, presently*, 87, 14; *tehúi at hereupon*, 23, 4; and in the following particles taken from Modoc: *tehíkûnk at and then*, for *tehík hû'nk at*; *átelhûnk then*, for *at tehēk hûnk*; *átûnk, átehûnk then, hereupon*, for *át hûnk, at tehish hûnk*. Other particles are subordinate to *at* in locutions like the following: *átû, átui now, at present; átûtû just now, already; áteh, áts then*, for *at tehish*.

1. *At* used as a conjunction:

*at gátpa at shlō'kla when they had arrived they shot at the mark*, 100, 20.  
*it'há ûnk nánuk tehulishitat, tehulían û'nk át kin all beads he placed on his buckskin shirt and thereupon he dressed in it* (Mod.).

*Wanága hûnk at gémpēle, í-ammash nánuk í'tcha í'kgan after Young Silver Fox had returned home he won all the beads (from them; Mod.)*.

2. *At* serving as an adverb:

*at nû k'léwi now I quit; now I have enough of it.*

*át nen gépka pē'n a now they come again, said they* (Mod.).

*áts (for át tehish) nál ne tuána shuédshipka now they approach us again for gambling* (Mod.).

*ká-i ktehálhni ukáužōsh pā'dshit at the moon does not shine to-night.*

*tuá nād shuté-uapka at? what shall we do now?*

**hai**, *ai, a-i* (Mod. *haí, kaí, zaí, ai*)—enlarged *haíteh, aíteh*. This particle, whenever translatable, corresponds best to our *evidently, clearly*,

*of course, as you see*; it conveys the idea that an act or state is visible or perceptible to somebody or to all in its process or through its effects, or can be observed at the time being. It always refers to the verb, not to the object or any other word of the sentence, conveys emphasis, and brings on a higher pitch to the whole sentence. Hence it often stands in interrogative sentences when the interrogative pronoun or particle heads the sentence; also in exclamatory phrases. As a rule it holds the second place in a proposition, and the enlarged form *haitch*, though more impressive and emphatic, does not differ from *haí* as to its position. It may be stated that *haí*, *haitch* refer to the sense of vision in the same manner as *mat* and *nen* refer to the sense of hearing. Examples:

at kái kapatá wá'hlaks *but evidently they landed while being watched* (Mod.).  
 géna ai sha *they have gone, as I have seen.*

hû kaí at géna! *there he goes now!*

léshma ai í' nálsh *certainly you will not discover us*, 121, 10.

Meacham kaí hû pípa ítpa *Meacham openly laid down the document*, 34, 6.

'mû'teh zaí nish shishúlza *the old man wrestled with me* (Mod.).

shlá'wish á-i nish wílhua *the wind blows at me* (you and I feel it), 155;  
 25. Cf. 165; 6. 171; 71.

tídsš kaí nú húshlta *I am in good health, as you see.*

tû'sh hai at tútaksni wawatáwa *where the children sat outside the lodge,*  
*as seen previously*, 121, 7.

uk haí la gēn, nitú zaí núk tehúí tehēk u hû'kt gi! *certainly, this time I*  
*reasonably suppose that it is himself!* (Mod.)

wélwash kaí nish palálla *my spring has run dry, I perceive*, 173; 4.

Connected with other particles, *haí*, *ai* appears in *tchawai* *now then*, from *tchá-u haí*; *wakaí?* *why?* from *wak haí*, Mod. *úk'hai*.

The enlarged form, *haitch* or *aitch*, occurs in:

káni haitch hût gi? *who is he or she?*

tatá mānteh haitch hûk híshuaksh mā'sha? *how long was this man sick?*  
 (viz., how long did you see him to be sick?)

tuá haitch hût gi? *what is that?*

túshtal haitch sha géna? *which way did you see them go?*

ûk haitch mîsh nû û'n sha-amakpákta? *how can I call you one of my relatives?* (Mod.)

wakaítch? wakü'tch? *why then?* tû'sh haitch? *where then?*

**mat**, abbr. *ma*, *-m*. This particle serves to partly supply the want of special grammatic forms for the indirect mode of speech, or *oratio obliqua*, by which sentences or speeches pronounced by others are referred to or reproduced by the relator. The adverbial particle *mat* refers only to *facts*, *acts*, events, occurrences to be spoken of, or to the condition or *state* observed upon somebody or something. It makes no difference whether the events occurred long ago or recently, or whether they took place at home or in foreign parts, provided the one speaking relates them from hearsay. Mythic stories usually begin with *mat*, *ma*, which occupies the second place in the sentence, and refers to the whole story. It corresponds nearest to our *alleged by*, *as they say*, *as reported*, etc., and to the Latin *aiunt*, *ferunt*, *dicunt*, *ut fertur*, etc. Verbs of saying, telling, etc., are usually omitted, for *mat* supplies their function, or directly supplants them, as in the sentence below: *tché mat hú'k*. The form *mût*, 190; 19, is the oral particle *mat* with *û*, *hu* infixed, which points to elevation or distance.

*hémtehnám*: "szótk' ish!" *they shouted: "cross me over!"* (*-m* abbreviated from *mat*), Mod.

*hû'nk ká-i mat pí'sh siúkat* *I did not kill him, as alleged*, 64, 5.

*kápaltech' á, ma, ká-i tû'sh kéluipktak sltinā'shtat kánám* "*gather stalks!*" *the story says, "and do not go to anybody's lodge anywhere."* (Mod.)

*Kmúkamtch mat küila shúta* *Kmúkamtch created the world, we are told.*

*shuē'tchna mat sha, shnéna mat sha lúloks* *they are said to have gone from place to place gambling and making camp-fires*; Mod.; cf. 99, 2.

*Skä'lamtech mat tchía shetxé-unaltz Tchashgáyaks* *Old Marten, they say, was the elder brother of Little Weasel*, 109, 2.

*tuá ma?* *what is it?*

*túmēna nû máshish píł mat pá-ula* *I hear that the patient has at last been eating*, 140, 7.

*tché mat hú'k* *thus he said, as reported* (Mod.).

**nen**, abbr. *nĕn*, *ne*, *né*, *-n*, the other of the two oral particles in the language, may, whenever translatable, be rendered by *alleged by*, *as they say*, *as reported*, like the preceding one, but it also supplants the verbs *I say* or *said*; *he, she says, said*; *they say* or *said so*, *so I am told*. Not only words spoken by oneself or others are referred to by this ubiquitous particle, but also musical sounds, sounds of nature, noises, cries of men or animals. It, however, does not refer to acts, events, situations, like *mat*. This may be better understood when considering its prefix *n-*, which refers to motions extending along the ground or the earth's surface; cf. *néna*, *nénu* (*nä'nû*), *népka*, *népaksh*, in Dictionary. This particle, which saves many circumlocutory sentences to the natives, differs also from *mat* in its capacity of heading a sentence, and serves, like *mat*, to introduce verbatim quotations or indirect speech. *Nen* also stands for *to name*, *to call*; cf. page 458.

(a). *Nen* referring to sounds, noises, etc.:

*kanítani nen kaní gî?* *who is outside?* (*nen* referring to the noise heard outdoor).

*nä'n u wíka-shítko múkash hä'ma* *an owl is hooting apparently close by, as I hear*, 192; 2.

*nû ai nen nûtú'yamna* *I am buzzing around, you hear*, 165; 16, and Note; said by the wasp.

(b). *Nen* referring to spoken words, often as a mere expletive:

*átĕnen* (for at a *nen*) *gakáyōluapka, ná-asht nen wáltká* *now they will leave the woods, so I hear them say*, 23, 5. 6.

*ā't ne tchúi tchĕk Aíshish gépka* *this time Aishish has come, so ye say yourselves* (Mod.).

*húmasht tchí nen hémkanka í'!* *that's the way you talk!* (we heard you). *ká-i nû nen kí* *I shall not do what you say*.

*kĕ'ksha ak nen wénkat* *these men would have died, I am told*.

*kliká nû nen* *I say I have no time*.

*lakíam ne únaka nípadsá ne at* *now they have made blind the chief's son, as reported* (Mod.).

*nĕn ka tánni ak* *that's all*, lit. "just so far they report."

nē'nt nē'nt! *that's the way!* (the way to say, to call; for nēn at).

shleá teh'hûnk tû'gshtakni, at nen "gépka pén a" *and when those on the other side perceived* (the smoke), *they said* (nen) "*now they come again*" (Mod.).

shlî't nîsh a nen! *shoot ye at me, I say!*

tát ne gémpka? *where did she say she would go?*

tuá î nen hémkank? *what do you talk about?*

tuá nen? *what is it you say or said?* cf. 41, 14.

**tā'dsh**, *tā'ds* is another conjunction used in connecting sentences of an adversative import. It introduces a more unexpected contrast than *tak*, *taksh*, and answers to our *in spite of*, *although*; it does not occupy the first, but usually the second place in the sentence. A considerable number of instances were given in the Dictionary, page 382.

**tak**, *tok*, *tûk*, enlarged *taksh*, *-taks*, *toksh*, *-toks*, *tûksh*, is a connective particle, the full significance of which can be studied only from its use in the compound sentence. Nevertheless, some points may be brought out here concerning its use in the simple sentence. It belongs to the enclitic particles and does not reduplicate; sometimes it can be translated in English, sometimes not. Its purport is either of an emphatic or of an adversative, disjunctive nature, and when used in the latter sense it corresponds in many cases to the German *doch*. It is appended to all parts of speech, though after substantives it occurs but rarely; cf. 100, 20. Vowels before *tak*, *toks* often become elided through syncope; e. g. *télin-tok* for *telínatok*. The enlarged forms of the particle virtually possess the same signification as the simple ones, but words and sentences are connected by them more closely to what precedes, and they are not employed to form a future tense; I have therefore treated both in separate articles in the Dictionary.

A.—The *emphatic* use of *tak*, *toksh* appears:

- (a). In the emphatic pronoun: *nútak myself*; *hútak himself*; *káhaktok whatsoever*, 71, 7, etc.; cf. *Emphatic Pronoun*, pages 552, 553.
- (b). In verbs like the following: *nû kmákatoks I look all around*; cf. *nû kmáka I look around*.



(c). After adjectives: *ké-unitoks quite slow*; *kó-idshitoks rather bad*; *wén-nitoks quite strange*, abbr. from *wenníni different, curious, strange*; *ndānnántak but for three*, 142, 15. After substantives it is found in 71, 7. 8.

(d). After adverbs like the following: *kánktak enough, so far*, cf. *kánk so much, so many*; *tapítak right after*, cf. *tapí lastly, at last*; *tánktaks long ago*, cf. *tánk some time ago*; *ká-itoks not at all*, *ká-itoks nû húshkanka ká-i gátpisht I despair entirely of his coming*.

Cf. also page 531 (first example); it appears twice in *hátaktok right there, at the same place*; cf. *hátak here*. It connects itself also with many conjunctions: *at toks*, *hâ'toksh*, etc.

B.—The particle *tak* serves in forming a future tense, though more regularly in the Modoc than in the Klamath Lake dialect; cf. Future Tense. This use is but a special application of the use indicated under D, q. v.

C.—*Tak* is used in an adversative sense, to mark contrast, difference in quality, time, etc., in such connections as the following:

*ká-itak há i nish lóla? did you not believe me?*

*kó-idshitoks wásham tehúleks coyote-meat is unpalatable* (when compared to the meat of other quadrupeds).

*shnéłzatoks hûnk tehpinutat they formerly (hûnk) cremated in the burying ground* (but they do it no longer).

D.—*Tak*, *toksh* serves to connect two co-ordinate sentences, when one of these stands in an adversative relation to the other, though not syntactically depending on it. It then corresponds to our *but, however*.

*nā'dshak hûk hîshuákshlank K'múkamtelash, nánka toks ká-i shana-hō'li one only consorted with K'múkamtch, but the others did not want him*, 95, 11.

. . . . *nā'sh wí-uka kshē'sh; kshawínasht tûksh káitua wí-uzant . . . . they gain one check; but if they (the teeth) fall unequally, they win nothing*, 80, 4. 5; cf. 71, 2.

Other particles connecting simple sentences are *pén*, *tchîsh*, abbr. *teh*, *ts*; *tchēk* or *tehik*; *tchúi*, *tsúi* and its compounds *tehúyuk* (*tehúi hûk*), *tehúyunk* (*tehúi hûnk*), *átchui* (at *tehúi*), all these of a temporal im-

port. They present no syntactic difficulties; the list of conjunctions, pages 556-560, and the Dictionary fully suffice to teach the uses made of them, which mainly consist in connecting co-ordinate sentences.

## II. THE COMPOUND SENTENCE.

Compound sentences consist of two or more clauses with finite verbs showing some temporal, causal, or other logical connection, and forming but one period. When the compound sentence is composed of two clauses, one of the two is subordinate to the other; when composed of three or more clauses, one of them figures as the principal clause, the others being dependent of it. The sign of connection between the principal clause and the incident clause or clauses is a conjunction. Clauses may be embodied also in sentences in which the finite verb is replaced by a participle or verbal; but then they are not clauses in the grammatic sense of the term, although they may fulfill the same syntactic office as these. Compound sentences may also be formed by a multiple system of clauses, one of these clauses being dependent from a principal one, the other clauses being incident to the one depending directly from the principal clause.

What we express by incident clauses is often rendered in Klamath by copulative sentences co-ordinate to each other; and it may be stated as a general principle that in the languages of primitive populations the co-ordinate sentence is a more natural and frequent syntactic form of expression than the compound sentence.

*kä'gi a n'sh tchō'ksh, hí ni génuapk though one of my legs is lame, I shall walk to the lodge.*

Nothing is more common in our literary languages than subjective, objective, and attributive clauses, terms which express the fact that subjects and objects of sentences and attributes of nouns are not rendered by single words but by sentences. This practice is greatly favored by the extensive use of the relative pronoun and the numerous particles derived from it, as well as by the analytic character of these languages. But in Klamath and many other Indian tongues the relative pronoun is seldom employed, certain particles possess a more limited function than ours, and

the synthetic character of these languages militates against an unlimited use of incident clauses, the structure of which is not so developed nor so intricate as in our tongues. Hence our subject-, object-, and attribute-clause is in Klamath mostly rendered by a participle or by a verbal, and this gives to the sentence an eminently synthetic (either adjectival or adverbial) turn. Incorporative locutions also replace some of our incident clauses, whereas the comparative, superlative, and minutive of our adjective, sometimes of our adverb also, usually have to be expressed by two sentences, which are usually co-ordinate and not subordinate to each other.

As will be seen by the introductory words and the list in the article "Conjunction," pages 556 sqq., the language has a considerable number of conjunctions introducing incident clauses, some of which are found in principal clauses as well. But our *while*, *when*, *after*, *because*, *for* can be rendered by Klamath conjunctions in rare instances only; there are verbals in the language which are intended especially for the expression of these. No particle in Klamath corresponds exactly to our *and*, *but*, *however*, *though*, *then*; but there are expedients to express the ideas contained in these particles as clearly as we can express them. Some of the conjunctions do not stand at the head of the sentence.

When verbals are found in texts where we have to employ incident clauses with a finite verb, their subject usually stands in the objective case, a mode of synthesis which strikingly resembles the *accusativus cum infinitivo* construction of Latin. The use of the verbal indefinite in -sht corresponds in many instances to the *ablativus absolutus* of Latin and the *genetivus absolutus* of Greek, since in both the subject has to differ from the subject of the principal clause and the verb is not a finite verb. As far as syntax is concerned, probably no parts of Klamath speech offer more analogies to Latin and Greek grammar than the verbals and participles.

CORRELATIVE SENTENCES consist of antecedent and consequent clauses introduced by pronouns or particles corresponding to each other in their signification, and therefore called correlatives. Disjunctive words used for this purpose are: *the one*, *the other*; *on one side*, *on the other side*; *either*, *or*; *where*, *there*; *when*, *then*; etc. One of the two sentences, generally the antecedent or the one first in order, is subordinate to the other, but in Klamath

this is evidenced only by the pronoun or particle introducing it, not by the position of the words. In the main sentence or apodosis the correlative term is not unfrequently omitted for brevity, especially in conditional sentences.

*hā shluápkst, tchā mā'ish ngátuapk ná'lilis if ye will be shot, then to you will snap the bowstring, 21, 10.*

*táuktē nāt hū'nk tatátē nat sukō'kip'l, táukt sa hū'nk gáwal kikaskán-katk when we gathered in a crowd at that time, then they found him as they walked about, 24, 19. 20.*

*tátáktak hūk kálak mā'sha, gä'tak ubá-ush ktú'shka as far as the relapsed (patient) is infected, just so large a (piece of) buckskin he cuts out, 73, 2.*

The POSITION OF THE WORDS in the incident clause, which forms such a perplexing feature in the grammars of Germanic languages, is identical in Klamath with the position of words in the principal clause. The only addition is formed by the conjunction introducing the clause, and if the words are arrayed in another than the usual order, this is done for purely rhetoric reasons.

The incident clause is not incapsulated within the main or principal sentence, but precedes or more frequently follows it, as pointed out on a previous page, where examples are given.

*Subdivision.*—The various kinds of incident clauses necessitate a subdivision of them into classes, and I have classified them under the following headings:

Conditional clauses.

Adverbial (temporal, etc.) clauses.

Relative clauses.

Indirect questions.

#### A. THE CONDITIONAL CLAUSE.

This clause is formed by a sentence stating the condition or conditions under which the fact or circumstance expressed by the principal clause takes place, and is subordinate to this principal clause, whether it stands before or is placed after it. It is commonly introduced by a conditional

conjunction, as *hä if*, and to this corresponds, at the head of the apodosis or main sentence, another conjunction correlative to the above, like *tehä then*, though this is frequently omitted. There are instances, also, when the conjunction of the conditional clause is dropped and that of the apodosis alone is inserted.

*Hä*, he *if*, *supposing that*, is proclitic, and mostly used in a purely conditional, not often in a temporal sense, like our *when*. It often combines with *a*, *-tak*, *-toks*, *tehîsh*, *tehûi* into a compound particle, and then becomes accented, as in *hä'tak*, *hä'toks*, *hä' a toks* *but if*; *hä tehûi*, abbr. *hä'tehi*, *hä'tsi* *if then*; *hä' tehîsh*, abbr. *hä'teh* *and if*. The terms for *if* are usually inflected or case-forms of pronominal roots, and so *hä* seems formed either from *há* *on hand*, *by hand* or from *hû* *this one*\* by the addition of the temporal and local particle *i*. *Hä* usually connects itself with the declarative mode, but the conditional mode is not unheard of; cf. 87, 5.

In the apodosis, *tehä then* corresponds correlatively to the *hä*, he of the subordinate, conditional clause, but is very frequently omitted or replaced by some other particle. Its vocalic ending is analogous to that of *hä if*, and *tehä*, *tehe* is etymologically connected with *tehá-u* *now*, *at the present time*, and with *tehēk* *finally*, *at last*. *Tehēk* is nothing but the particle *tehä* enlarged by the demonstrative adverb *kē*, *ke*, abbr. *-k*, is usually postpositive and often ends the principal clause, especially when connected with the future tense. But it also stands for our *until*, and in that case introduces statements of a purely temporal import.

If the act or state described by the incident conditional clause is laid in the future tense, the Modoc dialect prefers the use of the particle *-tak* (not *-toks*, *-taks*) appended to the base of the verb, while the northern dialect clings to the suffix *-uapka*. For the sake of parallelism, Modoc repeats the same form in the apodosis and often adds the particle *ûn*, *ûn a*, *û'na* in one of the clauses or in both. This particle is temporal, and corresponds nearest to our *sometime*, but is not often translatable in the English rendering of Modoc sentences.

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\* In the same manner our *when* is derived from *hva*, the radix of the relative and interrogative pronoun; *if*, in Gothic *ibu*, is the instrumental case of the pronominal radix *i*; the Latin *si if* is a contraction of *svai*, *sei*, and with the Oscan *srae* is the feminine locative case of the reflective pronominal radix *sra-*.

- hā nánuktua kú-i gi'-uapka, tántk ní shnäkēlui-uápkān í'-alhishash *if he does wrong in everything, then I shall remove the guardsman*, 59, 18.
- hā'toks í lāp snawä'dsaluapk, nā'-ulakuapka m'sh . . . *but if you should marry two wives, I shall punish you*, 60, 18.
- hā' tēhi m's snāwädsh gúskuapk . . . , ká-i spuní-uapka a m'sh wátch *then if (your) wife runs away from you, she need not transfer a horse to you*, 60, 14. 15.
- hā' tēhilloyága lō'k shíuka, át hūk sheshalólesh k'léxa *when a young man killed a grizzly, then he was made a warrior*, 90, 19. 20.
- kukaluák taksh takaní'lkuk gélxa, tsúi sha nā'sh kshē'sh wí-uza *if the lower (teeth) only come down in falling right side up, then they win one cheek*, 80, 3 (taksh stands here instead of hā). Cf. 80, 4.
- wakiánua hissúnuk, tēhātch ní'sh ká-i siúgat *should I recur to magic songs, then (the spirit) might not kill me*, 129, 5. (Here the conditional clause is expressed by the verbal causative.)
- wátchag wawá-a í-unégshka, kú-i tēhā m'l úk *if a dog whines just after sunset, it is a bad omen for you*, 133, 6.

Sentences in the Modoc dialect:

- hā ká-i hāi nish lóla í, vulanuápka nū nanukénash *if you do not believe me, as I see, I will ask anybody*.
- hā í páltak, spúllhitak sha mīsh ūn *if you (shall) steal, they will lock you up*.
- hā í ūn shlátok tuá, mīsh nū ūn shéwant a *if I find something I may give it to you*.

THE CONCESSIVE CLAUSE.

Concessive clauses have to be regarded as a special sort of conditional clauses. They are introduced by a concessive particle like *though, although, but, nevertheless*, and Klamath expresses them more frequently by the use of verbals and participles than by the finite verb, joined to the particle gínt or gíntak, which in most cases occupies the *second* place in the sentence or phrase. This postpositive location of the particle is due to its verbal nature, since it has originated from gíant, gíant ak, and was contracted to gínt like

the suffix -gínk from gíank. Its original meaning is, therefore: "may be, could be so, perhaps, for instance," and from this the concessive *though* has gradually evolved. The Modoc dialect seldom uses it, and the instances below will show how frequently it is connected with verbals and participles. In 112, 3 we find it connected with an adjective; cf. ú'tch in Dictionary.

klä'xatk gíntak í hú'tkalpalank shlí-napk hú'nksh *though dead, you shall skip up again and shoot him*, 110, 6.

k'mû'tchatk gí'ntak tchiltgipčletám'nûk *in order to be restored again to life repeatedly, though in old age*, 103, 10.

nû' ak ya hûn shkáyent gí'ntak (for: shkaíni at gí'ntak) gu'hli'plit *I can certainly get into, although he is strong*, 112, 2. 3.

tsutísh gí'ntak kú-i gi *she gets worse, though treated* (by a conjurer), 68, 8.

## B. THE ADVERBIAL CLAUSE.

This grammatic term comprehends all the incident clauses by which a finite verb or the principal clause containing this finite verb is determined in an adverbial manner. Following the classification adopted in *Morphology*, pages 562 sqq., we thus have adverbial clauses of (a) quantity and degree; (b) of space; (c) of tense; (d) quality or modality and cause. Many of these clauses appear as rudimentary sentences, viz., as phrases containing a verbal or participle or embodying no part of a verb at all, like pä'dshit pshín *to-night*. Adverbial clauses are mainly of a temporal, sometimes of a causative import, and the conjunctions introducing them either stand at the head of the sentence or occupy the second place in it. The conjunctions occurring in this kind of clauses have all been mentioned in the list, pages 562 sqq. The "Legal Customs" Text, pages 58-63, is full of instances where sentences which we would render in the form of adverbial clauses are resolved into simple sentences and made co-ordinate to the principal clause; cf. page 61. The same may be said of many of the sentences introduced by tchúi in the "Snake Fights," pages 28-33.

át gátpa at shló'kla *when they had arrived, they shot at the mark*, 100, 20.

at gü'tak ní sáyukta, hú'masht sä'llual Ä'-ukskni Walamskí'shash *this is all I know how the Klamath Lakes fought the Rogue River Indians*, 17, 18. 19.

- at nû'ka wókash, wóksalsha at *when the pond-lily seed is ripe, then they gather it*, 74, 7.
- at tántk ká-i tíds̄h hemkáńka, Mō'dokni at gā'mpēle *as no treaty was made at that time, the Modocs returned homeward*, 13, 17; cf. 38, 1. 2.
- at wāitólan *when a day is over*, 91, 3.
- hū'masht-gisht shnū'kp'lisht lā'p sháppash spū'li *because he took (his wife) back. I imprison him for two months*, 61, 10.
- ká-in Bóshtinash gátpish . . . *before the Americans arrived, etc.*, 90, 16; cf. 184; 37.
- mā'ntch gisht or mā'ntch gítko *sometime afterward*.
- nánuk pshín gisht *every night*.
- nā'ts gayá-itsampk shū'ldshash huk, lúpiak nats gālzalgí'pka *the military had advanced in front of us, before we had descended from the hill*, 29, 17. 18.
- nū'sh ak gíntak wíchnoka lúlula í *you are rattling around (the lodge) perhaps because you love me*, 183; 16.
- pū'ks pahátko mā'ntch gí'ntak í'pakt *camass, after it is dried, may lie a long time*, 148, 14.
- tsúí nat lápi gulí'ńdsa, skuyū'i natch hū'k laláki *then two of us went down into (that place), as the commanders had detailed us*, 29, 11.
- wák gisht *how*; wák gíug, wák gitko *why, for what cause*.
- wáita shéllual, tinōlō'lish tehēk kēléwi *they fought all day, until they ceased at sundown*, 37, 21.

## C. THE RELATIVE CLAUSE.

The relative clause is introduced either by the relative pronoun *kat*, abbr. *ka*, and its inflectional cases or by a particle formed from the nominal roots *ka-* (*kánk*) and *ta-* (*tánk*) for the purpose of qualifying the subject or object (direct and indirect) of the main sentence. As the language possesses many other means to qualify these, relative clauses are comparatively scarce, and usually stand *after* the principal clause, or may be incapsulated into it. Sometimes a demonstrative pronoun precedes it as correlative.



Besides the examples given on page 542 and in the Dictionary, the following may be quoted here :

hantehípka tchí'k, káhaktok nánuktua nshendshkáne *then he sucks out, whatsoever is of small size*, 71, 6. 7.

hû'nkst nî násh súndē spû'lli, kát sas hû'k wudsháya *I imprison the one for one week, who has whipped them*, 61, 17; cf. 61, 12, and 129, 7.

hû'nk shíllalpksh, kánt sha shí'uks gishápa *that sick man, whom they reported killed*, 65, 18.

tchákiak, kát gen gént, xé'ge *the boy, who went there, is dead*.

wû'la sa tû'nipäns, kát hûk tántk mák'lěxa *they asked those five, who at that time had encamped there*, 17, 7.

#### D. THE INDIRECT QUESTION.

The direct question mentions the words of the inquirer verbally, whereas the indirect question gives only the sense of them, and clothes its contents in the garb of a subordinate clause. Utterances of doubt, suspicion, incertitude, when enunciated in a clause depending of a principal clause, also come under the caption of queries indirectly put. Only their contents, not the position of the words, stamp them as indirect questions; they are not always introduced by conjunctions, and verbals or participles sometimes serve to express them. A comparison of the examples added below, with those mentioned under "The Interrogative Sentence" will be the best means to show the syntactic difference between the two modes of interrogation. Like the direct question, the indirect question may be affirmative or negative, and if introduced by any conjunctions at all, these conjunctions are about the same as used in making direct questions.

ká-i nû shayuéakta tám nû ûn shlé-etak *I do not know whether I shall find (him, it)*.

ká-itoks nû hushkáanka ká-i gátpisht *I despair of his coming*; lit. "not indeed I think (he) not to be coming."

kí'uks suawínuk sas kánts sliuápkst *when a conjurer examined them (to find out) who might be wounded*, 21, 9. 10.

Lēmé-ish gákua shlē'dshuk, Skélamtchash tamû'dsh ktánshisht *one of the Thunders crossed over to observe whether Old Marten was asleep (or not)*, 113, 15; cf. 122, 3. 4.

vû'la Shû'kamtchash, tám tatákiash shlē'sht? *she asked Old Crane whether he had seen the children*, 122, 18.

wák gi hú ká-i gépk? *what is it, that he does not come?*

What is called in Latin syntax *oratio obliqua*, viz., the paraphrasing of the verbatim quotation of what has been said or written into the form of a dependent clause, also exists to a certain extent in Klamath syntax, and in its structure comes as near as possible to the "indirect question." Perhaps more frequently than this, it is expressed by verbals, and in our printed texts the informants avoided this form as much as possible, preferring the *oratio recta*, or verbatim quotation of spoken words. All sentences introduced by gishápa, kshápa *to declare, to say so*, are also worded in the *oratio obliqua*; cf. Dictionary.

hemkánka nánuk máklaks: at nánuk tehékēli vûmî' p'nálam shelluá-luish *all the tribes declared, that now all blood is buried of their former fights*, 54, 18; p'nálam instead of nálam in *oratio recta*.

shā'tēla hûnk snawédshash: mákläks gatpántkî, shu-utántgi pí'sh giúga mákläks; shapíya, mákläkshash wúshnúsh shiukiéstka *he instructed this woman (to say) that the Indians should come, that he wanted to meet the Indians in council; he announced that he would kill an ox for the Indians*, 13, 12. 13. Cf. 43, 22.

Toby hemkánka: "ká-i húhátchantgî," *Toby shouted that they should not run*, 54, 8.

By the oral particle *nen*, *ne* words are introduced which were spoken by others, and therefore sentences with *nen* form a substitute for the *oratio obliqua* of European languages. This may be said also of many sentences embodying the particle *mat*. Cf. *mat* and *nen*, pages 652-654.

#### INCORPORATION.

I have relegated this important topic to the close of the syntactic portion because incorporation is a general feature, and pervades to some extent

all portions of this language, although the instances where we can trace it are not very frequent.

There has been much wrangling and contention among linguists concerning "incorporation in American languages." Although many of them were agreed as to the facts, and acknowledged also the existence of incorporation in Basque and other languages of the Eastern hemisphere, the main cause of the strife was this, that every one of the contestants had a definition of the term "incorporation" for himself. Lucien Adam regards it as a special sort of polysynthesis,\* while others use both terms for the same sort of linguistic structure. D. G. Brinton gives a circumstantial definition of the two,† and considers incorporation as a structural process confined to the verb only. Several recent authors refer to "the incorporating languages of America" in a manner likely to induce readers into the belief that all Indian languages of America possess this mode of structure. But of the whole number of from three to five hundred dialects spoken in North, Central, and South America we are acquainted with perhaps one-tenth only; thus nobody is entitled to include the other nine-tenths, of which we know nothing, into a classification of this sort. At all events, the American languages which have been studied differ enormously among each other as to the quality, degree, and extent of their incorporative faculties.

In the present report I am using the two terms above mentioned in the following sense, to avoid all further misconception:

*Polysynthesis* I regard as an exclusively morphologic term, and mean by it the combination of a radix with one, two, or more elements of a relational or material signification, joined to it to build up words either by inflection or by derivation.

By *incorporation* I mean the combination of two or more words existing in the language into *one whole*, be it a phrase or a sentence, non-predicative or predicative, nominal or verbal, by aphaeresis or apocope of the inflectional or derivational affixes; the operation bearing the impress of a syntactic, not of a morphologic process, and producing in the hearer's mind the effect of an inseparable whole or entirety.

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\* Preface to his "Études sur six langues américaines," Paris, 1878, page vii.

† On polysynthesis and incorporation as characteristics of American languages; Philadelphia, 1885, pages 14, 15 (forms part of Transact. Am. Philosoph. Soc., Phila., vol. xxiii, 48-86).

From the above it follows that polysynthesis as well as incorporation can occur in agglutinative and inflective languages only, and that the modes and degrees of both species of synthesis must be almost infinite in number. The Greek language exhibits more polysynthetism than Latin, German, English, the Semitic, and many American languages, but many of the latter incorporate in a larger degree than most European tongues. Going into further details, the two modes of synthesis which occupy our attention extend over the following grammatic points:

POLYSYNTHESIS embraces the phenomena as below:

(a). *Prefixation* and *suffixation* for inflexional and derivational purposes; also *infixation* of elements into the radix, wherever this uncommon mode of synthesis can be traced with certainty. The order in which the affixes follow each other is too important to be neglected by the students of language.

(b). *Phonetic change* of the radix or of affixes, when traceable not to the *ablaut*, but to elements reaching the radix through extraneous addition.

(c). *Reduplication* of the radix or of its parts, or of other portions of the word, for the purpose of inflection or of derivation.

(d). *Gemination* or phonetic repetition or lengthening of certain elements in the word.

INCORPORATION as a syntactic feature may manifest itself in the following processes:

(a). In the formation of compound terms by binary, ternary, or other multiple *combination*. Only then are the parts combined by *real* incorporation into one term, when one or some are losing sounds or syllables by the process, either by aphaeresis, ellipse, or apocope. For Klamath we have instances of this in *kál=kmă*, *Lók=Pshí'sh*, *tehawáya*; nouns and verbs are equally liable to undergo this mode of synthesis. More instances will be mentioned under the heading: "Conversational form of language."

(b). Direct and indirect nominal and pronominal *objects* are incorporated into the verb whenever they become *altered* from their usual form and placed between the pronominal subject and the verb. Incorporation also takes place when the pronominal object is so closely affixed, either

prefixed or postfixed, to the verb as to lose its accent and form *one word* with it, and then it usually occurs in the altered form, as in French: *donne-le-lui*, or in the Italian: *a riveder vi to see you again*. Klamath does not alter the nominal object, but concerning the personal pronominal object a beginning of incorporation is perceptible. In some instances the pronominal subject is also changed and incorporated into the verb by postfixation, by what I call the synthetic form of inflection.

(c). The effect of incorporation is shown in many striking instances in the *case-inflection* of the substantive, when inflected simultaneously with an adjective or pronoun used attributively. The use of the apocopated form in numerals, as *láp*, *ndán*, etc., implies incorporation also. In these adnominal parts of speech case-forms are not so extensively developed nor so polysynthetic as in the substantive, and placed by the side of it have some of their endings truncated, altered, or lost, because the words are no longer felt to be separate words. They are regarded now as a unity or combination, and hence *one* case-terminal, either in the noun or in its attribute, is thought to suffice for both. The principal relation in which Klamath is incorporative is the attributive relation, and the examples below will show what kinds of combination the noun is able to undergo, especially if the verbal signification is still apparent. Klamath is undoubtedly an incorporating language, but in a limited degree, and polysynthetic more in the derivation of verbs than in their inflection.

Instances of incorporation like the ones to be considered occur in all European languages, when phrase-like compounds or parts of sentences, even whole sentences, are used as single words, often in a rather burlesque manner. Thus we have in Spanish: *tamaño size*, from Latin *tantum so much*, *magnus large*; in German: *Gottseibeiuns*, for the *devil*; in French: *affaire* (*à, faire: business*, lit. "something to do"), *un tête-à-tête*, *un en-tout-cas*; in English, popular wit and ingenuity are inexhaustible in forming such combinations as *go-ahead people*; *get-up bell*; *penny-a-liner*; *stick-in-the-mud concern*; *a go-as you-please match*; *a catch-as-catch-can wrestler*; *a how-come-you-so condition*. A *two-eggs' omelet* is an instance of compounding by juxtaposition; a *two-egg-omelet* one of compounding by incorporation.

The Klamath examples do not differ much from the above except that they are susceptible of inflection by case-endings. If I am justified in regarding word-composition as a syntactic process, nominal compounds might all be considered as instances of incorporation. But it is safer to regard them so only when such compounds show loss or alteration by aphaeresis or apocope, because this goes to prove that the combining of the elements has been of a close and forcible nature.

atí káila-gísh *foreigner*, for atínish káilatat gísh.

ga-ulípkán é-ushtat gunígshta *arriving at the opposite shore of the lake*,

Mod ; stands for ga-ulípkán gunígshtant é-ush.

háta-k-tchí'tko *settler*, lit. "a liver there."

yaúkēla stupúyuk stinā'sh *menstrual lodge*, lit. "cry and dance- for first menses-lodge."

káila-tatámmuish *mole*, for káilatat tatámmuish.

kapkágatat-stinā'sh lútila *to stay in a brush-lodge*. This inversion from

kapkága-shtinā'shtat can take place only, because both terms are practically considered as being *one* word.

kétcha-bubánuish *tippler*, lit. "a pettily drinker."

lúluks-skúthaltko *wrapped in fire*, for lúlukshtat skúthaltko.

máshishtat shí'-usha shátēlaks *salve*, lit. "on sores-to line-oneself rubbing-substance."

púksh gé-u ípakshkshákshí géna nû *I go to my camass-storing place*.

Ípaksh *storing-place* stands for ípkash through metathesis, and is the verbal indefinite of ípka *to be kept or stored*; púksh *camass* is objective case depending of ípaksh, the verbal function being retained.

shíúlkishzéni "Mō'dok Point" shéshash gíshí gátpa *they went to the reservation called Modoc Point*, lit. "to the reservation Modoc Point (its) name-at they went," 34, 19. Cf. also shésha in 189; 3, and Note.

spaká-wē'sh *ice-munch, ice-breaker*, for wē'sh spakō'tkish.

vû'lzashti kilí'wash-shikútat n'hltuína *dressed in a borrowed woodpecker skin mantle he trails it along the ground*, 189; 6. Here vû'lzashti and kilí'wash are both equally dependent of shikútat ("dressed in mantle"), and vû'lzashti again depends of kilí'wash. The full case-form would here be vû'lzashti kilí'washti or kilí'washtat, but the suffix -ti occurring in one part of the combine will do for both.

(d). Only a limited number of *adverbs*, mostly monosyllables, can become incorporated into the verbs which they define and then they figure as their prefixes, as the natural position assigned to attributes is before, not after the word qualified. Adverbial prefixes of this description sometimes partake of the functions of our separable and inseparable prepositions, and a list of them is found in "Syntax," under "Adverb Prefixed," page 632. A list of adverbs which can appear also as independent words with an accent of their own, like *ká-a*, *kú-i*, *mû*, *tídsh*, is added to the above list. But wherever any adverb included in the above lists becomes a *real* prefix, there, of course, we have to do with polysynthesis and no longer with incorporation.

#### RHETORICAL FIGURES.

To conclude the syntactic section of this grammar, a chapter on figures is subjoined, to some of which allusion has been made previously. Rhetorical figures occur in all languages of the world, though one and the same figure may largely differ as to frequency in the one or the other tongue; anaphora, ellipsis, metaphor, and tautology are perhaps the most frequent, no language being deficient in them.

*Alliteration* should be given a separate place among the rhetoric figures, because it is a phonologic rather than a syntactic feature of language. We know it best through its frequent use in the poems of the Germans and Anglo-Saxons dating before A. D. 1100, in a literary period when rhyming was yet unknown as a factor in rhythmic poetry. We find alliteration in many of our Klamath song-lines, but whether the song-makers used it there on purpose and designedly like the Anglo-Saxon poets or not I am unable to say. Syllabic reduplication must have prompted its use. The alliteration is consonantic only, whereas the Germanic nations made use also of vowels for this rhythmic purpose. A few examples of alliteration are as follows:

*g*: gutitgúlash gé-n népka, 166; 27.

*k*: ktsáluí kí'alam gé-n ké-ish, 165; 14. Cf. 13.

*l*: lúash ai nú'sh a lû'lamnapka, 158; 57. Cf. 157; 40.

*l* and *p*: palák! ish hú lûlpalaliát! 154; 11.

*n*: nánuktua nû papí'sh gi, 158; 53. Cf. 165; 10, 16.

*n* and *w*: wánuam wéash nû wilamnápka, 156; 30.

*w*: wiwiwá! nish sháwalsh wítbank! 153; 2.

In our *prose* texts nothing occurs worth noticing that could be called alliteration. A sort of *rhyme* is sometimes produced in the song-lines by repeating the same word at the end of two or three lines following each other. Of *assonance* used as a metrical help but few instances can be found.

*Anakoluthon* consists in a change of syntactic construction within the range of the same period. Thus we sometimes notice a change of subjects in sentences following each other, where no intimation of such a change going to occur is given by pronouns or other words.

Púl snawü'dshla Pámpiam pä'ia lupí'; tsúi wä'kala, tsúi tatá mántsak mbusä'lan gi; tsúi kä'tsa . . . . *at first Paul married Pámpí's daughter, then (she) bore a child (and he) lived with her quite a while, then (he) left her . . . .* 77, 1. 2. Cf. 78, 1.

*Anaphora*, or repetition of a term or phrase, even of a sentence, generally with interposition of some words, is more frequently met with in Klamath than any other rhetoric figure. Emphasis is the main cause for anaphora, and short, monosyllabic pronouns are chiefly figuring in these constructions. The repetition of personal pronouns has been previously alluded to.

a ní ná-asht gi: "hággä shlä'k!" tchî nî gi *then I said: "let me shoot now!" so I said,* 22, 19.

i pí'l, i hissúáksh p'l shä'wanuapk wátsch *you only, you the husband must transfer horses,* 60, 15. 16.

käíla nû gutíla nû *I am crawling into the ground,* 154; 5. Cf. 167; 36.

tchúí nî nû hú'lipéli *I then ran down again,* 23, 15.

tsúi nî shlí'n, pató n shlí'n *then I shot him, I wounded him on the cheek,* 30, 16.

túnep tíla i skúktanuapk hûnk pí'l, mú'yäns pí'la lákiash *five dollars you have to pay to him, to the head-chief only,* 60, 8.



*Asyndeton*, or lack of connective particle between two nouns, phrases, or sentences (co-ordinate or subordinate). Since the language possesses no particle corresponding to our *and*, this rhetorical figure is rather natural, unless it occurs where a subordinate sentence has to be connected with the principal one. *And* is often replaced by *tehísh* *also* and by *tehúi* *hereupon* and its compounds.

*kä's wé-uxalks tsélashí gí'tk, shlápsk gí'tk* *the ipo-plant has a furcated stem (and) has flowers*, 147, 8.

*lāp Mōdokishāsh shuénka, ndān shíuiya*, etc., *they killed two Modocs, they wounded three*, . . . 54, 13.

*t'shí'shap p'ki'shap k'léka* (her) *father (and) mother died*, 54, 2.

*Ellipsis*, or the dropping of words and short phrases from a sentence, is frequently met with in the conversational style, when the sentence can be easily understood or its meaning guessed at without their presence. Thus, the ellipsis of the verb *gí to be, to say*, is of a very frequent occurrence, as in: *kí'llitk nā'-ulaks lalákiam* *the laws of the chiefs are rigorous*, 60, 4; *tálaak há?* *is that correct?* *tsúi nish sa (gí)* *then they (said) to me*.

*Metaphors* and *metonymics* are of rare occurrence in this language. A metaphor implies a resemblance between two objects by assigning to one the name, attribute, or action of the other, while through metonymy we call one object by the name of another that possesses an acknowledged relation to it. The oratory of these Indians is not by far so much given to flowery, symbolic, figurative language as that of the Eastern Indians, among whom this style forms such a paramount feature. There are, however, some instances in our Texts, and we must take care not to confound them with idiomatic forms of speech.

*at laláki hū'ntsak í nen lóla, kélámstank sí'tk lú'dshna* *now ye chiefs, ye are believing without any ground, ye walk along as with closed eyes*, 64, 10. Cf also 54, 18.

*p'laikí'sham palpálsh shí'l k'hí'ulēxan* *raising the white flag of the one in heaven*, 14, 2.

*Syllepsis* is called the construing of words according to the meaning they convey and not by the strict requirements of grammatic rules. It is

a *constructio ad sensum*, of which a phonetic parallel exists exemplified by me under "Assimilation," page 233. It might also be called syntactic *attraction* wherever no omission of terms has taken place as in the seventh example below.

ga-ulípkan é-ushtat gunígshtat *landing on the opposite shore of the lake*, Mod., where é ushtat stands for é-ush.

gémpěli ñk Kamúsh Aíshisham shû'luatnan *K'múkamtch went home dressed in Aíshish's garments*, Mod. myth. Here shulótish *garments* has to be supplied between Aíshisham and shû'luatnan.

ká-i î wátsam tchí'kluapk wännikí'sham *you shall not ride a stranger's horse*, 58, 11; where wáts would be the correct form.

kátok ní gé-u sügsä'wa *I think I told my truth*, 65, 7; stands for: "I told the truth as I think it to be."

Mōdoki'shāsh shishukshē'mi *at the time of the Modoc war*, 55, 19; lit. "at the time of the Modocs being fought by the Americans," the latter, Bóshtinam, being omitted from the sentence.

nútak hūnk shlépapka gé-utankak lúlpátko *I observed with my own eyes*. Here lúlpátko ("having eyes") is made to agree with nútak *myself*, whereas the correct form would be lúlpátka *with eyes, by eyes*, forming agreement with gé-utankak.

télak gé-u *my arrow*, instead of télak shiúkish gé-u *the arrow that killed me*, 138, 1.

*Tautology* repeats a word, phrase, or idea by using not the same words, as is done by anaphora, but synonymous or equivalent terms:

lä' a nat wák ka-á, lä' nat wák galdsawiá-a! *we do not know how to act, not how to approach!* 22, 2.

tuá ní wák ging shínkuapk? *why should I have killed him?* 64, 9; *why* is here repeated twice.

## APPENDICES.

The chapters following do not form a structural part of the grammar proper, and therefore they were relegated to the end of this section as appendices. They include many points needed for acquiring a thorough knowledge of Klamath, but could not be conveniently inserted in either the lexical or grammatic section because they partake equally of the character of both. Several of these chapters could have been made considerably more voluminous, but, as there must be a limit to everything, what is given below was thought to suffice as specimens of the subject-matter treated. The subjects are treated in the following order:

Appendix I: Idioms.

Appendix II: Conversational form of language.

Appendix III: Dialectic differences.

Appendix IV: Syntactic examples.

Appendix V: Complex synonymous terms.

Appendix VI: Roots with their derivatives.

## I. IDIOMS.

Idioms are certain modes of expression having something striking, quaint, pointed, or unusual about them, although they are founded in the structure of the language to which they belong, and they do not unfrequently appear as rhetorical figures. Idiomatic expressions may be contained in phrases or sentences or in single words; occasionally the idiomatic use made of certain terms implies another meaning than the common one, and their peculiar wording often renders their translation into other languages difficult. Agencies most active in producing idiomatic forms of language are the psychic qualities of the people, social customs, historic occurrences, climatic associations, witty sayings, and similar causes. They impart life and color to language, and no investigator of popular thought can dispense entirely with the study of them. Books composed in our literary languages do not often exhibit them conspicuously, but a freer display of them is made in the conversational style, in curses, oaths and other assev-

erations, in folklore, in the comic drama, the newspaper, and the dialects, in proverbs and proverbial locutions. Among the exclamations and interjections many are idiomatic, and several archaic terms have to be considered as such also.

Among idiomatic expressions there are some special classes, and one of the more remarkable is that of the *cant terms*, though I have not found it to be much developed in this language. In the southern dialect we may class here the use of *wéwaläksh* when it is denoting generically the *females*, and not the "old women" only. In Klamath Lake we can regard as cant terms *yáka* (for *yä'ka*, *yéka*), *shnikshókshuka*, *tchiúnlēza*, and *Kä'katilsh*, a term invented for deriding white men who are wearing beards.

The classifiers used with the numerals above the number *ten* have also to be considered idiomatic, although such are occurring in several other languages on the Pacific slope. Verbification of certain particles, as at *gä'tak*, *hítak*, *léwak*, *lé wak ka-á*, *nen*, etc., as enumerated in *Morphology*, page 457 sq., also belongs to the idioms. Women use the same terms and phonetic forms as men, and there are no reverential or ceremonial forms found here as we find them frequently occurring further south and among the tribes of the Mississippi plains. The use of certain *pronouns* in order to avoid giving the proper names of deceased individuals is found to be the custom all along the Pacific Coast, probably elsewhere too, and in this sense may be considered idiomatic. Klamath use for this purpose *hú'k*, *hú'nkt*, *hú'ksht* *that one*, *those ones*, etc.

The manner by which the verb *to be* has to be expressed in Klamath, when connected with a locative adjunct, appears to us idiomatic, though it is found in many other Indian languages, and is much less artificial than our use of the verb *to be* in this connection. Whenever an animate or inanimate subject or object is referred to as *being somewhere*, either indoor or outdoor, around, below, between, or above somebody or something, in the water or on the ground, the verb *gi to be* is not employed, but the adverbial idea becomes verbified in the form of some intransitive verb, so that *below*, e. g., becomes *i-utíla to be* or *lie below, underneath*. The mode of existence has also to be distinctly qualified in that verbified term; it has to be stated whether the subject or object was standing, sitting or lying, staying, living,

sleeping. Usually the idea of staying and living coincides with that of sitting, and sleeping with that of lying on a certain spot. Moreover, *number* has to be expressed by the use either of the verbal singular or of the dual or plural, and *exterior* or *form* is indicated by the form-prefixes so frequently discussed in the Grammar. What term has to be used in every instance can be found out best by consulting the second part of the Dictionary.

The Texts and the Dictionary are full of instances showing the particular use of the verbs alluded to, and the following examples will perhaps prove sufficient for a preliminary guidance of the reader :

kä'lo hátakt túya *a juniper-tree was there below (me)*, 30, 12.

wátech tkálamna *a horse was or stood above, on a hill*, 30, 2.

látechash túpka *a house stands on the same level (with me)*.

wátech saígatat tehía, tgútga *the horse is on the prairie*.

wátech tehíktchikat lëvulúta *horses are (harnessed) before the carriage*.

Itóks shulótishtat lalíga *a stain is on the dress*.

nálam pû'ks käílatat ípka *our camass is, lies on the floor*.

wátksäm mû'na û'sha kä'latat *the wátksam-plant is or grows deep in the ground*, 149, 19.

tsuní'ka käílatat lúsha *the tsunika-bulb is (found) above the ground*, 149, 18.

wátechag tébullat i-utíla *dogs are or lie under the table*.

kiä'm ámbutat wá *fish are or live in the water*.

nánuk laláki látechashtat liuzuga *all the chiefs are (sit or lie) within the lodge*.

wéwanuish winóta liukiámnank *the women accompany (the conjurer's) song while being around him*, 71, 5.

The following words and sentences may be regarded as specimens of idioms, representing both dialects; for a thorough understanding of them the Dictionary should be consulted.

ámbu wigáta "near water," when used for *island* (Kl.).

at kápakt gi tehá! *all be quiet now!* nû kápakt gi *I am quiet*.

élza, d. e-álza, elliptic for shéshash élza *to give name, to name*; the d. form e-álza also *to read*; élza also elliptic for shéshatuish or shéshash élza *to set a price or value upon*; kétcha, túma élza *to sell cheap, dear*.

gä'tak! (Kl.) káuktak! (Mod.) *stop! cease! enough of this!* When a story is finished, the Klamath Lakes say: at gä'tak; the Modocs: nen ka tánni ak *just so far!*

gítkulsh! *I cannot think of it now!* (Mod.); skó "come up!" (Kl.). hánn! *wait!*

hí or hiénash, when used for *brother, sister*, and connected only with possessive pronouns in the locative case. From hí *in the lodge, at home*; cf. -yéna, -hiéna, a verbal suffix referring to an act performed *indoors, within, in the lodge*. Mí hiénash, miénash *your brother or sister*; kä'gi gé-utant hí (or hiénash) *I lost my brother, sister*; gé-utant, m'nátant hiénash shléa nû *I see my or his brother, sister*; viz., "I see (those) within my, his lodge;" p'nátant hiénash *from her brother*. The locative case here indicates a dwelling or stay within the lodge.

hishuákshash, snawédshash pálla *to seduce a married man, woman*.

hítak í tehém! (for tehími) *hold on now!* (Mod.).

í, tehé tehûnk! *yes, so it is! or yes, so he, she said.*

yá-uka tálaak *right in the next house; just in the neighborhood.*

ka-á mish nû ko-ishéwatko shléa *I am quite glad to find you.*

käflash stáni! *you dirty fellow!*

ké-ash, kä'-ash *bad thing*; term used to prevent children from doing certain things; cf. kä-ashtámna.

k'lekápkashtala telshámpka (abbr. k'lê'kshtala, k'lê'ksh telshámpka) *to be moribund*; lit. "to look toward a deceased one."

kó-idshi, tídshi steínash *of wicked, of good disposition, mind.*

kó-i gi-nápká *it would not be a good way.*

kó-i túmenāsh *noise, clatter*; lit. "disagreeable hearing."

ná-itala télshnank hushō'telma *to ride sideways on horseback.*

nä'tu *in fact, really, it is so* (Mod.).

ndshóka nîsh nágshtant nā'shok *being deaf in one ear I cannot hear with it; ear is omitted.*

pä'dshit nû m'ník ktána *I slept very little last night.*

pukéwish nû'sh, p. shû'm *blockhead*, lit. "leather head," "leather mouth."

tídsh hémkanka, lit. "to speak favorably": *to conclude peace; to make a satisfactory arrangement; to speak in favor of order, justice; to give laws.*

tídsh, kó-i húshkanka *to be or feel happy; to be sorrowful.*

tuínika (for tuinixútka) tak î ûn *you will be a man in woman's clothes; said to little boys, when disobedient.*

tchü' m'l ûk *it is a bad omen for you.*

tchúi kěléwi *then I, he, she, they quit*; often added unnecessarily, as a standing formula, at the end of narratives.

útawa! *dead broken!* exclamation of despair.

wak yánhua! wakíanna! *I will be dead if I do!*

wátchag shlû'ki nā'sh líklash pála-ash *the dog ate up the whole loaf*; lit. "the flour lying there in one heap."

## II. CONVERSATIONAL FORM OF LANGUAGE.

In every language two modes of speaking are easily distinguished from each other. One of these is the style of conversation used in everyday intercourse which, by its free unconventionality, differs from the more elaborate forms heard in oratory and poetry and in historic or other narratives. While the latter employs rounded up, unabbreviated, and carefully worded grammatic forms and sentences, and has a more extended vocabulary at its disposal, the popular or conversational mode of expression shows a tendency toward brevity, truncation of words, contractions and ellipses of sounds and words, indistinct utterance of sounds and incomplete phraseology. When opportunity is offered for literary development, it is the former that will develop into a literary language, whereas the latter may degenerate into a jargon full of slang and cant terms, or, when used as means of international intercourse, lose its grammatic affixes, as we see it done in the trade jargons spoken in several parts of the world.

Of the differences existing between the two styles in the Klamath language only a few examples can be given within the narrow limits allotted,

and these I have classified under the headings of Phonology, Morphology, and Syntax.

#### PHONOLOGY.

Of unusual sounds occurring only in the conversational style of language I have met three: (1) a thick *l* pronounced with the tongue-tip applied to the *middle* palate, and resembling exactly the Polish *ł* in *łłony*; I heard it in such terms as *táptal loon*. (2) a real *f*-sound was heard in *kófka to bite* for *kópka*, *pä'f daughter* for *pä'-ip*; however, I consider it safer to spell these terms: *kóv'hka*, *pä'v'h*, for *v* is known to be a sound of the language, while *f* is not. (3) the palatalized *l* (or *ł*) I have met in one Modoc word only: *kála to enter a lodge*, which is related to *gu'hlí*, *gúlí to enter, go into*. Here the unusual *ł* sound, so common in the languages of the Willamet Valley and on Columbia River (where *f* occurs also) probably originated from *hl*.

Some *vowels* show frequent interchangeability among themselves; *e* and *ē* are rather frequently replacing *i* and *ī*: *e*, *ē* for *ī*, *ī* *thou*, *ē'ki* for *ikē thou here*; *zéllitk forcible* for *kíllitk*; *nē'l far* for *nī'l*; *Nélaks*, nom. pr. for *Nílakshi*; *me thine* for *mi*. In popular talk we also meet *éhua to be full* for *éwa*; *áwalues island*, 74, 14, for *áwaluash*; *käflu juniper* for *kä'lu*, *kä'lo*; *kaiki, káyeke it is not* for *kä'gi*, *kē'gi*; *hiapátzoksh stocking* for *yapátzoksh*; Mod. *hipátzoksh*. Preference is frequently given to the deep vowels *o* and *á* over *a*, whether the vowel be long or short, as in *mákłoks people* for *máklaks*, *yépontk dug* for *yépantko*, 87, 8, *ishkópeli to take out again* for *ishká-peli*, *któpka to slap* for *ktúpka*, *nótodsha to hurl* for *nutō'dsha*, *ndsáskop'l to wipe off again* for *ndsháshkapeli*, *stóka to stab, gig* for *stúka*; *suétchuopk* for *shuédshuapka*, fut. of *shuédsha to gamble*, *tâ'pia younger* for *tápia*, 114, 2. In distributive reduplication, short *o* and *u* occasionally appear instead of short *a* in the second or reduplicated syllable. In many of these instances the removal of the accent had something to do with the vocalic interchange. To use *pä'p*, *pē'p* instead of *pé'-ip daughter* is considered a vulgarity, and might cause confusion with *pē'p pine-marten, sable*.

Among the *consonants*, *s*, *ts*, are more frequently heard in conversation than *sh* and *ts*, whether initial, medial, or final, and Dave Hill's text-pieces



will give full evidence of this. The simple sounds are also more original than the assibilated *sh*, *tch*, and belong to an earlier status of the language. Both sometimes appear in the *same* word, as in *séshash* *name*, *sû'ldshas* and *shûldshas* *soldier*. The use of *ts*, *tch* instead of *s*, *sh* is not unfrequent, especially in Modoc, but is considered faulty; cf. *tsuína* for *shuína* *to sing*, 90, 12; but *páwateh* *tongue*, in Molále *apá-us*, is regarded as more correct than *páwash*.

Conversational speech likes gemination of such consonants as can be doubled: *genálla* (*k'nállá*), *ndánni*, *sassága*, *tehimná-ash*, etc., and also shows tendency toward nasalizing such terminals in substantives as *-t*, *-tka*, *-tki* into *-nt*, *-ntka*, *-ntki*, *-ntk*. Instead of *-tka*, the suffix of the instrumental case, we often hear *-tko*, *-tku*, *-tki*, *-tk*. *Tslípa* *shoulder* is a vulgareism for *tsnípal*, *tehnípal*.

## MORPHOLOGY.

In the second or morphologic part of grammar the difference between conversational and oratorical style is chiefly brought about by the tendency of saving exertion in speaking. Owing to hurried speaking and the retroceding of the accent consequent upon it, numerous contractions and apocopes occur, not of one sound or syllable only, but even of two syllables, so that certain words become unrecognizable. *Aphaeresis* is of rare occurrence, except in words like *'mútcha* *old man* for *kēmútcha*, this from *kēmutchátko*, "grown old."

*Contractions* by ellipsis, ekthlipsis, synizesis, and other losses from the middle of the word are not more frequent than in the oratorical style, and are observed in *súlpoks* for *shulápshkish* *forearm, elbow*; *lúlpátko* for *lúlpátko* *provided with eyes*; *tatámnish* for *tatámnuish* *traveler*.

*Apocope* is observed in the ending *-a* replacing the longer *-átko*: *pahá* *dried* for *pahátko*; *shésa* *named* for *shéshátko*, 189; 3; cf. page 408; in the loss of *-tki* of the verbal intentional as in *lúela giug* for *luelátki* or *luéltki* *giúga*, etc.; cf. page 417, 450; in the loss of the verbal endings *-a* and *-na*, as in *átsik* for *atchíga* *to twist*, *sáhamui* for *shahamúya*, *ník'kang nép* *to beckon* for *nik'kánka nép*, *yékä-u* for *yekéwa* *to break, smash*, *txálam* *between* for *txálamna*, *klámtehtam* for *kēlamtehtámna* *to nictate*. Under the influence

of words following in immediate succession other terminals are lost in *lakí* for *lákíash* *the chief*, 44, 2; *lalákí* for *lalákíash* *chiefs*, 90, 1; *shít**k*, *sit* for *shít**ko* *alike*, *tiä'mant* *hungry* for *tiä'mant**ko*, *pán* *up to* for *páni*, *túgshtakni* *coming from the opposite side* for *túgshtalákni*, *múatch*, obj. case of *múni* *large*, for *múnish*, *kítch**k* *little* for *kítch**káni*; the endings *-atch* and *-õtch* for *-ótkish*, as in *shúmaluatch*, cf. pages 325. 363. In its abbreviated form *túpaksh*, the word *túpakship* *younger sister* is more frequent than in the full form.

The pronouns *kat* *who*, *kaní* ? *who?* *what kind of?* are frequently abbreviated into *ka*, *ga*; so are also the adverbs *ka-á* *greatly*, *kánk* *so much*, and the abbreviation *ta* may represent either *tála* *merely*, *but*, or *tála* *then* in *wák* *ta* *giug* *have then?* *why then?* or *táta*, *tat* *where*, *whereto*: *tá* *lish* *giémpka* *i?* *where did you go to?*

## SYNTAX.

In rapid conversation two or three words often coalesce so closely together as to be pronounced as one only; this chiefly occurs with enclitic and other short words when united to words which preserve the accent. Thus *nén* *ak* becomes *nāk*, *ktúpka* *mat*: *ktúpkam*, *há* *nen*: *hánn*, *gé-ishtka* *gi* *nāt* *let us depart*: *kísh**tkāk*, *ín**huashkápk'* *i*, 139, 6: *ín**huashkpak*. The enclitic pronouns appearing in *pállansh* for *páll**a* *nish*, *ne-ulap**kám'shní* for *né-ulap**ka* *mish* *ní*, *tehíyash* *ámbu* for *tehíy**a* *i* *ish* *ámbu*, *tehän**luk* for *tehä* *má**lash* *úk*, and other sentences like these implying the use of object pronouns have been mentioned repeatedly; cf. pages 232. 240-242. 419. 430. and "Pronouns." The verb *gi* in its different functions loses its vowel and becomes agglutinated to the preceding word: *ná-ashtg*, Mod. *né-ashtg*; *lā'pik* for *lāpi* *gi*; *ká-i* *n'* *gi'tkik* *m's* *píla* *not to you alone I tell to do it*, 61, 4, and Note; *kátak* *to tell the truth* for *kátak* *gi*; cf. page 242. The frequent and unnecessary repetition of the personal pronouns *ní* or *nû*, *i*, *nāt* or *nā*, etc., is also characteristic for the conversational form of language, and is found in the conjurers' songs as well.

Apocope is of frequent occurrence in compound words, and since I have treated of these in the syntactic part, and also under the heading of incorporation, a short mention of them will suffice here. It is the qualify-

ing word that loses some of its phonetic elements, not the qualified one, and at times the loss is so great that the word is with difficulty recognizable. *Lxalzamníshti lulínash ground-up lily-seed packed away*, 74, 10, becomes *lxálxam=lulínash*, and *wáwakshat tutû'ksh ear-wax* turns into *wáwa-tutû'ksh*. Proper names, especially of persons, are usually pronounced fast, and thus their first or qualifying element suffers loss by attrition:

Gúshu=Lúlp "*Hog's Eye*," for Gû'shuam Lúlp.

Lû'k=Pshí'sh "*Grizzly's Nose*," for Lúkam Pshí'sh.

Mák=Núsh "*Light-brown Head*," for Makmákli Nû'sh.

Tatakták=Mpátu Gí'tk "*Red Pimpled Cheeks*," for Tataktáklish Mpátu Gítko.

Tchák=Pshí'sh "*Sharp Nose*," for Tchaktchákli Pshí'sh.

Tchúl=Pshí'sh "*Pierced Nose*," for Shulítko Pshí'sh.

Omission of the verb from a sentence occurs very frequently in Klamath conversation, especially in such connections where it can be readily supplied by the hearer. Several instances of this have been exemplified under "Idioms," and under "Particles used as Verbs." This feature is often met with in sentences beginning with *wák*, *úk*, *ûk how*, and *û'tch*, an exclamatory particle, and nothing is more frequent than the omission of the verb *gî* *to exist, to be, to become, to do* from sentences where it is easily supplied by hearer. Cf. pages 477. 592. 614-616.

kátgash át ak î nîsh *ye will believe that I told the truth* (Mod.); the verb *lôla* is omitted before *î*.

pákish wák kû'tsag! *how good is the gudgeon to eat!* 178; 1 (Kl.).

û'k gîsh á lish! *do as you like!* (Mod.).

û'k hai, û'k hak ta *how then, in which manner* (shall I call it; Mod.).

ûk î mā'ntch tehkásh! *how long have you been away!* (Mod.).

û'ts kam î nîsh! *please do not trouble me!* (Mod.).

### III. DIALECTIC DIFFERENCES.

Upon the pages preceding frequent occasions were offered to refer to the discrepancies existing between the Klamath Lake and the Modoc dialect, but this topic can only be discussed systematically and in a bulk after

a full elucidation of the grammatic laws upon which the structure of the language is resting. Only then a full comprehension of these differences is made possible, and since they extend over the lexicon as well as over the three parts of grammar the best place to consider them is the appendix part of the volume.

On the whole the two dialects differ but slightly, and this made it possible to treat them both in the same work. The existing differences are much more of a lexical than of a grammatic nature, and in grammar the morphologic part shows more differences than the phonologic portion. The Indians, having the auditory sense keenly developed, are well aware of these differences; they are very apt to find fault with unusual terms or accentuation, and hence visitors are told by the people on Upper Klamath Lake that the Modocs "do not speak correctly" (Mō'dokni ká-i tálaak hémkanka), or that "their talk is strange" (wénni hémkanka). All over the world we find people that think their own dialect to be the only good one.

Other petty linguistic differences exist between each portion or settlement of both divisions, as, for instance, between the Klamaths on the Lake and the Klamaths on Sprague River; they chiefly refer to the mode of pronunciation. The Tchakä'nkni or "Inhabitants of the Service Berry Tract," near Flounce Rock, north of Fort Klamath, intruders from the Molále tribe of Oregon, were reputed to speak the Klamath very incorrectly.

The Texts obtained from individuals of both sections clearly show some disparity in the languages of the two, but afford no distinct clue upon the length of time during which they have lived separately. Before the Modoc war of 1872-1873 they lived at a distance of sixty to seventy miles from each other; they met every year at the Klamath Marsh, when hunting and collecting pond-lily seed, and besides this often joined their forces to undertake raids in common upon surrounding tribes; in spite of the rivalry existing between both sections, intermarriages often took place. The more ancient customs and myths are common to both, nevertheless the name Móatokni or "southerners," which implies *segmentation of the tribe*, must date from an early epoch. The northern dialect is more archaic or original in some terms, as nádszēksh *nine*, nē'g *absent*, whereas the southern shows earlier forms in knaúlash *bat-species*, shiánhish *rafter*.

## PHONOLOGIC DIFFERENCES.

In regard to the *vocalism* of the two dialects, the Modoc sometimes uses the diphthong *ai* where Klamath Lake has *ē, e*: kókai (and kóke) *river, creek*, Klamath L. kóke, kóka; kalpoks *heat, hot*, Klamath L. kē'lpoks, kēlpoksh; shnafligsh *eyebrow*, Klamath L. shnécēlish.

Klamath *wa-, wo-*, is in a few terms replaced in Modoc by *u-*: úk for wák *how*; úkash for wókash *pond-lily seed*.

Of more importance is the substitution of short and long *a* of Klamath Lake by short and long *e*, also by *ä*, in Modoc. This is observed almost exclusively in accented syllables, and even then in a few instances only; these vowels always stand between two consonants. This singular fact cannot be explained by a supposed insertion of *i* after the *a* of Klamath Lake because the *e* resulting from a contraction of *ai* would in most instances remain long, which is not the case. Examples:

gá-ash, Mod. géash *thus, so*.

yána, Mod. yána and yéna *downward, downhill*.

ná-asht, ná-ash, Mod. néasht *thus, so, in this manner*.

náshki, Mod. néshki *to butcher, flay*; nashkótkish, etc.

pádshlit, Mod. pä'dshit *in the morning*.

pálak, Mod. pélak *fast, quickly*.

shálakla, Mod. shélakla *to cut, slash oneself*.

shátma, Mod. shétma *to call to oneself*.

shnapémpema, Mod. shnepémpema *to fool somebody*.

uláplpa, Mod. uléplpa *to flicker about*.

wewesháltko, Mod. weweshéltko *having offspring*.

But there are also instances on hand where the reverse takes place, Modoc showing *a* where Klamath Lake has *e*:

métkla, mä'tkla, Mod. mátkla *to carry on back, shoulder*.

nē'g, dimin. nékag, Mod. nā'g, nákag *that absent one*.

wéktash, Mod. wáktash *plait of females*; the verb being wékta in both dialects.

The term for *brown* varies in both dialects: ka-uká-uli, kä-ukä'-uli, ke-uké-uli, kevkévli.

*Dissimilation* in the iteratively reduplicated adjectives, all ending in *li*, as described on page 234, is observed much less in the southern than in the northern dialect.

In the *consonantic* sounds of the Klamath language *s-*, *sh-*, *sl-*, *shl-*, when initial, are oftener replaced by *ts-*, *tch-*, *tsl-*, *tchl-* in the Modoc than in the Klamath Lake dialect, where this is considered as a corruption; *tchíká* for *shká* *it blows hard or cold*, *tchkél* for *shkél* *marten*, *tszíle* for *shkúle* *lark*, *tchléyamna* for *shléyamna* *to hold something soft in hand*, *tchpál* for *spál* *oher*. Cf. pages 296. 297.

Modoc redoubles *l* in a few words like *kéllak* *being without*, *kállin* *fur-mantle*, where Klamath Lake has *kéliak*, *kaílin*.

In a very limited number of terms Modoc has *l* where Klamath Lake shows *n*; cf. *heshelióta* *to barter*, Mod. *sheniúta*; *kíntehna* *to go single file*, Mod. *kíldshna*. Cf. *shnúntatka* (below).

Another change, already referred to on page 230, is the substitution of the arrested sound <sup>2</sup> for the lingual *k* in Modoc only, which disappears in the following terms, e. g.: *'óga* for *kóga* *to bite*; *'u'hpa*, *'ópa* for *kópa* *to think*; *'úzpash* for *kózpash* *thought*; *'u'hli* for *ku'hli* *to enter, creep into*; *'óke* for *kóke* *river, creek*; *'ólkoli* for *kólkoli*, *kúlkuli* *round, globiform*; *'ó'sh* for *kó'sh*, *kū'sh* *pitch-pine*. When *k* is a final sound, or stands within the word, it is not dropped; and even when *k* and *g* are pronounced, the arrested sound is always heard *after* them; cf. pages 216. 226

#### MORPHOLOGIC DIFFERENCES.

A few slight differences between the two dialects occur in the formation of the distributive reduplication, which have been alluded to under that heading.

A difference in the *prefix* is noticed in the verbs *kpulí* *to drive into*, *kpú'lza* *to expel*, *kpúteha* *to oust, drive out*, etc., where Modoc has *tpulí*, *tpúlza*, *tpúteha*, or *tpudshá*. All these forms are used when the act of driving refers to a *few* (not *many*) objects; cf. page 436. In both dialects the prefix *u-* may also be pronounced *vu-*, *wu-*, *q. v.*

More difference is observable in derivational *suffixation*. The Modoc verbal suffix *-i* is in some instances replaced by *-a* in the northern dialect:

shítchpalui *to tattoo*; Kl. shítchpalua; shuatáwi *to stretch oneself*; Kl. shuatáwa. Other Modoc verbs have *-a* as well as *-i*: tchlalála and tchlaláli *to roast upon the coals*. To designate an act almost completed, -húya, -úya is more frequent in Modoc than -kshska, -kska, which is preferred by the Klamath Lake dialect. For inchoative or inceptive verbs -éga, -iéga is preferred by Klamath Lake, -támpka by Modocs, though both suffixes occur extensively in either dialect. Cf. List of Suffixes. For hshuaks *husband, man*, Modoc has in the subjective case: hshuákshash; for snáwedsh *wife, woman*: snawédshash, and from these terms the verbs for *to marry* are also shaped differently. Transposition of sounds takes place in some substantives ending in -ksh; thus Klamath wáltoks, wáltaksh *discourse, talk, speech*, appears in Modoc as wáltkash; others are enumerated page 349.

As to inflectional *suffixation*, the most important discrepancy exists in the formation of the present participle, where Modoc has *-n* (-an) and Klamath Lake the compound ending *-nk* (-ank); a fact discussed repeatedly in the previous pages. The inflection of the noun is effected by the same case-suffixes and case-postpositions in both dialects, except that in the emphatic adessive case the compound -kshi gi'shi of Modoc is condensed into -ksáksi, -kshákshi, -ksíksi and -ksû'ksi in Klamath Lake.

Of the *impersonal* objective verbs many differ in regard to their structure in both dialects, as shown pages 429. 430. From this it would appear that Modoc usually prefers to place the person in the subjective case when expressed either by a pronoun or a noun.

The following peculiarities are of a morphologic as well as of a syntactic character, and therefore may be appended here:

The future tense, composed with the particle tak, is preferred by Modoc in the incident and in many principal clauses to the future in -uápka. In the Klamath Lake Texts the future in tak occurs nowhere except in 70, 2. The particles pēn, pän, and ûn are much more frequent in the southern than in the northern dialect; this may be said of pēn especially in its function of connecting the small numerals with the decades.

In interrogative and other sentences the particle lish is largely used in Modoc, and placed after the interrogative or initial particle. The northern dialect employs that particle rather sparingly.

## LEXICAL DIFFERENCES.

The number of Modoc words differing in radicals, in derivation, or in sound from their equivalents in the northern dialect is considerable, as may be gathered from a short inspection of the Dictionary. I have therefore compiled a specimen list of lexical differences, including only representative vocables from the Dictionary and from information obtained lately, and placing the Modoc term with letter M. *after* the Klamath Lake term. With the exception of a few, the Modoc terms are readily understood by their congeners on Upper Klamath Lake, but some are not in actual use among them, or, if they are, they have adopted a signification differing materially or slightly from theirs. The Modocs have adopted more terms from the Shasti language than the Klamath Lake Indians, and these more terms from Chinook jargon than the Modocs. Among the terms of relationship some differ in the formation of the distributive form and also in their meanings. Some of the Modoc terms were entirely unknown to my Klamath Lake informants, as *kalmómoks* *glowworm*, *kshíta* *to escape*, and its causative *shnǎkshita*; *lunúkóka* *to take a steam bath*, *tíkēsh* *clay, loam*, *tehatchákma* *haze is forming*, *tehíptehima* *to drizzle down in atoms*.

*épka* *to bring, haul, carry to*; M. *ítpa*.

*héssha* *to send away*; M. *shní'dsha*.

*húshka*, *húshkanka* *to think, reflect*; M. *kópa*; *húshkanksh* *thought*; M. *kózpash*, *'ú'hpash*.

*hushtánka* *to go and meet somebody*; M. *shu-utánka*.

*ísha*, *íktcha*, *p'nána* *to bury, to dispose of the dead* by interment or cremation; M. *íktcha*, *vumí*; Kl. use *vumí* only for *caching* provisions, etc.

*ká-ishma* *to close an opening, doorflap, door*; M. *shlá-uki*.

*kápka* *little pitch-pine tree*; M. *kúga*, dim. of *kō'sh* *pine*.

*kátak* *truly* and *to tell the truth*; M. *kána*, *kátak*, *katchán* *truly, surely*; *kána* *tehē'k* *certainly*.

*kē*, *kī* *thus, so, in this strain*; M. *kíe*, *kē*.

*klā'dsh* *dry, rocky land, table land*; M. *knā't*.

*k'léka* *to reach, to die*; M. often pronounces: *kāláka*, *kaláka*.



- látchash, generic term for *lodge, building, house*; M. stinā'sh.  
 líuna to *produce a roaring, rushing sound*, as a landslide; unused in Kl.  
 líuela, hushtchóxa to *kill* more than one object; M. líuela, heshxä'gi, shuénka.  
 lúkslaksh *ashes*, Kl. and M.; the M. lápkēksh means *finest, atomic ashes*.  
 nadszékish, nádszēksh *nine*; M. skékish.  
 nanílash, smallest species of *bat*; M. knanílash.  
 pá'lpash *earwax*; M. wáwa-tútú'ksh, from túta to *take from*.  
 pála-ash *flour, bread*; M. shápěle.  
 pápkash in the sense of *poker*; M. kpá-u, kpá.  
 p'tíshap *father*; M. t'shíshap, from t'shín to *grow*.  
 ptehíklxa to *pat, caress*; M. pteháklxa.  
 shánhish *rafter*; M. shiánhish.  
 shawalinä'-ash *companion, fellow, friend*; M. shítchlip.  
 shewátxa it is *noon-time*; M. gá-ulapka.  
 skíntelna to *crawl, creep*, as reptiles; M. szídsha.  
 shlélaluash *eyelid*; M. shlélaluish, which means *cream* in Kl.  
 shlû'ktelna to *spit, spit out*; M. distinguishes between kpítehtelna to *spit close by*, and shlû'ktelna to *spit into distance*.  
 shnikíwa to *throw, hurl, cast*; M. shnikóa.  
 shnúntatka to *interpret*; M. shnúltatka.  
 spelétaklütch *rake*; M. wakatchótkish.  
 shukíakash *parents, progenitors*; M. shokeká-ash.  
 shuéntch *baby-board*; M. stiwizótkish.  
 te'hlté'hli *flat, depressed, low; deep*; M. teltélhi.  
 túpakship, abbr. túpaksh *younger sister*; M. *sister*.  
 tchátchgalam *bur, pine-bur*; M. tchatchgáliuks.  
 vúyukiaks *armpit*; M. yukä'kish.  
 vulán to *watch fish over ice-holes*; M. uláwa.  
 wáklgish and páklgish *table*; M. páklgish only.  
 Wálamskni *Rogue River Indian*; M. Wálamswash.  
 wálísh, walí'sh *rock-cliff*; M. walí'dsh; also generic for *rim*.  
 wáltoks, wáltaksh *talk, speech*; M. wáltkash.  
 wítchiak *rainbow*; M. shtchálapshtish.  
 wítchkinsh *dew*; M. tchítaksh.

## IV. SYNTACTIC EXAMPLES.

What follows is a selection of sentences which were omitted while composing the previous pages of the Grammar to exemplify grammatic facts. What is dialectic in them is not so much the syntactic structure of the sentences as the morphologic and lexical character of the terms occurring in them. Sentences worded in the Klamath Lake dialect are not marked as such, but those obtained from Modocs are designated by the letter M. When two sentences are combined in the same item, and have the English rendering between them, the former is of the Klamath Lake, the latter of the Modoc dialect. This does not signify that any of the Klamath Lake sentences is unintelligible to the Modocs, or conversely, but that it is their more natural mode of utterance. In some of these items the decisive words are arranged alphabetically.

*Distributive reduplication.*

túmi máklaks a-atíni *many Indians are tall.* (M.)

gégamteli shútka shlē'sh gí *it looks like these things.* (M.)

wa-utchága i-eípâ káilanti *the dogs scratch in the ground; cf. yépa.*

tátaksni, ísh lúlokteli pé'lakak sháuksh-pakí'sh *children, bring me each one watermelon, quickly.*

édshash nāt púpanua nánuk *we all drink milk.*

tám í kátkoga nép shashitashxókan tkútka? *do you stand with your hands in pocket because you feel cold?* (M.)

*The future tense.*

In the third, fourth, and fifth sentence the future form is used imperatively.

tám í nálash túla genuápka? *will you go with us?*

tám íntel (for í nish) gen sheniútūpk' i-ámnash? *will you barter beads with me?* tám lish í shiyutuápka nūsh yámnash?

ká-i kaní hí gatpanuápka *nobody is allowed to go there.* (M.)

shumalū'lasht tchēk í nūsh heméxi-uapk *speak only after I have written.* hú'nk-shitk hak á-i í heméxi-uapk, mámantchak gít, ge-uní hak *repeat it exactly the same way* (lit "you shall speak just only alike to") *stopping at intervals, and but slowly.*

tuá nā shute-uápka at? nād ûn nadsháshak tá-uni géntak *what shall we do now? we will go to town together.* (M.)

tám î nîsh wátch vulzuápka? *will you lend me your horse?*

tidshéwan mîsh nu ûn vû'ltak *I shall lend it to you willingly.* (M.)

hâ ûn lûldam á-ati kéntak at kenō'lasht tchgû'mnuapka, vûshmuush ûn kshûn késhktak pásh(t), shtáwan ûn wénktak *if deep snow falls in winter, and after the snowfall frost should come, the cattle will be unable to eat the grass, and will starve to death.* (M.)

hâ ká-i któdshtak shkó, kâ'gitok ûn kshûn vûshmûsham *if it does not rain in spring, there will be no grass for the cattle.* (M.)

lé-utak nā ûn nálam pshákam hashuáshtat pá'dshít; telíntok nāt ûn *to-day we will play in our uncle's garden; he will allow it to us.* (M.)

tchēks î shéwantok húnkesh tála *you have to pay money to him.* (M.)

pélak mîsh nā't ûn shlé-elkitak *we will soon come to visit you.* (M.)

*The imperative mode.*

emí ish shuéntch, or: emí ish *hand that baby* (on the cradle-board) *over to me.* (M.)

gen á tchélzank gépk' î; or: gin á tchélzě gépke! *come* (close to me) *and sit down right here.*

pā'n hāméχ' î; ké-uni hak heméχ' î *say this once more; say it slowly.*

nánka ish shiû'ngs-bakish í'ktchi *bring me some watermelons.*

ká-i mî petéke skútash *do not tear your blanket; ká-i mî spakág' î shkútash.*

shátua hel gî í'sh *do the thing with me; tchímē ish túla shiloátcha î.*

núsh wíká shá-ulantchî *go a short distance with me.* (M.)

k'núks ish hûn skén' î (or: skä-an í' tak) *buy a rope for me; túntish ish skä'-an í'.*

kitchkání! î shlaukípěle *boy! shut that door.* (M.)

shlépkipal' í'sh gé-n ténish kápo *bring me my new coat.*

tíds shualaliámpk' î *take good care of it.*

gin á tchálχ' (or tchélχ' î) *sit right here.*

tcheléyan hûn î mantchákash shápěle *give some bread to this old man.* (M.)

*The present participle.*

i kiliwash ítnan pukéwishtat *you are sewing the woodpecker-scalp upon the buckskin dress.* (M.)

Utiltalsh yá-nks shewánan heshuámpēli *Utiltalsh effects cures by giving medicine.* (M.)

yéna nū gēn gēna; guli'sht nūsh 'mutchága szû'lpkan ktánan hlóka *I went down stairs; when I came in, the old man was sleeping in bed and snoring.* (M.)

mā'ntch nū tchútēnan kékish heshuámpēli *I treated him a long time and cured him.* (M.)

*The past participle.*

(a). Used in an active signification.

káyudsh hishuákga hūt hémkankatk gí *this little boy cannot speak yet.*  
tunépnish lálualsh íyamma nū *I had five pins; tunépu gé-u lalualatko*  
(abbr. from lalualaltko).

káyak toks nū hūnk shléatko gí *I could not see him.*

nálam lakí tíds shishúkatki (for shishukátko gí), tíds sháyuaksh *our chief is a good fighter and intelligent.*

(b). With a passive or intransitive signification.

nish gé-u nánuk gukuátko *my neck is all swollen.* (M.)

lúlp hahantakuátko gí *his eyes were wide open.* (M.)

ipkápkash ángu shû'dsha át *ye are burning piled-up wood.* (M.)

ímaks mū kikanuála(-tko) *beads with a wide perforation.* (M.)

tchokéyaltko shá-ika (gí) *the field is covered with gravel.*

kēk a kshū'n ípka atí nyégatk *this haystack is very high.*

tám lish mbúshan kátags gi-uápka? *will it be cold to-morrow?* ū'na  
pshím ká-a kátags gé-uga ámpū tchípkatko wén *last night it was very cold, so that the water froze in the pail; lit. "the pailed water."* (M.)

*The verbals.*

(a). The infinitive:

ne-ulákta sha, kokü'kish ū'nk né-ulza múash shlewítki *they decided that the conjurers should order the wind to blow from the south.* (M.)

kuyumáshtat hû tîdsh gēt utchín *in muddy water net-fishing is profitable.* (M.)

kiä'm tehûká shátma *they call the fish to swim up-stream*, 135, 4. Cf. also 107, 2. 113, 1.

(b). The verbal indefinite:

uk há pēná gishálsh *in this manner he treated (me); lit. "that is how his handling was."* (M.)

Yámakni tû'm yuhú luelólish kî *the northern Indians (habitually) killed many buffaloes.* (M.)

tánkak ná-entk súnditka pá-ulash gē-u *I ate (of it) last week.*

wák lish hû shlē'sh kî? *how does this look?* (M.)

kē'shga nû shlē-ish húnkēlam *I could not see him or her.* (M.)

shûhank-shítko shlē'sh kîsh shaná-uli *he wants to look alike.* (M.)

tuá î shanáhuli shiyútash? *for what will you barter this?* (M.)

(c). The verbal causative:

ko-ishéwa mîsh nû shlē-uga *I am glad to see you.*

tatá gen shle-úga kuzpáktak î nûsh *when you see this, remember me.* (M.)

(d). The verbal conditional:

títatnak hümé'x' î; ká-itoks nî hû'shkanka páp'lak mîsh hemé'xislit *tell me only one word at a time; I do not remember (them) when you speak fast.*

ká-iu któthasht ktchálhui sáppash *before the rain the sun shines.* (M.)

(e). The verbal intentional:

nû hûn tpéwa pelpéltki, léwichta tã'dsh pélpelsh *I ordered him to work, but he refuses to work.* (M.)

géntki mǎ'lsh nû gí' *I order you to go.* (M.)

húntiash we-ulä'kash nutétki giúga i-ä'sh mpampatkánka *the willows were sputtering in the fire to burn up these women.* (M. myth.)

*The intransitive verb.*

éwa vû'nsh é-ushtat *the canoe floats upon the lake.* (M.)

wásh a náteh géluipk' húya *the coyotes are coming near us; wásh nálsh wigátan hólulpka.*

udsháksh huhízi *the sucker fish skips out of the water.* (M.)

hä yáki áuko i-utíla, shlém'p'le! *if the seed-basket is under the tree, take it home!* (M.)

lápi áuku yámpka *two sticks lie on the ground* (M.)

liúпка sha wáítash (or wáítash nánuk) *they sit around the whole day.*

ká-i hût pítchka lólóks *the fire is not out.*

tám lish telíwa shtinā'shtat (or stinā'sh)? hû tchíwa; *was he in the house? Yes, he was.* (M.)

nánuktua káíla yutíla wá *all that grows under ground (bulbs, etc.).*

*The interrogative sentence.*

(a). Introduced by the particle tám.

tám kaní gitá gátpa? *has anybody been here?* (M.)

tám í shléa gé-u p'tísha? í'! *have you seen my father? yes!* tám í gé-u t'shísha shléa? í'!

tám í shléa p'gí'sha m'na? ká-i! *have you seen his mother? no!* tám í shléa hû'nelām p'gí'sha? ká-i!

tám lish hu shíla? *is he, she sick?* (M.)

tám lish i-i telúí túmēna? í-í, nû túmēna! *do you hear me? yes, I hear you!* (M.)

(b). Introduced by the pronoun tuá.

tuá haitech hū't gí? *what is that?* tuá hū?

tuá haitech wák gí? wák lish í gí? *what is the matter? what does it mean?*

tuá lish í hū'shkank? *what are you studying about? or: what do you think of this?*

tuá í pēlpela? shéshatuish záí nû kí; *what is your business? I am a trader.* (M.)

(c). Introduced by the particles wák, wák lish, wák giúga.

wák lish í giúga ká-i gé-u lólokskish épka? ká-i lish shlé-uka *why did you not bring my rifle? because I did not find it.* (M.)

wák lish í giúga ká-i nish wálza? *why don't you answer me?*

wák ē n'sh gi'ug ká-i wálxa? *why don't you reply to me?* wák lish i nen  
ká-i wálxa?

(d). Introduced by various pronouns and particles.

wátech há hú gi? *is that a horse?* (M.)

tánk i méhiäsh shmókua kóketat? *how many trout did you catch in the  
 river?* láp méhiäsh! *two trout!* (M.)

tánni látchash málām káilat! *how many lodges are on your land?*

tánni mi t'shishām wátech gi? *how many horses has your father?* (M.)

táta i patkélóla? *what time did you rise from sleep?* túsh kish i pátkal?

tatá mā'nteh haitech hūk híshuaksh másha? *how long was this man sick?*

*The cases of the substantive.*

(a). The objective case.

i hushnakpápka nép *you are holding your hands together upon some-  
 thing.* (M.)

líepalsh shtinā'sh powetéka *the lightning-stroke shattered the house.* (M.)

shmukátan' nū gét nū shulótish *I am wetting that garment; nū'toks hūn  
 shpága shulótish.*

gēk múshmush láp'ni tá-unep shésa *this cow is worth twenty dollars.*

pét'atko pshí'sh *one whose nose-perforation is disrupted.* (M.)

háshuash nū háshua *I am planting maize.* (M.)

hū stáni yaina-ága kimā'teh *the ant-hill teems with ants.* (M.)

wátechkina nūsh kóka spéluish *a raccoon bit me in the index-finger.*

klásh hūn mí tzé-una shewán' i *give this hide to your elder brother.* (M.)

(b). The possessive and partitive case.

máklaksam shmútka nā (for nálam) shtinā'sh *the house is full of our  
 people.* (M.)

letumnóti túmi pán *they have a carousal, or feast; lit. "many of them  
 eat in a noise."*

(c). The locative case.

kilíwash ánkutat ská-ukua *the red-headed woodpecker picks holes in the  
 tree.* (M.)

pä'lpeli hû tehû'shak yálkamāt *he works in bad weather all the time; hû*

*ko-itchánta nkíllan nináklkishi.*

gé-u t'shíshap ámpû káflatat kítitchna *my father has spilt the water on the ground. (M.)*

shewáni ish tála gé-u kiä'mat! *pay me for my fish! (M.)*

námuk mî víshnúsh saígatat páwa *all your cattle graze on the prairie. (M.)*

hû Títzash sha'lmóka shtinā'shtat *he called Titak out of the house. (M.)*

télúks i-ukúkag shtináshtat *the basket is inside the lodge. (M.)*

pä'dshít klálha tinóluléshtat *there was a hailstorm at sundown to-day.*

nû neyéna tehuyéshtat *I am lining a hat. (M.)*

(d). The instrumental case.

túmi a gēk tá'htāsh gén il'hólēsh, ká-itoks ná-entka illoláshtka túmi wü'

*tank there were many grasshoppers this year, but not many last year.*

púishitka hushútantko (gi) *he wears a fringed belt. (M.)*

*The adjective.*

tát pēlāwasham shnúlash wikáyanta ka-tánian tehā'dshui pinakpká-

gishtat kúgatat (gi) *there the nest of the golden eagle (lay) upon a low pine-tree, only that high, and dwarfed. (M.)*

vúnipa í shíp áti-káila=gi-íshash nadshénash máklakshash shewán í *you*

*sold four sheep to a foreigner; lit. "to one in distant-land living."*

káyam múmuatch nákshtanish shepátza hû *he tore to pieces one of a*

*jackass-rabbit's ears. (M. myth.)*

wéwanuish maklaksámkshkni kikashkánka wákalak i-ukóga *women of*

*the tribe are walking inside of the inclosure.*

nû ûnk shútka gítak hû'nksh *I would act as he did. (M.)*

*The adverb.*

pî ûnk shnúka í yúkiak *he caught a mocking-bird on the ground; hû kaí*

*hí yúkiak shnúka.*

wák ka-tán nish ke k'léka *something is probably the matter with me. (M.)*

lē nû pán, bú'nua *I do not eat, drink.*

snawédshash lupítkni gátapa, nútoks yámatkni *the woman comes from the*

*east, I come from the north. (M.)*



génû hunáshak nû shlä'papká *I am looking at it unintentionally.* (M.)  
 tídsł sha hishuátchzash shualaliámpka *they watch the man closely.* (M.)  
 túm tchátchui ámpû î búnuá *you drank too much water.* (M.)  
 táńk nû nā'sh illólash vúnshtat szuszyamnish gí, táńktchikni gć-u  
 kewá wä'k *last year I was able to row the canoe, (but) since then I*  
*broke my arm.* (M.)

*Temporal locutions, mainly of an adverbial nature.*

tína illólash táńk nû hûn shléa *I saw him a year ago.*  
 tína ok ilhóla pá-ulash gć-u *I ate (of it) last year.*  
 nálám a shí'p túm nī'l a gćn illū'łsh *our sheep have much wool this year.*  
 lápni tchēk illō'lan shékēlui shéllualsh *after two years the war came to*  
*an end.* (M.)  
 tá'htāsh gćntka páta túmi wá, táńktoks káitua *there were many grass-*  
*hoppers this summer, but not any last year.*  
 páta mā'ntch waíta, húdam toks pépėlak waíta *in summer the days are*  
*long, in winter they are short; lit. "the days pass rapidly."*  
 gćntka húdam ká-i gí-uápká wésh *this winter there will be no ice.* (M.)  
 táńk nā'sh sháppěsh kóke wetko gí' *last month the river was frozen.* (M.)  
 mā'ntchtoks at pádsłit wáitash *the days are long now.* (M.)  
 una há shtípa waíta *it was cloudy all day yesterday.* (M.)  
 níshta wásh-yéa *the prairie wolves have howled all night; pá'dslit pshí'n*  
*ye-á wásh.*

*The conjunction.*

(a). The particle ak, aka, ka expresses probability and potentiality.  
 kú-i ak mīsh nē'pkia *you may feel uncomfortable.* (M.)  
 húńk ak taksh ūn (for hú'n) nû shléat *I can see him; nû aká hún shléa.*  
 nû kaí ak hú'ńkish hú'ńkpteli a (gí) *I would act, do, or be like him.* (M.)  
 shléat ak taksh ūn nû (ūn for: hú'n) *I can see that.*  
 tám î kókant kō'shtat? ká-i áká nû kókant *can you climb the pine-tree?*  
*I cannot.*

ká-i ak nush gé-n t'shíshap wewáltant *probably my father will not allow it to me.* (M.)

ká-i aka kéléka, or: ká-i nû lóla hû'nkesh k'léksht *I do not believe he is dead.* (M.)

ká-i aka hû' ukanzō'sh ktechálhui pádshit at *I do not think that the moon shines now, 12, 132; lit. "to-day."* (M.)

túm hak tcha í hushzákta! *you ask probably too much for it!* túm hai í nen éłxa!

(b). The particle ha, a.

nánuk a n' ûnk hō'shkanka *I recollect all (these) things; hû'ntaks nû hushkánka nánuk.*

kēk uiszága ká-i a mîsh tidshéwa *this little girl does not like you.*

kó-e-a ududómtelma ámbutat *frogs live in the water; kó-e kaí ámputat wá.*

ká-i í pēn ha humásht gi-uápka *you will never do it again.* (M.)

(c). The particle hai (háitch, záí).

ké hai litchlitchli máklaks *that man is certainly robust* (M.)

tánn' a háitch wewéash gít<sub>k</sub> lakí? *how many children has the chief?*  
tánni lish lákiam wewéash?

káni háitch hû<sub>t</sub> gí? *who is he, she?* káni hû?

géash záí mîsh nû kópa tchû'shak *thus I always think of you.* (M.)

tuá háitch í shanáhuli húntka? *what do you want for it?*

(d). The particle nen.

tuá í nen hémkank? *what do you talk about?* wák lish í hémkank?

ká-i nû nén kí *I refuse to do so.* (M.)

wák lish na (for: nen a) gí? *what is the matter?* wák lish?

(e). The particle toks (taksh, tak).

lákí toksh tû szû'lpka shilóka *the chief lies sick in bed.* (M.)

húmkēlam unák kó-idshi, pé-ip toks tidshí *his son is ugly, but his daughter is pretty.* (M.)

kó-idshitoks kēk yafna *this mountain is quite rough or steep.* (M.)

## V. COMPLEX SYNONYMOUS TERMS.

The great facility possessed by certain languages of forming complex or polysynthetic words by an exuberant power of derivational affixation is also productive of certain complex synonymous terms, which the analytic languages of modern Europe habitually express by separate words, mainly of an attributive character, or transcribe by separate sentences. Some languages of the American aborigines are rich in terms of this sort, and we are often wondering why the punctilious and seemingly unimportant distinctions embodied in them are expressed by *a single word formed with this purpose*. It is curious to observe how much stress is laid upon using specific terms for certain things and acts which white people *do not even notice* as being distinct from other things or acts of a similar nature; and, on the other side, objects which are totally different among themselves are called by the same term in certain languages on account of some resemblance observed upon them. Thus, *green* and *yellow*, *green* and *blue*, are expressed by the same term in many languages. The Cherokee expresses *butterfly* and *elephant* by the same term, *kamáma*, both being provided with a proboscis shaped alike. In Creek *rabbit* and *sheep* are both called *tchúfi*, in Chicasa *tchúkfí*, on account of their woolly covering, and the *horse* is to the Creeks the *great deer*: *ítchu-láko*, abbr. *tchu-láko*.

Sometimes the reason for expressing the same act or condition by different verbs does not lie in the act itself, but in the difference of the verbal subject or object, its shape, quality, or number; of this we have conspicuous examples in this language in the chapter on verbal "Inflection for number," pages 433-441, to which may be added the instances, pages 460. 461, referring to the verb *to give*, and what is said about prefixes in general. The English-Klamath part of the Dictionary mentions six terms for *gray*, eight for *to seize*, twelve for *to sever*, fourteen for *to wash*, about as many for *to walk*, *wear*, *weep*, while the terms expressing the different modes of *going*, *running*, *standing*, *lying*, *sitting*, *looking*, *rolling*, *placing*, and *lifting* considerably exceed the above in number. The list of the adjectives expressing *color* does not reach that of a Herero tribe in Southern Africa, which possesses twenty-six terms for such cattle alone as is spotted in different ways,\*

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\* Cf. H. Magnus, d. Farbensinn bei d. Naturvölkern, pages 9. 10. 19-21 (Jena, 1880).

but is extensive enough to equal that of English, if we deduct from this the large number of artificial terms derived from manufactured objects. *Wounds* are called differently according to the weapon or instrument which inflicts them; *scars*, when flesh is removed, are *shúktashkuish*; without removal of flesh, *sháktkaluish*.\* When a strong wind shakes a tree, the *bending* downward of the tree is *wawíwi*, but its moving up to the former position is *wawílapéli*, the continual rocking *wawíkanka*. To roll an object in the mouth is *kpíanna* when it protrudes from it, but when wholly inclosed in the mouth, *shikpualkána*.

Many more examples of this sort might be mentioned to show the keen sense of perception and graphic expressiveness traceable in the language. Utilitarians will regard this mental tendency as productive of cumbersome, unnecessary toil, while the philosophical linguist sees in it a sign of fresh and poetical ingenuity, which is manifesting itself everywhere in genuine conceptions of the untutored children of nature.

Below I present some instances of verbs and nouns, the definitions of which are ideas not simple, but of considerable complexity, and in which the great power of forming synonyms is traceable into the more minute details. Several of these terms were taken from the collection of Modoc vocables recently acquired by me.

The act of *carrying a babe* is expressed in many different ways, which chiefly differ among themselves by the circumstance whether the carrying is done upon the *shuénteh* or *cradle-board* or without it. The verb *éma* "to hand over to somebody a baby tied upon the cradle-board" forms several derivatives: *émtna* "to go and carry, to bring it somewhere upon the board" (also upon the arm), for which *kshéna* may be used as well; *émtnhipka* "to carry it toward somebody," *émtakla* (or *émtkal*) and *émkiana* "to carry on the back a babe tied to the board." "To carry on the back" any other object except a babe is *tútkal*, "to carry home on one's back" *tútchampéli*. *Shmámka* "to nurse or take care of a baby" is probably derived from *éma* also. "To carry a babe, when just born, on the back" and not tied to the board, is *spukútakla* and *shlukútakla*; *stíntakla* (or *stíntzal*) when not on the board and not necessarily upon the back. Ha-

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\* Cf. also *u'blopátana* and *upátia* in the Dictionary.

shupat'lámna is "to tie it around the back in a piece of cloth," hashpuákia "to carry it while placing the arms or one arm under its legs," hashkága "to carry it on the breast."

*Folding* is expressed generically by spágálza, "to fold, double up;" the nouns pákalaksh and spágalaksh signify "fold, crease," and the former term figures in numeral adjectives like fourfold, sixfold.\* These words are all derivatives from páka, mbáka "to break." "To fold" in such a manner as blankets or other sheets are folded in a warehouse is skúpalza; "to fold" as folds appear in the dress as worn, shkashkapshtchálza; skútash shkashkapshtchalzátko "the blanket shows folds when enveloping the body."

*To grasp*, when used in the general sense of "taking, seizing," is shnúka, shnúkua, "taking to oneself" shnúkpa; "to grasp a small object," so that the fingers of the seizing hand touch the thumb on the other side, shatash-tánka; when the object is larger, so that the "fingers do not meet on the side opposite," shatashtzápka (-apka expressing distance); when the object is "grasped so that the fingers of one or both hands keep moving along its circumference," shatashkakiámna.

*To stick up on one's head* is an act expressed by a large variety of terms. Sha-úla is "to stick up something upon the top of the head" that will extend upon it from the forehead to the occiput, hence sháwalsh *crest* of birds and other related significations, q. v. "To take off that object from the head-top" is sha-ulóla; "to place erect upon, to make stand one object on one's head," is shátuala, upon "another person's head" hashátuala; hence shátualtko lásh "one feather standing up vertically on one's head," háshátualtko lásh "on another person's head." When many objects are "made to stand up straight on one's head in a bunch," this is shíldshuala; "feathers set up" in that manner: shíltehawaltko or síldshualtko lásh. Shákwál is "to place a bunch of feathers on the top of one's head," shákwaltko lásh "a bunch of feathers stuck up there;" shakízi is "to have it" or "wear it upon the back of the head or the shoulders;" shakízitko lásh "one who wears it" there. "A crest of hair going over the top of the head" is híshkwaltko lák. Túta, d. tútata, tút'ta, signifies "to stick obliquely one long object upon somebody," either on his head or body; hence the reflective form shútëta

\* Cf. shantchaktántko in Dictionary and on page 531 of Grammar.

"to stick up on one side of one's head or body;" p'laíwasham (lásh) shút'-tantko "wearing an eagle's feather stuck up obliquely." But when many feathers or long objects "are stuck up obliquely on oneself," this is expressed by hashkátehka: lásh hashkatchtántko nû'sh "many feathers fastened on one's head." Shutéwaltko "fixed or fastened upon the head" may refer to objects of various form, not to long articles only. But when "I fasten a feather upon my forehead," this is nû shatelíka lásh; upon "another's forehead," hashtelíka; hashtelikátko lásh may refer to more than one feather also, and describe it as "standing erect" or as "leaning back across the top of the head."

*Noise* and *to make noise* is a fruitful field for word-formation in all languages, and onomatopœia often plays a large part in it. The large number of expressions compels us to separate the noises made by man and animals from those made by the elementary forces of nature. Among the former, hā'ma is generic for all the roaring, crying, whooping, and chirping produced by animals; also for the shouts and cries uttered by man to call other people's attention. To shout at festivals, dances, is yéka, "to howl, cry, or sing in chorus;" hence probably yaúkēla "to perform a puberty-dance." Yá-uya or yaúyáwa refers more particularly to a noise made with a rattle,\* and *noise* in general is kó-i tímēnash "disagreeable to hear." "To behave in a boisterous, loud manner," is húlula, wálka, and tchilyéza. "To crack with the teeth" is púkpuka. Other noises ascribed to human beings are expressed by the verbs úka and tchí'lga; the noisy rejoicings heard of children when they see their parents coming is shítiaika. Yá-a, yéa is "to scream" or "howl aloud," and wawá-a "to whine." The noises made by the elemental powers are just as multiform in their lexical rendering as they are with us. "To explode" is mbáwa; "to cause an explosion by a stroke of the hand," shnámbua. The noise made by the surf or by waterfalls is tíwish, from tíwi "to rush with force;" the roaring of a landslide or falling rocks lúna, of other elementary noises shthayá-shla, of the wind yéwa, the cracking of plants, rotten wood, etc., wálta, the rustling, crackling of hay, straw, dry bulrushes, etc., kúshkusha. "To beat a drum" is udíntēna; "to ring," when said of a little bell, liúiza, v.

\* To rattle when said of the rattlesnake is shnatcháltehma, its rattle: shlá-imugsh.

intr., hence the clapper of the bell is named *liú-izátko* "making noise;" *tíntan lilúiza* "little bells are tinkling." "The sizzling of hot water" is *teliyá-a*, *tchiá-a*, a derivative of *yá-a*, and the sputtering out of steam inclosed in burning wood is *mpampát'ta*, the cracking of the wood *mpátchitchka*. *La-uláwa* is said of the clattering noise made by dry substances, as bones, striking against each other.

#### VI. ROOTS WITH THEIR DERIVATIVES.

There is no better means of showing the mode of word-derivation in a language than to unite and class all the derivatives of one root systematically under the heading of that root. The functions and frequency of each derivational means employed, as affixation, reduplication, vocalic change, or the compounding of words then appear at once and illustrate each other mutually. Some roots of the Klamath language have given origin to families of derivatives of wonderful extent, and the stems or bases formed by them have branched off into different directions again, so that the progeny or offspring has expanded into a startling multiplicity. The association of ideas and the branching out of one idea from another often bear a peculiar stamp which will surprise those not accustomed to Indian thought. Many of the verbal radices quoted below gave origin to transitive as well as intransitive verbs; some show a predilection for prefixation, others for suffixation. Vocalic changes are not infrequent in the radix, and many of them can be explained by a weakening of the vowel through a lengthening of the word and the shifting of the accent consequent upon it.

The items given below do not aim at any degree of completeness, but are intended only to serve as specimens of derivation. They will give a general idea of the method which has to be followed whenever a complete "root-dictionary" of this upland tongue should be attempted, a task which can be undertaken only at a future time, when a much larger stock of vocables and texts has been gathered among the individuals speaking both dialects.

*ÉNA* *to bring, to carry*, originally referred to a plurality of objects only, but its use has extended over a wider range, so that the verb may pass for being the generic term for *to carry*. The number of prefixes which con-

neet themselves with éna is remarkably large, as will be seen from the list following: ána *to take away from, abstract*, with anía and other derivatives; k'éna *it is snowing*, lit. "it is carrying (snow) obliquely, or from the sides"; kshéna *to carry something long in the arm or arms*, as a baby, a load of wood, straw, grass, etc., whence kshún *hay*; léna *to carry a round object, or to travel upon something round*, as the wheels of a wagon, car, etc.; hence gléna, kléna (1) *to carry fire* by means of a stick burning at the end and swung in a circle; (2) *to hop*, viz., "to swing one's body in a circular way" (a derivative of this being klukálgi); shléna *to move something in a circle*, or in a round orbit, as is done with the small rubbing stone or lípaklish (Mod.), shílaklish or pē'ksh (Kl.), upon the mealing stone or lēmátch; cf. lē'ntko. The verb shlín *to shoot* appears to be originally the same word as shléna, though now differentiated from it in signification; it may have referred at first to the curved or round path in the air described by the arrow when impelled by the relaxation of the bowstring. Néna *to carry something thin and to move something flat*, as the wings; pána *to dive, plunge*; piéna *to scrape sideways* really means "to carry or bring upon the ground toward oneself." There is another verb shléna differing from the one above as to the origin of its prefix, and signifying *to take along* garments, mantles, etc., or something soft or pliant. Sténa is *to carry* in a bucket, pail, or other portable vase of this sort. Shuéntch *baby-board*, in Modoc *baby*, is lit. "what is carried on oneself," and presupposes a verb shuéna, which is not recorded. But there is a verb wéna *to wear out, to use up*, as garments, the original function of it being apparently "to wear, to carry upon oneself." A verb tchéna *to go, walk*, serves in Modoc to express a plurality of subjects walking or going; cf. Grammar, page 439.

Éna also forms derivatives with some suffixes; enía *to carry to somebody*, ē'mpēli, for énapēli, *to convey back or home*, and ē'ni *spirit-land*, place where spirits are being carried or wafted; cf. the Latin: manes, from manare *to be moved*. Éma *to bring, hand over*, said of infants, contains the same radix e- with the suffix -ma of motion upon the ground, and forms a large number of derivatives by means of compound suffixes.

Éwa *to be full of, to be filled up by*, refers especially to water, liquids, and such substances as sand, seeds, food, etc., and forms a family of words



very instructive in regard to its prefix-elements. In its signification and derivatives it closely approaches *ī'wa*, but must be distinguished from it, as *ī'wa* refers more specially to something being *inside*. *Éwa* forms *é-usli*, *ä'-ush lake, sheet of water*, with its diminutive *ewága little lake*, and a large number of verbs, some of which assume transitive functions, as *éwa* does itself when it signifies *to empty upon*. As an impersonal verb it means *to be satiated with*; hence *é-una to fill oneself with food*, *ewisi to digest*, *e-unóla to defecate*. From *éwa* descends quite a family of terms distinct by their prefixes, as the verbs *yéwa*, *kshéwa*, *léwa*, *néwa*, *péwa*, *stéwa*, *shuéwa*, *tehéwa*. *Yéwa to burrow* really means the filling of the den with winter provisions by the rodents which excavate the dens, *yé-ush*, the prefix *i-*, *y-* pointing to a multitude of long objects. *Kshéwa to put upon or place inside* refers to one long or animate object only; cf. Dictionary, page 147. Of *léwa*, which differs somewhat from *líwa*, q. v., the original signification is *to be in the midst of a circle*, or *to be within something round*; then *to form a cluster*, to be or exist together in the shape of bunches, clusters, grapes, the prefix *l-* being indicative of round shape. Thus *lé-usham*, d. *lelé-usham flower* describes "what is in a cluster;" *pushpúshli líwayaks is the pupil of the eye*. *Néwa to form a sheet* is said of large water-sheets, prairies, and level lands; hence *né-ush tilled ground*, *né-utko field*, *né-upka to run into a lake*, said of rivers; *knéwa to let the fish-line float* on the water over day or night, the oblique direction of the pole or line being indicated by the prefix *k-*. *Kné-udshi* is the object causing the line to float; this being made of light bark, the term finally came to mean *bark*. *Péwa to be in the water* refers to animate beings, and passes into the signification of bathing or swimming and washing oneself in cold water, *péwash bathing place*; *stéwa is to mix a substance with a liquid*, and may be used in reference to kneading dough. *Shuéwa* is a medial verb coming nearest in signification to *knéwa to fish with the line, to angle*; its derivatives being *shué-ush*, *shué-udsha*, *shué-utka*. *Théwa means to float*, as aquatic birds; when said of men it refers to a plurality of them, and belongs to *géwa to go into the water*; cf. page 439. *Tchíwa to form a body of water* is identical in meaning with *éwa* (1) and (2) in Dictionary, and forms *tchí'wish standing water, pool, or spring*, *teliwíxi to put a liquid into a vase so as not to fill it*, and *tchí'pka to be full of or to contain water* or some other liquid, it being a contraction of *tchíwípka*.

ÍDsha, *itsa to carry, transport, to make go, to remove*, appears as a verb assuming various prefixes, but also figures as a suffix or rather as a part of suffix in others. Originally it referred, and still does so in many instances, to a plurality of long-shaped objects, especially people, and ktchi'dsha *to crawl, creep along the ground*, stands for kshídsha, and in fact represents the singular form of the verb. Édsha means *to suck, extract by sucking*, but refers to blood, water, and milk (édshash) only, while hántchna has reference to other objects. Thus ídsha forms transitive as well as intransitive verbs, one verb being often used in both senses. Thus pítxha is *to become extinct* (fire), but its medial form spítxha is used for *to extinguish, put out, to drag behind* or *to pull after* oneself, besides the intransitive *to go out*. Kídsha is *to crawl, creep*, and *to swim under the water's surface, to dive*, originally "to make go sideways;" hence kídshash *fin* and kúdsha *dorsal back fin* and gudgeon. More distantly derived from kídsha are kíntchna *to walk, march, move in a file*, skíntchna *to crawl, creep*, for which Modoc has sxídsha, and kí-insh, kí'nsh *wasp*. Médsha *to migrate, to travel* refers especially to the prairie, lit. "to remove in a curvilinear direction," hence the medial form shemáshla *to migrate with one's family*, and the derivative kimā'dsh *ant*, lit. "the one moving obliquely." Another derivative, shní'dsha, also pronounced telmí'dsha, means "to go forward in a straightout direction." The original function of ídsha *to carry, transport* has become reflexive in the verb médxha, but reappears in mídxho *spoon*, "what serves for carrying (to the mouth)."

ÍKA *to take out, remove from*, is another prolific derivative of the radix i-, and like ídsha, íla, íta has formed a good number of derivatives by prefixation. Thus we have é-ika, éíxa *to put the head out*, ktelíka *to crawl off*, viz. "to take oneself out obliquely," ník'ka, níka *to put the arm or arms out*, spā'ka *to lie spread out on the ground*, spíka *to draw, pull out*, spíkanash *needle*, spúka *to put the feet out and to lie down*, shúka *to drive out of*, if this is not the medial form of húka *to run at*; finally tchíka *to leak*. The verbs and nouns formed by suffixation from íka are all arranged in alphabetic order in the Dictionary; they are íkaga, íkayúla, íkaks, íkampéli and íkna, yíkašhla, íkla and íklash, íkta, íktcha, íkuga and íkuákpéli with kshékuga

KÁK, KÁKU *bone* is a term which reappears with a nasalized initial in ngák, nkák *top of the head, skull top*, which joined to gî *to produce, to make*,

*to do* forms the verb *nkā'kgî*, *nxák'gî to give birth*. In searching after the origin of this term, the fact suggests itself that in delivery the top of the infant's head usually appears first; but we may attach to it perhaps a widely different interpretation: *to produce bones*, *kák' gî*, in view of the belief current among several tribes that life really resides in the bones, and not in the flesh, nerves, or blood; or that man has two souls, one of which remains after death in his body. In the Tonkawē language of Texas *to be born* is *níkaman yekéwa* "to become bones."\* In fact, after decease the skeleton frame of a person outlasts all other parts of the body, and should the soul remain in it this is reason enough to explain the universal dread about the revenge of the one buried. This is one of the great causes accounting for the reluctance of many Indians to refer to anything recalling the memory of the deceased. *Káko* is formed by reduplication of the radix *ka, ko, ku* which we find in many verbs of *biting*: *kóka to bite*, *ko-úyua* (plur. of obj.), *ko-ítchatchta*, *kókanka*, *shkóks*, *shukóka*, *kuátchala* (Dictionary, pages 514. 515), and a few others not in the Dictionary, as *kowakä'-kala to eat holes into, to gnaw to pieces, to spoil by gnawing*; *kuakikakiámna to go around an object while eating of it*. The radix is not reduplicated in *káta to gnaw*, *kä'dsho chin*, *kuátcha to bite off small pieces*, *kuátchaka to bite into*, *kuá'ka to bite or tear off from*, *kwú'ldsha to erode*, *kwú'shka to bite off*, *kúpka to bite or eat repeatedly*, *ké-ish rattlesnake*. The *jaw* is our organ for biting, and is called *káko* just like the *bone*.

*LÁMA to be dizzy, giddy, drunk, bewildered, and to curse* contains a radix *lam-*, the primitive signification of which is that of turning in a circle, revolving, reeling. This will appear from the following derivatives: *lémátech* (for *lamō'tkish*) the Indian *mealing stone* or Mexican *metate* (Aztec: *metlatl*), upon which the *shiláklgish* or *rubbing-stone*, flat below, is moved in circular lines for grinding seeds and grains. The term for *thunder*, *lémé-ish*, shows that this phenomenon of nature was likened to the circular motion of *rolling* rocks or something heavy, for *l'ména*, *léména it thunders* is from *laména*. *Lēmewlŕxa* means *to be moved off by circular motion*, as logs in a river. *Léméma*, the iterative reduplication of *láma*, is *to be dizzy, to reel*, *lámlemsh*, with vocalic dissimilation, *dizziness, giddiness*, but *lám spirituous liquor* is

\* Cf. *Journal of American Folk-Lore*, Vol. I, 237 sq. and II, 68 (Cambridge, Mass., 1888. 1889).

derived from *rum* through the Chinook jargon. *Shlámia* is *to feel bewildered, deeply aggrieved* by the loss of a relative or friend; hence also *to mourn* somebody's death. Cf. *lēmē'sham* and *leméwaliēksh* in the Dictionary.

*NÚTA* *to burn, to blaze up*, v. intr. and impers., can turn into a transitive verb *to destroy by fire*. Its numerous derivatives are remarkable by the vocalic changes which the radix *nu-* is undergoing in them. The vowel *u* is preserved in the noun *nút* and its diminutive *nútak*, the small *seed* of the *glycerium-grass*, which explodes when heated; also in *núyua* and *nútkolua* *to shine from a distance*. The causative form of the latter verb is *shnátkolua*. *Núka* or *nóka* *to roast, cook*, and *to become ripe*, forms *nukóla* *to shrink by heat*, *shnū'za* *to parch*, *nókla* *to roast or boil on the hot coals*; *nzúta* and *nzútagia* (for *nokúta* etc.), *to burn at the bottom of a cooking vessel*; by a vocalic change we get *shníkanua* *to allow time for ripening* and its iterative *shnikanuánka*, which is also applied to fishing, not to fruits or seeds only. Other derivatives of *shnū'za* are *shnitchíza* *to fry* and *shnítehkuá*, v. trans., *to broil, to fry, to dry* such substances as meat, etc. The medial form of *núta*: *shnúta*, is transitive only: *to burn, to build a fire*, and *to parch*, and from it are derived *shnúya*, abbr. *shnúi*, v. intr., *to burn, to shine*; also when noun: *polar light*; *shnúitámpka* *to keep burning*, *shnúish* a peculiar *smoke* or *fog* appearing at times in the northwest and ascribed by the natives to deities; *shnutchóka* *to burn or singe to death*, a verb compounded of the two stems *nu-* and *tehók-* in *tehóka* *to die*; *shnúikia* *to build a fire next to something*, as a wall, hole, tree. The vowel *a* appears in other derivatives of the same radix, as in *natcháka* v. intr. *to melt by heat* and its causative *shnatcháka*, v. trans., *to melt, dissolve* by fire-heat, as wax; *nátspka* *to be consumed by fire*; *nátkalga* *to blaze up* and its causative *shnátkalga* *to kindle up, set on fire*. *Nä'hlua*, *nélua* *to be burnt* on the skin or surface as by the sun, fire, begins a series of derivatives showing the vowel *e*. From it we have the causative *shnélua* *to stain, color, dye* and the noun *shnéluash* *dye-stuff, coloring matter*. *Shnéka* is intransitive and means (1) *to be lit up, to shine*, (2) *to burn oneself*, and (3) *to burn through*; hence *shnekúpka* *to shine from above or from a distance*. *Nélka*, *nélza* *to be burnt up* is probably identical with *nílka* *it is dawning*, but both are now pronounced with different vowels; *nélka* gave origin to *shnélza* (for *shné-ilza*) *to set on fire, to burn down*, whence *shné-*

ilaksh *fire-place, hearth, and lodge*. Shnéna is *to build a fire* when out traveling; shné-ish *camp-fire made on a journey*, shné'nkish the *spot* where such a fire is or was made. Shné'pka (for shné-ipka) *to build a camp-fire habitually* is a usitative verb formed by the suffix -pka; its noun shué-ipaksh *usual fire-place*, also stands for the *lodge* or *habitation* itself, and differs from shné-ilaksh only by the circumstance that people stay longer in the latter than in the former. Ní'lka *it is dawning* is closely connected with nilíwa *to burst into a light*, and refers to the rays of sunlight shooting up from the horizon and apparently coming from a burning fire; it forms derivatives like nilakla, metathetically for nílkala, *to appear first*, as daylight, the local name Nílakshi; q. v., nilaklóla, nilaklótámma; cf. Dictionary, under nilakla.

This radix nu-, one of the most fecund in forming derivatives in this upland language, must be carefully distinguished from another element nu-, which signifies *to throw* and *to fly*, when round or bulky objects are spoken of. It is a contraction from níwa *to drive*, and is found in núdsha, núlídsha, nutolála, nutódsha, shnuntowá-udsha, and other terms.

PÁHA *to be or become dry* is transitive also: *to render dry, to exsicate*, and does not apply to the fading processes of the vegetable world only, but as well to sickness of men and animals. A relation between disease and dryness is traceable in many languages, as disease induces fever, and fever is productive of thirst, which is the result of loss of water from the blood; our term *sick*, the German *siech* are in fact identical with the Latin *siccus dry*. With the use of three different verbal suffixes the root pa- in páha forms páka (through pá'hka), pála (from páhala, pá'hla), páta (from pá'hta). The verb páka, among other significations, means *to wither, fade, and to break, crack* from being dry, and then is usually pronounced mbáka; mbákla *to be parched up, to crack*, is transitive also, with change of vowel mbúka, púka; when used as a noun, this means *dust*. Mpákuala is *to dry up on the top*, and is said of trees. Pá'ka *to render dry, to dry out*, has special reference to thirst, and appears also as an impersonal verb: pá'ka nish *I am thirsty*, lit. "it makes me dry"; pá'kam is the *dry moss* growing below trees. Pála *to be dry and to render dry* also forms many derivatives, and in some of their number the 'h after the radix pa- is still pronounced, as in the noun pá'hla, pála *tray*, originally "implement for drying seeds," etc., now used for a

*matted dish*, and a sort of *scoop* or *paddle*, larger than the *sháplash* (for *shá-pa'hlash*) *matted plate, dish, or paddle*. *Pála* also designates the *liver*, an organ of the body which the popular mind puts in close connection with the feelings of thirst. *Pála-ash* is dried food, either *flour* or *bread*, *palála*, an inchoative verb: *to become dry*, *páلكish dry river bed*, *pálpali* (for *pálpal-li*) *white*, lit. "bleached," or the color of dry vegetation; *spál*, in *Modoc telpál ocher, yellow paint*, lit. "becoming dry upon somebody," *wapálash dead tree*, for *upálash*; *stópěla* and *stópálisha* *to scrape off* the fibrous bark of pine-trees, lit. "to render dry (pine-trees) on the top;" *stópálish fiber-bark* of coniferæ. The verb *páta* *it is dry season or summer* also became a noun: *summer, summer-heat*, and in the form of *páta*, *npáta*, *mpátash* also means *milt, spleen*. *Páha* forms *páhalka* *to dry*, v. trans., *to become dry*, v. intr. and *to suffer of* a lingering disease, whence *pá'hilaksh emaciated*; *páhalka* *to be permanently sick*, *papahuátko having dried-up eyes*, *pá'htehna* *to be thirsty*, *pá'h-pa'hish, pá'hpash earwax*, lit. "what turns dry."

*PÉTA* *to disrupt* contains a radix *pet-* resembling in its function that of *pu-* in *púi*. The derivatives of it are *petíla* *to be a midwife* and *midwife*, cf. page 375; *ktepéta* or *ktépta* *to notch, indent* and *lepéta* *to tear off particles from the rim of a round object* and *to mark the ears of cattle*; *lelpétatko* *indented*. This radix also appears with change of vowel in *knapat'hiéna-tko* *wrinkled, furrowed*; but *petéga*, *pitéza* *to break, tear* has to be derived from *téga*, *ndéga*, not from *pét'a*.

*P'LAÍ*, *plái* *up, above, on high*, and *upward* has formed many derivatives without and with vocalic alteration of the radix. Directly derived from it are *p'laíkni* *the one being above or coming from the upper parts of*, *p'laítankni* (same), *p'le'ntana* *upon the top*, *p'laíwash* *golden eagle*, lit. "the one staying high up," *p'letoízi* *to lift or purse up*, especially said of the lips, etc. With the vowel *e* *p'laí* appears in *pélpela* *to work*, which seems to refer to repeated lifting of the arms or hands for manual labor; in *péлта* *to put out the tongue*, *péllhipéli* *to draw the tongue in*; the vowel *e* becomes displaced by anathesis in *shepáлта* *to touch part of one's body with the tongue*, *shepáлуa* *to put the tongue in and out as a gesture of mockery*, *shepolámna* *to carry about on one's shoulders*, an act which implies a lifting up like its causative *hishplá'mna* *to tow* by means of a rope or string slung over the shoulder. With the vowel *a*

the radix appears in *pálla to steal, purloin*, in Modoc also *pálna*, to which we may compare English terms like "to lift cattle," "shoplifter;" *pálak*, Modoc *pélak quickly, rapidly*, implying a rapid lifting of the feet, *palakmálank at a rapid gait*. The suffix *-pělí, -plí, -blí* is a form not derived from *p'laí*, but sprung from the pronominal *pí* directly, as a form *parallel* to *p'laí*, and from this came *pipělángshta on both sides*. *Píl, píla on him, on her* has to be distinguished from *píl, píla only, but, merely*, and from the former *p'lú fat, grease*, seems derived, together with *pílui to smell*, v. intr., *píluyé-ash emitting smell or stink*, *ship'lkánka* (and *shipalkánka*) *to go about stinking*, *p'lín to become fat*, *p'lítko fat*, adj., *shmípělan to fatten*.

*Púi to cut into strips or fringes* forms a basis which has been quite fertile in all sorts of derivatives. The radix *pu-* points to a separation or cutting asunder so as to cause divergence below. We meet it in the noun: *pû'sh whorl*, as seen on the cat-tail, etc., and in its derivatives *pû'shak bunch of pine-needles*, *pû'shẏam twig of coniferæ*. *Pû'ish* is a *fringe, leather fringe* when loose; after being fastened to the garment it is called *puítlántchish*; *púash a flour-sack made of cloth*. *Pukéwish set of fringes, fringe of a skin garment, strap and leather* belongs to the same radix *pu-*, which refers as well to the diverging of the legs in the human and animal body, as may be gathered from terms like *pû'shaklish part of leg between hip and knee*, *spúya, Mod., to stretch the legs*, *pútechka to part the legs or feet* and *pú'tchta, hushpú'tẏa to touch with the feet*, *spú'tchta* and *hushpátchta to frighten, scare*, lit. "to make the legs part;" *pútechkanka to move the legs quickly and to hold them apart*. Very probably *pě'tch foot* (and *leg* with smaller animals) is of the same radix, though the change of the vowel is not quite plain; cf. *shepatchtíla to place the legs under oneself*, and *spiéga to help up another on his legs*. Another prefix occurs in *l'bû'ka* (for *lpû'ka*) *to lie on the ground*, said of round subjects, as roots, bulbs, etc.

*Tkáp stalk, stem of plant, maize-stalk* appears as *-kap* in its compounds and derivatives, *t-* being the prefix indicating upright position of one subject. *Tka-, tga-* also forms the radix in the verbs of standing when the subject is in the singular number. *Káp* as a base or stem in the sense of *stick or pole* is found in *yankápshtia* and *kmakápshti to place into an opening and to bar an entrance with some long object, as a stick*. For *stalk* and

*maize-stalk* the Modoc dialect has *káp*, not *tkáp*; cf. *kápala*, *kápaltecha* *to be about gathering stalks, reeds, etc.* In Klamath Lake *kápka*, a species of *low pine*, *Pinus contorta*, stands for *tkápaga*, *tkápka*, and has a diminutive *kap-kága* *young kápka-pine*; for *kápka* Modoc prefers *kū'ga*, diminutive of *kō'sh*, *kū'sh* *pine*. The radix found in *kapáta* *to reach up to*, *gáptcha* *to hide or go behind* is *ka-*, related to *géna* *to go* and not to *káp*.

*T'shí'n* or *těshí'n*, d. *t'shí't'shan* and *tí't'shan* *to grow* applies to men and animals only, *kédsha* to plants. Though intransitive, this verb is a parallel to *tchíya* *to give* to somebody a liquid, as *water*, *milk*; *t'shín* therefore means to be brought up with milk, water, etc., in the earliest stage of life. Cf. *τρέφειν* *to feed on milk, to feed, to curdle*. From that verb comes *t'shíshap* Kl. *father*, like *τρόφος* *nurse* from *τρέφειν*; the Modoc form *p'tíshap* recalls the distributive form *tí't'shan* of *t'shín*. The circumstance that the father or progenitor is only called the "feeder," "nourisher," throws an interesting light upon the primitive conditions once existing among these western Indians; besides this, *p'gíshap* *mother* really means "the maker." From *t'shí'n* are further derived: (1) *t'shíka* *to grow old, to be old*, and as a noun: *old man*. Its diminutive *t'shíka-ága* is *short old man* and *parent*. (2): *ndshílo*, dim. *ndshíluaga* *female animal*, lit. "the suckler, feeder." (3): *hishtátcha*, the causative form of *t'shí'n*, *to bring up, raise*, said of children and the young brood of animals.

*WÉKTA* *to plait*. A series of words beginning with *w-* possesses in common the signification of *twisting, plaiting*, but varies considerably in regard to the vowel following the initial sound, thus forming thematic roots like *wa-*, *we-*, *wi-*; the real radix is apparently *u-*, which as a component of diphthongs turns into *w-*. We also find that, e. g., *wapálash* *dead tree* is a transformation of *upálash*, *washólalxa* for *luhashólalxa*, *watákia* for *utákia*. From the form *wa-* the radix *u-* forms terms like *wapíl'ma* *to tie, twist, or wind around*, *wáptash* *water running* through ponds and small lakes *with visible motion* resembling a twisting, *waptashá-iga* *rope twisted* out of grass, stalks, etc., *wákogsh* *bucket*, called so because of the hoops winding around it, *wákshna* *moccasin*, viz., garment *tied* around the feet. The diphthong *we-* stands as initial in *wékta* *to plait*, whence *wéktash* (Kl.) *plait of females*, for which Modoc has *wáktash*, a form less original than *wéktash*; *wépla* *to*



*wind* something around, to wrap up, envelop; *weplakiámna* to bend or coil up, to form rings; *wépiaks* middle part of bow, because strengthened by leather tied around it; *wípka* overshoe or cover of shoe consisting of twisted material. From *wítehxa*, v. tr., to wind around as a rope, are derived *witchkátko* mountain ridge and *wítehiak*, the Modoc term for rainbow, both named after their winding shape.

*WÍTA* to blow at contains a radix *wi-* meaning to blow, but greatly varying in its significations according to the suffixes that may become connected with it. *Wíta* and *wítna* form *wítka* to blow out of, *wítxnóla* to cease blowing out of; the basis *wíka* to blow out, to emit air, gave rise to the derivatives *wikánsha* to blow across, to sweep over, and to *wikláwi* to blow in a side direction, to drift along the ground, and to *wiknishi* telltale, tattler, one "who blows at somebody." *Wíli* is to blow or waft through, *wilála* to blow into the fire. *Wíteha* refers to continual blowing, and forms *witchóla* to cease to blow, *witchulína* to blow underneath, *witchuyektámna* to blow something up continually (implying an inchoative verb *witchuyéga*), and *wítehtka* to continue blowing in return, forms *wítehtaks* tempest, storm. Finally we have *wína*, which, with the suffix *-na* indicating gradual process and short distance, means to sing, lit. "to blow at intervals;" *winóta* to sing in a chorus, especially when the song is started by the conjurer. The medial form *shuína* to sing referred originally to a solo chant, but now applies to choruses as well; its noun *shuísh* is not song only, but also magic song effecting cures of disease and obtained by inspiration through dreams. For the other derivatives of *wína* and *shuína* see Dictionary.







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